economics

social science

business

reflexive reading

psycho-social
science

mathematics

entertainment

education

politico-religious

Volume 1

In academia, the practice of **Reflexive Reading** establishes a reciprocal **Psycho-Social Science** based on the contingent relationality of the readership by verifying the actual experience of reading. This practices has the power to transform all representational media which gives rise to new forms of novels, films, games to invigorate culture locally.

Learn how to vitalise our use of text and all other representational media.

PSOCIAL SCIENCE

Psycho-Social Methodology

R E F L E X I V E   R E A D I N G

Transforming Representational Media

Psycho-Social Methodology

Situating the Practice

The Practice: Reflexive Reading

(0) We are experiencing this text as line(s) of thought concurrently.

The union of reader and writer, or the multiple readers who have received this through organic sharing. Not 'two' or more people, but the conjoint or superposition of mind (cf supervenience eg Ruben 2015). We, the imminent social body (cf Shotter 2016; Roth 2020; Gadamer 1975; Ng 2020; Brewer & Gardner 1996).

Experienced because I am 'writing' and you are 'reading' this. Additionally, we are interested in more than the behavioural account, inviting a more 'full bodied' agency, eg Bhaskar's 'intentional embodied causally efficacious agency' (Bhaskar [1993] 2008b, p.277).

Relative to the physical process by which eyeballs scan this sequence of letters; the ontic existence of ink/pixels, and the embodied presence capable of acknowledging patterns as text.

'Line' according to tendency to unidimensionality of conscious attention (cf present-centered attention eg Bishop et al. 2004; Coffey et al. 2010), while accepting the multiplicity of preconscious alternatives (cf what is not there, absence, Bhaskar 2000), and multiple readers and their comparative 'interpretations' (cf Hwang & Roth 2005).

Amid the emotive, social, 'spiritual' and other domains of human existence (eg Bhaskar's four-planar 2008a), we tend to focus on the conceptual and abstract with its multi-dimensionality (cf internal dialogue Archer, 2003; Schweingruber & Wahl 2019; Sanders' situational model 2017).

Time is fundamental, not as an external chronos, but as a personally relative and experience kairos: 'Chronos is useful for establishing a historical order, whereas kairos refers to the qualitative time, an opportune moment that demands the right action, particularly, the right time to communicate' (Jian 2019, p.8). The present moment as coming into being, pregnant with potential, and open to improvisation. Literature employs 'simultaneous' or 'synchronous', but because of the imaginative hermeneutic required to appreciate this, I prefer the term

Transforming Representational Media

First Social Fact: Relational Awareness

The Mathematical Travelling Circus

One of the reasons I chose to become a teacher was because of a transformative experience which I would like to share with you now. We shall return and reveals layers to it to increase our sensitivity.

The Edinburgh Science Festival conducted a range of popular science workshops one of which was known as the Mathematical Travelling Circus. Activities were placed on tables filling two rooms which members of the public were invited to explore. My job was to facilitate. I had just finished a degree in Social Anthropology and because I was originally enrolled to do pure Mathematics, this combined both interests. A particular sequence of puzzles became a favourite of mine, 3D Cube Dissections, the challenge was to assemble wooden pieces to form a cube, first with two pieces, the next with three, then seven and so on. To this day, I do not know if it was the puzzles themselves or people's behaviour around them or our social engagement which was most fascinating.

A particular seven-piece puzzle known as the Soma Cube appeared to possess an allure to participants. I would see people wander along the table of puzzles and it was the Soma Cube that made them stop. Perhaps the number of pieces, more than just two or three which appeared too easy or too subtle, and less than a dozen which appeared too complex. After fiddling with pieces for a time, most people would move on or refer to the solution booklet which lay beside each puzzle. The booklet showed how the 3x3x3 cube was assembled starting with the first piece, flipping the page to show the second, each page revealing how to add another piece. I noticed a few people go through this process then move on with an air of boredom. My job was to move in after them and flip the solution book closed and disassemble the puzzle for the next folk… until I decided to intervene.

At the moment they were about to walk away or moved toward the solutions book, I approached. Whether adult or child, alone or with friends and family, it was a delicate moment because they had just given up. After assuring them of my good intention, equality, and genuine

'concurrent'; cf conjoint (Shotter 2016), corresponding (Roth 2020).

The Setting: Reciprocal Psycho-Social Science

Science has evolved a rigorous methodology for the study of physical objects, dating back thousands of years and intensified over the last four hundred: falsification, controlled experiments, rule of excluded middle.

Social science has adopted the scientific method and yet human subjects and our social context have qualities which are not 'objects'. The inherent quality of young human beings is reflection, learning by copying. A quality of human beings is development of 'theory of mind' during infancy, a reflexive acknowledgement of other like-minded human beings, as well as conscious introspection and accelerated self-consciousness during adolescence.

A relational social science does not treat people as objects, and does not codify objective accounts; instead it operates within a contingently multi-reflexive environment. Each of us operates immersed within our social context. Like the relationship between a tree in its forest, a *reciprocal* relationship within the medium of individual and social psychology. Short hand, psycho-social or pSocial.

The primary practice of a relational social science is Reflexive Reading which transforms text from an objectifying representational medium. Writing is read by a readership which is embodied and enacts in the receptive state. The desired consequence is to derive results equivalent to the power and effect of the science of objects in the realm of psycho-social cohesion. Reflexive Reading can be applied to all representational media, potentially influencing all books, articles, reports, as well as films, videos, podcasts, games, etc.

Academic Triangulation

Conceptual Scaffolding

Because of the wicked nature of the problem, we present the minimal conceptual scaffolding to consider the properties of Reflexive Reading and its relation to similar constructs and within several theoretical frameworks before situating it within the problem space of academic fragmented knowledge.

Firstly, the problem of 'thin descriptions' has been traced to

curiosity, I asked them to engage in an experiment; as I have grown older, I've noticed there's a soft-spot for early 20 year-olds in the general public: new to the game of adulthood and old enough to be trusted by kids. First I asked them to split the pieces into two categories, easy and hard. Nine times out of ten the same split was made, those pieces which could lie flat on the surface of the table and those that were knobly and stood out. I then asked them whether they would want an easy or hard piece left at the end to insert. Everyone thought that it would be challenging to insert a hard piece in the end, which is what they had experienced with their own attempts. This led them to appreciate that perhaps they should *start* with the complex pieces. Eight times out of ten the cube would be assembled on their first attempt. The feeling of satisfaction from solving it was palpable.

I remained curious: why had they exhibited more pleasure than those who flicked through the solution book? So I asked them if I had shown them the solution, piece by piece like the solution book, and they acknowledged that I hadn't. I reinforced that they themselves had solved it, after they had tried and failed. This acknowledgement appeared to intensify the satisfaction, for both of us. This would often lead to a discussion about method in maths or metacognition more generally, that this method (solving the hard bits first) might apply to a whole range of problems, from eating peas first at dinner to world peace. The surge of satisfaction on solving the puzzle was now directed towards future problems they might now be able to solve, which again reinforced their positive state, confident in themselves.

Playing around with seven pieces of wood to make a 3x3x3 cube serves no utility, the pieces are disassembled for the next folk after all, but for a few minutes we mutually enthused while sharing mathematics.

Live Reading

This experience contributed to a life-changing decision and so it deserves more attention and more detail. But this will only make sense if we re-align ourselves to the experience. It is easier for me since I experienced it, and had you been one of those people who visited the Mathematical Travelling Circus that year in the early 90's, you might recollect how pleasant the experience was from your perspective. We could co-relate to the same experience. As it stands, all we can hope for

fundamental practices in social science (Geertz 1973), exemplarily identified by Roth as the 'invisible subject': how the actual lived-in experience of participants in research are represented, objectified, transcribed into text and 'the researcher no longer lives with human beings but thinks about them by taking the transcription as the object of inquiry' (Roth 2018, p.320). It is as a result of this that 'we academics... create artificial problem-situations, by ignoring all pre-existing internal relations. We can then make things even worse by then turning to trying to solve these artificial problems, when in fact, no such problems existed prior to our abstract, aboutness-talk as what we thought were the properties of the elements constituting the initial 'problematic' situation we faced' (Shotter 2016, p.52). The problem remains systemic; consider the 26 years academic perspective provided by Sayer:

"Despite the extent of the freedom of academics to reflect upon almost anything, the restricted horizons of their place in the social division of labour encourage a blind spot where practical and tacit skills are concerned. The slanting of our educational system towards a one-sided emphasis of an intellectualist and linguistic view of intelligence and skill is partly attributable to this. Having written this, in a book I can obviously only combat this prejudice from within!" (Sayer 2010 [1984], p.10)

Secondly, the reflexive nature of the problem (that we are perpetuating a practice-theory division through conducting research) indicates a 'wicked' problem or system whose dimensionality is both complex and complicated, changeable and moral (Rittel; Churchman 1967; Andersson 2014; Dash 2007). Andersson understands systems which combine complex and complicated as 'wicked' and require theoretical narratives until computational methods are derived (Andersson 2014, 2018). But this only deals with one aspect of these kinds of uber-problem. In computing, systems which are environment-dependent are 'wicked' because of the numerically large number of factors, the multi-dimensional feedback which resist well-defined parameter definition (Lehman 1980, 1985, via Chroust 2004). Translating this into the social realm, where the 'environment' consists of other people, the ill-defined or ill-structured nature of the social phenomenon is considered confusing because of the multiple participants and their conflicting values, where solutions give rise to

is a parallel correlation, where you are generous enough to relate an experience of your own with similar satisfaction and enthusiasm either as the facilitator or the participant, or you take my experience at face value and empathise strongly enough to understand why it lead to my choosing a career in education.

Here's the thing. I am not satisfied with that. As I write this, what arises in my mind is how unsatisfying the experience of reading might be. Fresh to my mind now, and completely unaware of this relationship before I started writing this, I see a correlation to the behaviour of people solving the Soma Cube when they met with failure, either dismissing it and moving on or turning to the solutions flip-book. In terms of reading, the reader who was unsatisfied with the first sentence or paragraph or section or volume, has already left and they are gone. The reader who continues is looking through the solutions-book, turning page by page as elements are put together which will eventually arrive at 'completion' or 'conclusion'. As I witness it, arriving at the solution through the sequence of steps in the book results only in a mild if any sense of satisfaction, and rightly so. The puzzle is complete, the book read, but was the thinking yours?

So, here we are at a moment of intervention. Please read the following carefully and be fully alert to what comes to mind.

You are reading this live, word for word, as I am writing it live, word for word. Reading and writing is concurrent.

Take a moment to think about that. Evaluate its validity, 1-10. How 'true' is it? From 1 complete rubbish, to 10 I already know this.

Like the younger version of myself who engaged those who struggled with the Soma Cube, I had a strong notion of the method I would share. But however powerful the method was, I needed to ensure that the engagement was live. I was engaging them, how they were responding to me, the moment of the day, their sensitivity and mine, within the context of strangers meeting at the Mathematical Travelling Circus, our respective social roles, their feelings of failure and so on. There was a live context which was real and unique.

Similarly, you are alive while experiencing this text. I can not tell whether you are standing or sitting or reclining comfortably, whether

further problems (Rittel & Webber 1973). Ackoff went so far as to call such social complexity a 'mess' or 'messes of messes' as compared to the well-ordered nature of academic 'problems' (Ackoff 1979a); 'Donald A. Schon [1971] has convincingly argued that the life of solutions to many critical social and organizational problems is shorter than the time required to find them' (Ackoff 1979a, p.98). The term 'wicked' was attributed as the moral value of knowingly proposing a partial or incomplete solution to a complex problem (Churchman 1967).

Thirdly, arguably, the reflexive condition has inhibited the ability of social science to achieve equivalent gains as brought about by hard sciences such as global information and logistic network, quantum computers, precursors for generalised AI. This is despite the underlabour of powerful social ontological theories such as Bhaskar's Transcendental Dialectical Critical Realism which enables an 'intentional embodied causally efficacious agency' (Bhaskar [1993] 2008b, p.277), and despite the pressing need to counter globally-scaled environmental degradation, economic disparity and political instability resulting from human action. It appears social scientists have insufficient methods to effect significant social change, or 'transformative praxis'.

> "the very absence of decisive test situations, coupled with continuing formal allegiance to a predictive criterion, serves at once to mystify methodology, protect entrenched (or otherwise privileged) theory, stunt alternatives and/or encourage (a belief in) the unresolvability of theoretical conflicts which, in practice, of course means their resolution in favour of the status quo" (Bhaskar 2005, p.167).

We explore a possible practical response to Shotter's ethical entreaty: 'we academics should undertake an "imaginative hermeneutical exploration" as an institutional professional practice' (Shotter 2016, p.52). We tentatively explore how the sensitivity developed in 'before-the-fact' therapeutic practices (Shotter 2016) may be empowered by the evidence of fractional discourse analysis (Roth 2020, 2018) to support a 'meta-method' which operationalises Bhaskar's meta-theory.

this is read from paper or a screen, whether in your home or office or while travelling. We will get to that later. What matters is that there is a unique experience to your surroundings as you are reading this. And, because of the miraculous technology of text, as the author I am enfolded into part of your day. We shall examine this in detail later. What matters is that you are reading this… word… for word… without knowing what is coming up. Even though it is written, and it lies ahead of you. Unless you're re-reading this, and even then you may not remember exactly what comes up next. The first-time reader is on a journey which reveals itself over time, page by page. *The reading is live.*

Live Writing

The intervention is this. I do not know what is going to be written too. I am extemporising live while I write. I do not know what lies ahead. The page to me is blank.

Completely blank.

You can see the end of that sentence and paragraph and the whiteness beyond it, like a cliff overhang. Well, at that precise moment, this paragraph you are reading now, wasn't written. The page was blank. The text is being laid upon the page – as if at the very same moment that you are reading this. Of course, from your perspective this document has been written (the third social fact), but you are getting a glimmer of my actual writing this, and you begin to get in sync with the experience of it being written. This sentence. And this one. And so on. (Actually, those sentences don't have verbs, so they are not really sentences.) And because I am aware that you are here with me, at this very moment, while I write each word… so my writing takes on a different quality. Our reading and writing is different when we are both aware the page is blank.

That is, relative to the text, the moment of reading and writing is concurrent. Or at least, it can be written and read to be concurrent. It relies on your ability to 'suspend disbelief', much in the same way you go to the cinema to watch a film. You know the next bit of the film will unspool before your eyes, it has all been filmed, just as you can see there is a next paragraph even while you are still midway through this paragraph, it has all been written. Yet by suspending disbelief, you get caught up with the action of the film, the live writing of this book. And,

Reflexive Reading Meta-Method

Definition/Enactment & Caveats

Please read each statement and verify/validate.

If the notion of validation or verification is too challenging, try considering it as an embodied thought-experiment.

(1) You are reading this here and now. The phenomenological experience external to the text and manifest in your embodied being.

You are reading. Not the physical text, which is inert. The actual thinking, breathing being which is reading.

(2) The context of the moment of your reading is relative to the movement of your eyes along this sequence of text, literally as you read this phrase between these commas, which is paralleled with the emergence of meaning in your mind.

You may return to the text, eg statement 2 while reading this statement. Statement 2 is merely an example. An alternative would be to say that you are reading this word before this one. That is, there is a temporal condition to reading, and it is manifestly experienced at the moving moment of your reading (1).

(3) Furthermore, the temporality of your reading matches the temporality of the writer. It is possible to exercise your imaginative capacity to acknowledge the corollary to (1) and (2) for the writer; namely, I am writing this here and now (1), and I am writing this statement as meaning emerges in my mind (2). In this way, your reading and my writing are (relative to the text) happening in a self-similar hermeneutic moment.

The phenomenological experience of reading occupies less time than the phenomenological experience of writing because of the difference in the cognitive load of construction; though the compilation of meaning and alignment of meaning may take longer depending on the capacity of reading proficiency, complicatedness of the text, the manner and purpose of reading and writing, the matching of conceptual emergence,

surprisingly or insightfully, you might be able to acknowledge that this temporal aspect of writing and reading is concurrent at all moments throughout the text, whether at the start or the end. We are moving together.

This liveness captures something of the liveness of engagement I had with participants of the Soma Cube Challenge. By writing and reading in this way, we aim to experience a new way of resolving problems through text, namely to shift from information delivery and knowledge retention, to concurrent awareness and value resonance. It may help us understand the other tools in this book which may support a more engaged way of living together, such as the value economic in Volume 3 or fantasy narrative in Volume -3, not only through text but in the context of the wider world. We will go into detail on how this works, the different dimensions or directions we can take, but the essential thing to practice is imagining that the *page is blank*. And the consequence, that this movement of our minds is more explorative than traditional reading and writing.

Reflexive Reading

Despite our relative conditions in space-time – between my chronological period of writing (2020 0111 1354; re-read 2022 1016 1031 … 2023 0821 1435) and your reading (whatever year date time you note now) – there is a concurrency as our minds engage this text. In terms of the experience from the beginning to the end, relative to the text, a hidden mutuality in writing and reading.

This is regardless of the content. It is more a function of awareness, not knowledge. And the consequence is that we may be able to more easily access and exercise our values.

I call this the primary 'social fact of writing' until someone suggests something better. It is equivalent to Descartes' 'cogito ergo sum', I think/doubt therefore I am, but involving a social dimension: we begin with the relationship between the two of us. There is a temporal aspect, how our minds work, and how text works on our minds; becoming sensitive to this is crucial for any wider scope objective. Whatever content we wish to examine, we do so aware of our concurrency. For instance, when we return to my experiences with the Soma Cube (and you might want to get hold of one to try for yourself), we shall be aware

or the complexity of the concepts.

To test your validation of Statement (3), you may appreciate that the end of this sentence has not been completed by the writer until we reach it. That is, you are reading this text as if the page is blank, which is the actual condition faced by the writer: I am writing at the moment you are reading each l-e-t-t-e-r or word and sentence into a blank screen/paper. Similarly, when I write, I am aware you are reading this at the moment I am typing each word as I follow my line of thinking. This imaginative practice requires 'poetic licence' or 'hermeneutic imagination'.

(4) How this got into your hands, for you to be sharing this reading moment, is dependent on the mechanism of sharing. A higher quality of moment between readers is achievable through personal recommendation. Such 'organic sharing' means your reading of this is dependent on previous readers; similarly, there are readers in the future because of your action of personal sharing, and they are now present in this self-similar hermeneutic moment. Organic sharing generates an economic of interdependence.

We have evolved highly mechanically mediated means by which any text is shared, through 'gatekeepers', mass-publication, and the institutional infrastructure. Despite the historic benefit of wider distribution (Gutenberg press, internet), such mechanisms weaken the intimate social bond indicated by the hermeneutic moment (3). To avoid this mechanisation of social relations, a more appropriate economics for organic sharing is required.

(5) As you may experience this, so may all readers. Those who verify this hermeneutic moment of all readers, constitute a readership which we may appreciate as collective agency. The proposed purpose of the readership of this text is to accelerate transformative praxis in social science to assist change in education, business and industry, and governance and global stewardship.

The chronological time of different readers and the act of writing is different, but relative to the phenomenological experience of reading and writing, we manifest a collective agency which is concurrent relative to the text (external or etic representation) and the emergent meaning

that the textual reading and writing is concurrent. This will alter our sensitivity, hopefully increase it, so that what is discerned from our individual experience, can correlate to a greater degree of mutual sensitivity. Reading not for knowledge transfer or cathartic experiences of our emotions, but direct parallel engagement to fathom our mutual, concurrent values and beliefs.

To summarise. and repeat what was proposed before but split into its two parts, how might you value this now, 1-10?

You are reading this live. One word at a time, or phrase by phrase, into the unknown.
I am writing this live. Literally one letter at a time, one word at a time… onto a blank page.

Intuitively, indicate 1-10 for the degree of your verification.
Reflect on the value you applied the first time. How do they compare? Has added information altered your knowledge? Or has a change of awareness enabled a new way of reading?

I would like to follow this with a second 'social fact' to do with sharing. And a third 'social fact' which involves collective purpose. All together, these social facts of writing comprise the practice, Reflexive Reading. All three social facts are grounded in the same mutual experience: transforming the primary modality of reading text from transmitting-receiving of information to mutual awareness while reading/writing, transcending relationality with a sense of belonging which further empowers us in social action. They are the only social facts we can verify while reading, regardless of the content; no matter what it is, the content is all imaginary, pure fabrications in our minds.
The page remains blank. And the exploration remains to be done, by everyone who comes across this page, human or otherwise (V0).

Second Social Fact: Faith, Trust & Sharing

Faith & Trust
The Second Social Fact of reading involves faith and trust: a transformative function of experience, from discrete individuals to social

(internal or emic experience). The purpose of this imminent readership is perhaps more important than the object of attention, the so called 'content' of the text. For the purposes of this text, the readership is directed reflexively to this asynchronous meta-method 'Reflexive Reading' that it may prove useful for academic readers in their own fields; it supports an equivalent synchronous meta-method, ABC State, to achieve non-centralised organisation (Volume -2).

(6) The quality of our reading experience varies: our 'lines of thought' may be convergent or divergence, our attitude may be aligned or critical, our feeling emic (I experience meaning) or etic (these are just words), our attention on abstract generalisations or concrete items, our orientation towards the future or the past; overal our experience is flowing/fluent or constructed/solid.

Notice divergence of thought, decision to follow or hold on to your own line of thinking which creates a 'reader's block'; consider your mood as antagonistic or critical or aligned; the effect of alignment is flowing rather than brick-like construct, organic sharing rather than mechanised distribution.

These six statements may be conflated. Statement (2) provides more detail for statement (1), statement (3) more detail for statement (2) and so on, hence the conflation to statement (0).

(0) We are experiencing this text and line(s) of thought concurrently.

Or more succinctly, *lego ergo sum*, I read therefore we are. Relational basis as compared to Descartes' *cogito ergo sum* [1637] (2017).

Related Constructs

The meta-method possesses properties which intersect constructs from a variety of disciplines. Examples include Talking/Listening, Writing/Reading; Reflexivity, complexity; Etic-Emic; Attention Theory; Experiential Learning; Mindfulness; Hermeneutic moment; Structure-Agency and Internal Dialogue; media synchronicity theory;

union, through time.

In a small way, faith and trust were operational when I engaged people at the Mathematical Magical Circus. They had failed at the Soma Cube, and I intervened. I trusted the method and my skills of communication to overcome the anxiety or doubt that they may have of maths, and we all have different attitudes to being helped because of our varied experience of formal education. I had faith that we would navigate the interpersonal waters, and their ability to assemble the Soma Cube. For them to try meant they had some faith in their own abilities, my technique, or me. Once the cube was assembled, their positivity was sufficient to convert our faith into trust.

I did not know what the emotional, mental or spiritual alchemy of it was back then, but subsequent experience as a teacher showed that this positive energy reaffirms the relationship of trust between my students and me, and this unlocks many inspirational learning experiences. This conversion of faith to social trust is the glue that makes learning together enjoyable. Especially when this positive energy 'folds back' and reaffirms the relationship between learners directly. Witnessing social effect validates the latent inspiration between us; iterative social validation whether in a classroom (V-2) or Action Cycle (V2) or any learning environment.

Let us turn to practical matters, the only practical matter between us now: our reading/writing. The first social fact is awareness that text need not be read as a thing already completed, that the moment of reading is concurrent with the moment of writing. *The page is blank.* It may not appear that way to you, with this paragraph completed before you and the next paragraph and the next section and so on, but… as I write this word here and now… there is no end to this paragraph. Until I finish it, and during this time as you read, we go together until the end of it. Let us say you are already becoming proficient at this form of 'live reading'. Done, as in affirmative Check, as in Doing.

Consider this: I've described my experience of problem solving (the soma cube with visitors to the Mathematical Travelling Circus), and defined the First Social Fact (that you can verify your actual reading experience now) – but how did you get your hands on this text in the first place? And so, the Second Social Fact begins with expanding our attention to the social stream within which you are currently living.

boundary objects (Star 2010, 1988), fractal social boundary (Kreinath 2012, Neuman 2003), perception psychology, Gestalt, whole-parts as group-individual (Brown 1939, Lewin 1939), perceptual control theory (Powers 2005, McClelland 2006); number, economic. Each construct could be further elaborated; what follows serves only to provide exemplary evidence from academic literature.

Talking/Listening, Writing/Reading

Reminding ourselves of the scaffolding concepts, the meta-method has the potential of fulfilling Shotter's 'imaginative hermeneutic exploration' (Shotter 2015, p.52). Reflexive Reading is structurally equivalent to Shotter's 'joint action' (Shotter, 1980, 2005) and 'correspondence' according to Roth's Organic Theory of synchronic dialogue: 'the simultaneous eventual phases [which] involves the joint living work of at least two persons' (Roth 2020, p.13). Both perspectives and descriptions involve a sensitivity to the social condition, though one evolved from within and the other from without. Shotter's observations arose from spoken therapeutic practice: "It is not so much how 'I' can use language in itself that matters, as the way in which I must take 'you' into account in my use of it" (Shotter 1989, p.141). Roth's theory is based on micro-analysis of transactions within conversational fragments lasting mere seconds: 'From the organic (transaction) perspective, each (temporally unfolding) phrase-in-the-making of an exchange such as that appearing in Fragment 1 [visualized below as Fig.4] constitutes something like a fluid mini-event in the flow of life'… 'speaking for the other, who is attending to and receiving from the speaker are simultaneous events intersecting with each other in the living sound-word' (Roth 2020, p.12-13):

The birthrate is lower than the death rate is, the population is dwindling
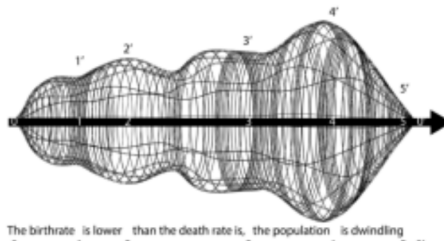
(From Roth 2020, p.12: 'Fig. 4 A way of representing the passing of thinking

Organic Sharing

This text has been shared with you. A social thing has occurred. In its simplest form, person A gave it to person B (you), organic sharing. Let's leave more complicated methods of sharing for later (that is, mechanical thus less humanly efficient). In an ideal world, this has been shared with you personally, and you in turn may choose to share it with someone else. Why?

- Do you know why they shared it with you? Was it the teaching experience, the problem solving method, the first social fact? Or was it for another Fulcrum practice entirely?
- Do they know if you are going to 'get it'? Is their reason for sharing it with you resonant in some sense? So when you tell them, they will be reassured they were right in sharing with you?

There are multiple responses and combinations. Because of this variability or complexity, whatever the reasons they had or you have now, the objective simple fact is: *only the text is shared*. Not their experience, not their intentions or values, only the text.

Next, evoke in your mind the person who gave you this. Where are they now? This, in fact, is misleading as it implies location which in most cases is impossible to answer, but the more precise temporal question is less colloquial: *when* are they now?

In one frame of reference, chronologically, they have read this before you have. That is, you are reading this document after they have, just as they have read it after the reader before them and so on back to the first reader, the writer. Incontrovertible in most cases. However, with our First Social Fact we have cut through chronological measures to the mutual moment of reading/writing, the live moment the text is laid down letter by letter, wrod for word (including serendipitous spelling mistakes if I don't edit them out later, or indeed comments like this). So, if you are here at this moment with me, which you can verify now, then so is the previous reader. In fact, everyone who ever has, is reading this at the same moment too.

We must be careful with our language. 'They' is the wrong pronoun, for you are here; the 'you' that is reading this now and the 'you' who is the reader who chose to send it to your friend or colleague. Everyone who is reading this, is reading live now. The 'you' is no longer singular,

in the course of a phrase from the think-aloud session')

Being 'in sync' in this way manifests more than cognitive engagement; for example 'emotional matching' (Goleman, 2007, 33):

"Whenever two people converse we can see this emotional minuet being played out in the dance of flashing eyebrows, rapid hand gestures, fleeting facial expressions, swiftly adjusted word pacing, shifts of gaze, and the like. Such synchrony lets us mesh and connect and, if we do so well, feel a positive emotional resonance with the other person" (Goleman 2007, p.33).

Expanding the 'interpretivist' side, Reflexive Reading is the obverse of reflexive writing. It is unsurprising that literature generally focuses on the writing component of the process because of the active role of the writer while writing, eg 'Reflexive writing invites critical and appreciative consideration of the fluid and emergent relationship between practice and its storying process which produces "theory".' (Simon 2012, p.28). Simon's article arose from the engagement with a client who did not respond verbally, but found a way to conduct therapy through writing. Her client wrote: 'Trust. Writing is so personal. Words can often be thrown away. But writing is more intimate (not sure that is the right word but meaningful perhaps). Therefore, I needed to trust you to write.' (Simon 2012, p.30 quoting client). Simon gets close to performing the 'imaginative hermeneutic' function of Reflexive Reading: "'I' am, 'we' are involved in a spontaneous elaboration, a revisiting of and a departure from what we [are] doing together" (Simon 2012, p.35, replacing tense, 'have been' to 'are'). By transposing 'writing' and 'reading', Simon's words retain the relational practice:

'In remarking on Susan's abilities as a [reader], as someone who can communicate well, there is a transformation in our relationship. The movement in our activities creates the conditions for us to foreground mutual abilities over individualised struggles. [The writer] finds [their] voice to help me see and understand what I am missing, what I am not 'getting'. By looking for an alternative set of communication strategies we experience "unique, never before encountered, 'first-time' events" (Shotter 2011, p. 161)'. (Simon 2012, p.10, transposing reader and writer)

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but plural. Though actually, I tend to think of you as an individual because we read as individuals. We could adopt the middle-english precision of 'thou' to indicate singular subject and 'yee' for plural subject, both of which are better than objectifying us to a plural 'you'. But - *ye Gods!* - I don't see this catching on. What matters is the awareness that there is more than one person in the readership, and we are all present in reading at this moment now.

This includes future readers too. I have written a section on this but it is too detailed and the temporal references too convoluted. The short version employs a similar exercise to 'suspending disbelief', or its positive form, 'imaginative hermeneutic': the people with whom you share this, in the 'future' relative to you, do indeed pick up this book at some point and start to read this text just like you, will get to this paragraph and will end this sentence with you. Right. Now. Relative to any one of us, here we are, all of us, in the present moment (relative to the process of writing and reading).

We are not probabilities.

It is a disservice to say 'if' about your prospective friend when they are actually reading this section. We can consider the probabilities for you: *if* you accepted, *if* you liked it enough, *if* you are reading this – which is existentially neglectful because *you are here*. Only when someone does *not* accept, does *not* like what they read, only in the negative is this true, because *they are not here*. There is no reality where you all are not here.

The only meaningful use of the 'if' is *if* you decide to share. And *when* you do, there is no longer a probability. We stop thinking of people as probabilities. You determine the future. They will only have a choice *when* you share. Their choices are theirs, yours are yours. Consequently, everyone reading this is empowering in some deep sense. The power of making a decision, manifesting a social fact. Not just for deciding to share this passage, section, volume or book – but everything we choose to share empowered with Reflexive Reading.

This 'live readership' of all of us is simply a natural extension of the First Social Fact of Reflexive Reading. Whether three readers or three thousand at the time of your reading, we are led to acknowledge the

Similarly, 'Susan wrote "It's been good to be in a place where everyone is writing." I looked up and realised we had been inhabiting another country where writing, not speaking, was the norm' (Simon 2012, p.37) can be usefully transposed to academic texts where 'reading' not listening is the norm as is the case in academia.

By contrast, the 'positivist' approach examines the process of reading through eye-tracking and pupillometry, correlated to interjecting queries ('thought-probes'), non-invasive algorithms to predict reading behavior, and comprehension tests. Pupillometry can estimate the intensity of mental activity and changes in mental state (Laeng et al. 2012; Franklin et al. 2013, 2011), the decoupling of eye-scanning and word-identification can be attributed to 'mind wandering' (Foulsham 2013), such that there is insufficient detail to produce a viable 'situational model' (Smallwood et al. 2008). Comprehension tests can distinguish between mind-wandering, irrelevant mental content or self-referential mental content which constitutes a situational model (Sanders et al. 2017). Mind-wandering has been pathologised as indicators of unhappiness or psychiatric problems, inattentiveness or interfering with task performance, or daydreaming, but positive functions include connecting future and past, long-term planning, and source for creative inspiration (Smallwood & Andrews-Hanna 2013). Internally generated thought requires the decoupling of attention from perception in order to minimise interruption from information streams sourced in the external world (Smallwood et al. 2011). The majority of readers (85%) are judged as being linear readers, though a positive correlation related topic-structure-processors and recall (Hyona & Nurminen 2006); what might be considered 'mind-wandering' may be conceptual navigation. Such constructs and analysis may provide some insight to our reading practices, but they tend to avoid the social dimension except through the intervention of the researcher in the form of 'thought-probes' and comprehension tests, and by the 'results' of their research as we are quoting them now. The account from the reader (their answer to probes or their results from comprehension of the text) confirms or denies the theory put forward by the experimenter. That is, 'positivist approach' exhibits the wicked problem of reflexivity which Reflexive Reading aims to address.

Second Social Fact: it is shared, it is essentially relational. And what is more, if we share organically, person-to-person, we fully determine the number of people reading. In order to bring the true significance of this awareness to heart, to fathom a sense of belonging, reflect more closely on how *organic* person-to-person sharing intensifies the quality of readership here and now. An algorithm inserting posts into your social media feed breaks organic relationality. Nevertheless, those of us who are reading this via a paid advert, a 'random' post, or from a mass-media pundit or influencer, we are all more than welcome. Be assured, it is enough to solve the soma puzzle, that is the First Social Fact, embodying your reading experience at the moment of writing. The Second Social Fact reinforces the great value in realising our unique individual awareness (First) with *our deliberate relational action* (Second) that can manifest a deeper totality of the experience (Third): whether that's enacting the intervention of sharing to increase the readership of this book, or gathering as small groups at a Math Circus, or enacting any intentionally relational action in order to manifest a more intense or dense social experience. Only through our organic relational actions do we *individually* form a strong, healthy *social* body. *No probs.*

Third Social Fact: Ecology of Purpose

Our Mathematical Circus

I was a clown at the Mathematical Circus. I brought a little cheer to folks, many anxious about mathematics, brought them to a level of abstraction not only for their solving a Soma Cube puzzle which had previously defeated them, but a method of problem solving generally. Of course, we were not alone in generating this positive intensification of our mutual social presence.

The Mathematical Circus was enabled by the social structure of the Edinburgh International Science Festival funded by the local council, and the 'mechanical' infrastructure of local newspapers, reports and adverts, the network of schools recommending it. If we are to fully appreciate the conditions which enabled our meetings over the 3D Dissections tables, then we must expand our scope: the years of learning to read in order to decode the adverts, the decades of education for teachers, the institutional forms of education spanning several hundred years, the first

Situated within Theories

The practice of Reflexive Reading may be situated within numerous theoretical contexts: as a meta-method to complement Bhaskar's meta-theory of Critical Realism (Bhaskar 2000); as an instance of a third-order cybernetic (with organic sharing) (eg Lepskiy 2015); as a hermeneutic method for Systemic Inquiry (Shotter 2016, Simon 2010); in the context of phenomenologist history (Whitehead 1919, James 1907, Dewey 1929, Merleau-Ponty 1962, Bakhtin 1993) and towards an Organic Theory (Roth 2020); as a tool for Theory of Practice (Bourdieu 1984, Giddens 1979); as a sandbox for Field Theory (Lewin 1939). Three theoretical frameworks are elaborated here. The conceptual organisation involved in each theory exists during the reader's experience while reading, to which Reflexive Reading may help draw attention.

Phenomenological Organic Theory

Much of the work for Reflexive Reading has been done by Roth who presents evidence 'Towards an Organic Theory' (2020), albeit Roth addresses the medium of talking/listening which we have transposed to writing/reading through an imaginative hermeneutic practice (Shotter 2016). The evidence of simultaneity from conversational fragments is supported by phenomenologists James (1907), Whitehead (1919), Bakhtin (1993), Merleau-Ponty (1962), many of the philosophers referenced by Shotter (2016). Organic theory is an experiential continuity of internal relations (Whitehead 1919) rather than Cartesian spatial dimensions and Newtonian temporal dimension: 'a social philosophy, a philosophy of "co" in which conjunctions do the work' (James 1912, p.194). Roth extends the simultaneous overlap of talker and listener experience to responses between interlocutors, the overlap of an answer beginning within the phrasing of a question implicates the emergence of a greater whole beyond two discrete events (Dewey 1938); the anticipation of response is pregnant in the moment of phrasing (cf Hwang & Roth 2005), resulting in a smooth passing over from one event of speaking to another by a different speaker. 'All attempts to surmount—from within theoretical cognition— the dualism of cognition and life, the dualism of thought and once-occurrent concrete actuality, are utterly hopeless' (Bakhtin 1993, p.7).

Romans and Greeks to parse language, the invention of script, the first humans to convey complex ideas through metaphor, recursion, disassociation; the buildings within which we meet, the generations of workers, the technological development of reinforced concrete and brickwork, the supporting infrastructure of cars, roads, oil industry, the telecommunication network; the ability to understand a Soma Cube as a 3D dissection, Cartesian coordinates, Euclid's geometry, the transcendental properties of pi. The list is endless. The utter complexity of materials and activities which support each and every aspect of our lives. The conflation of matter to form the Earth and the Sun, the 'objective' reality of it all. So vast as to be meaningless and analytically useless, and yet if we indulge ourselves, awe-inspiring. This exploration forms the history of science, and our education system would do better to echo it: our capacity for awesomeness.

However much we may expand our awareness to take it all in, analyse our experience to the finest details of our anatomy or categorise the millions of species on this planet, push our understanding to the horizons of the universe and the two-dimensional nature of quarks, we are forever limited to the corner of the universe that houses our unique conscious activity. You, or another you, or me, or anyone one of us. Our perspective, unique in the vital sense all living things possess, is contained in some sense within this 'everything', and we humbly acknowledge it is partial. In the universal circus of existence, we are but clowns or actors who strut upon the stage briefly.

Returning to the original experience with the Soma Cube: I shared my problem-solving method (do the hard bits first); how they chose to use it in their lives was entirely up to them. Perhaps they enjoyed it so much that they recommended a visit to the Festival to their friends? Perhaps they had such a revolution of mind, it changed how they thought about mathematics when they went back to school, or how to resolve problems they faced in life? Who knows. For me, that summer's experience of learning facilitation precipitated a commitment to becoming a teacher.

My teaching experience has been vocational, very much a thing of inspiration. However, it has got bogged down in terms of money. Just like the good intention of nurses, or joiners, or musicians, anyone following their love who end up doing things for money. Or as most

This temporal union of interlocutors is foundational to an 'Organic Theory', which Roth attributes to Whitehead's original systematisation in Process and Reality ([1929] 1978). The abstract spatial model of a system of 'parts' becomes an acknowledgement of the unified temporal event (Mead 1932), and further the notion of 'an' experienced event is edited from the lived-in continuous experience (Roth 2018, p.323). Organic Theory indicates the vector intent of Roth, to work towards a return to the continuous experience. According to Roth, the imposition of cuts and edits in the continuous experiencing of living to create this 'event' or 'an' experience, undergoes a process of substantivisation where events are converted into agencies and their actions (Roth 2020, p.2) and relations to substances (ibid., p.3). This substantivisation is supplemented by Shutz's 'because-motive' (Schutz 1932), comparable with Shotter's critique of science as after-the-fact (Shotter 2016), and closely aligned to the linear cause effect scientific methods of reasoning: 'The problem of most research consists in the confusion of these two, very different forms of motives [because-motive and in-order-to-motive] and in the failure to appreciate the associated difference in the relations between plans and situated (lived) actions when viewed from before or within the act versus the act as fait accompli' (Roth 2020, p.323). As a result, human subjects are divorced 'from the full vitality of their lives, from the motives, interests, and inclinations of the thinking individual' (Vygotsky 1987, p.50).

Rather than push a philosophical position, the meta-method of Reflexive Reading (or 'Organic Reading' to align to Roth's Organic Theory (Roth 2020)) reveals the immanent phenomenological experience of reading, and offers a way to stabilise the reflexive condition through verification of our social dimension. Comparable with Luhmann's Social System Theory where 'part' is not the 'individual' but communicative acts: 'radical temporalisation of the concept of element' (Luhmann 1995, p.11); and the relationality of an 'autopoietic system that emerges out of the double contingent encounter of subjects' (Arnoldi 2006, p.117). Further, the reader's act of sharing person to person provides an 'organic' distribution rather than one mediated through the machinery of algorithms, publishers, and institutions, which literally fulfils Roth's intention: 'The present text contributes to the attempt to overcome the technological thinking that continues to reign

young adults, how doing our best to help others at work, which is a natural expression of our love and our desire to share, becomes, as we age over the years, denatured. I must admit to going through a period of teaching for money, a completely different experience. This denaturing of our love has something to do with the unintentional effect of money.

If money has shaped my decisions over decades, how has money shaped our species over the decades and centuries (V3)? In our old age, in our personal social space, are we loved? Surrounded with family and friends and cared for? Is our personal brand of wisdom integral to the decisions of those we love, our families and our nation, the whole world? Or transposed to our public social space: do humans live in harmony, are cities celebrations of our conscious awareness, sharing an abundance of natural wonders, making a home for ourselves on this planet? How much this is true depends on your actual, personal embodied experience, and your perception of our mutual, social conditions. On reflection, who in their right mind does *not* want these things?

Reading reflexively, it is our individual minds and resulting actions which determine the incredible unfolding complexity of the world. I chose to step forward and help people with the Soma Puzzle. Some were a little nervous, after all I approached them at a vulnerable moment when they 'failed' to solve the problem, the very moment they were reaching out for the spoon-fed method of the flip-book, revealing one step at a time to its inevitable and thoroughly unsatisfying end. We overcame this moment of vulnerability with a tonic of innocence and courage. And though uncertain, the participants assembled the pieces to form the solution. There was uncertainty as to whether it would form, and when it didn't we returned to a reconfiguration of the original 'hard' blocks with belief bruised and anxiety once again bleeding into our realities, and then all the more was the surprise or relief when the volume assembled as if by itself. What was probability, became fact. What was problematic, became solved. What was uncertain in our engagement, became affirmed. Faith became trust. In one tiny corner of the universe.

And it is this orientation which eludes objective science. The relationship between our unique corner of consciousness as an individual within our collective social manifold, our psycho-social shape.

in much of psychology' (Roth 2020, p.20).

Critical Realism & The Problem of Methods

Over thirty years, Bhaskar developed a philosophical meta-theory which spans the major paradigms of the 20th century, hard science positivism and postmodern interpretivism. He described his work as 'transcendental dialectical critical realism' (Bhaskar 2000), a bold attempt to reconcile differences and enable progress beyond the constraints of science (falsification, deduction, hypothesis, control experiments) and the postmodern extremes of reflexive and contextual relativism (semiotics, positionality, polysemy, self-referentiality). Bhaskar's Transformative Model of Social Activity relies on the 'dialectics of structure and agency', a co-emergence of social and individual: 'social structure is a necessary condition for, and medium of, intentional agency, which is in turn a necessary condition for the reproduction or transformation of social forms' (Bhaskar [1993] 2008b, p.153). The underlabour exercised by Bhaskar has suffered from a lack of 'application' primarily because of the 'high level' of its philosophical discussion (Lennox 2016), though attempts have been made to marry it with Action Research (eg Ram et al. 2014) and Grounded Theory (eg Hoddy 2019) because of the emancipatory power that Bhaskar's theory promises. It is proposed that these attempts have not gone far enough. They are attempts to upgrade established methods, rather than begin with the philosophical foundations in critical realism. From a certain perspective, I left academia at twenty-two as a postmodern journeyman in social anthropology and developed the meta-method of ABC State with students by questioning the fundamentals of teaching practice, an active participant 'in the field'. They were not based on generalisation or transference, only the generative mechanism of agency.

Bhaskar developed a rather opaque acronym, MELD (moment-edge-level-dimension), by which we may interpret Reflexive Reading (compiled from Bhaskar 2000, [1993] 2008b; Reeves 2013; Alderson 2016; Adler et al. 2015). Moment is reminiscent of chronos versus kairos (Hess 2011; Kinneavy & Eskin 2000; Smith 1986; Jian 2019). 'Now' is relative to our reading, as I write this note onto a blank page, so you are reading this. 1M aims to move beyond anthropism (humancenteredness and the Cartesian epistemic fallacy), beyond adult-centrism (Alderson

The Third Social Fact relates to our presently aware conscious, future-orientated influence within this 'objective' world. And by 'objective', I mean the subjective world of social objects such as festivals and schools and banks and companies and governments we bring into existence with our thinking, objects we believe to be real in our perceptions. We are implicit in their operation through our individual day to day activities, visiting shops, paying for things, keeping our money in banks; which makes us morally complicit in their inadvertent outcomes of psycho-social stresses, financial poverty, environmental degradation, and so on. We are spending $-billions and dedicating our brightest minds to building quantum computers, aerospike rockets and fusion engines to go to Mars, linear glass cities in deserts, electric vehicles, and yet we can not resolve homelessness, education for all, basic healthcare globally. Why haven't we influenced ourselves through our mass collective thoughts and actions to effect a psycho-social and environmentally healthy world?

The Third Social Fact invites an expansion of awareness into our wider social ecology, the responsibility of our collective readership, and to invite further action appropriately. The Third Social Fact completes the practice of Reflexive Reading by enacting a *conversation of action*. It is beyond an individual decision or a relational action. We need tools to reflect ourselves socially, bringing the social close to us individually. Something like the social equivalent of the Hippocratic Oath: a positive version of 'to do no harm' becomes 'toward social cohesion', and the principles of 'confidentiality' and 'non-maleficence' become 'transparency' and 'beneficence'. Our living well-being [as the readership here and now or any gathering around what we value] is contingent on our wider social health, which is a subset of our wider organic health. An Organic Oath…?

Towards a Reciprocal Psycho-Social Science

Academia is caught up in the operating system of traditional economics. Originally havens for intellectuals to pursue knowledge for knowledge's sake from the 13th century onward, universities have become commercialised. Academic institutions are funded by number of students, and school buildings are funded through private companies.

Most of the evidence social scientists use is based on the social

2016, p.12); Reflexive Reading moves away from any centricism to one individual (race, gender, position) because of the plurality of readership. Transcendental realism avoids epistemic fallacy of human knowing, the limits of what we know scientifically or otherwise; cf Ricoeur's mimesis (1984), Shotter (2016) and Roth (2018) substantivisation, representation. Edge sublates the standard dialectic of opposites or dichotomies such as writer-reader, individual-collective, positivist-hermeneutic, structure-agency to concurrently experienced, relational readership, critical naturalism, transformative participation, giving rise to a synchronic emergent power which is self-actualised -- the concurrent readership. Bhaskar's 'retroduction' temporalises literature and validates a new 'making sense' by altering previously thought understanding, comparative to Charles Peirce's 'abduction', 'a kind of induction in reverse' (von Glaserfeld 2001, p.35). The internal-external dialectic of Level indicates a totality of emergent systemic whole, comparable to Shotter's before-the-fact (2016) and Roth's corresponding objectivity (2020). Possessing a moral character compels a move from 'is' to 'ought', fact to value and value to fact, discarding the fibril objectivity which delimits involvement of our collective agency; 'rather than apply our fixed, finalised, selections and exclusions (an after-the-fact analysis, a 'thin' objectivity), we operate on the before-the-fact experience in formation, within certain field of comparison (thicker, possibility objectivity)' (Shotter 2016, p.28). Dimension brings transformative praxis through our immanent human agency, 'intentional embodied causally efficacious agency' (Bhaskar [1993] 2008, p.153). Our agency operates what Bhaskar terms our 'four-planar social being' (ibid., p.276) which consists of material engagement, interpersonal, social structural relations, and intra-subjective engagement. Reflexive Reading is not limited to epistemological representations of thought and logic, but recognises the social ontology of a mutual concurrent readership which manifests social change, thus enabling a transition from power2 (coercive power of authorship) to power1 (multi- individual political equality). The structural similarity between MELD and 4-planar social being may be seen as sociological to anthropological; Bhaskar 'equates four-planar being with "human nature" itself' (Reeves 2013, p.26).

It is proposed that Reflexive Reading (and ABC State in Volume-2) satisfy the conditions of critical realism, which is why they are named

evidence around them, where we are operating within the economic system of a modern world. So the theories which arise are also arising from the same traditional economic, which encourages selfish, competitive behaviour. Academics conclude we are 'homo economicus', and this reinforces that this is our human nature, we were ever thus, and thus we will ever be.

The means by which social scientists gather their information, the method of science itself, has evolved from the study of objects. Science objectifies us. The mechanisms and tools of science dehumanise us. People are numbered, quantities of abstract properties are counted, people are probabilities. Even qualitative accounts are served in quants of words.

The sharing of social science is still conducted through the sharing of articles. Academics are given tenure based on how many articles they produce. And the act of writing, and especially reading, reaffirms a model of communication that objectifies us. Text is an object. The writer conveys information to the reader. The dutiful reader attempts to unpackage the meaning of rather abstruse, language-heavy books.

The practice of Reflexive Reading, the implementation of the First Social Fact, transforms the academic medium. It is not 'cogito ergo sum', I think therefore I am, but 'lego ergo sumus', I read therefore we are. The enaction of Reflexive Reading by academic readers enacts the First Social Fact. Nothing else can be established without this fact, which is exclusively verified by the reader. Each conscious verification establishes a relational psycho-social science.

With the adoption of Sqale to finance the organic distribution of quality content (V3), academia may exercise the Second Social Fact: a trust network to facilitate the means of distribution. And through the collective result – the money generated and the thoughts shared and the activities practiced in social contexts (eg ABC Classes in education, Volume -2) – the Third Social Fact materialises. This creates an interesting psycho-social 'entity', relating each individual to all individuals reading this. A reciprocal relationship, like a tree in its forest, within a strict psycho-social context. Playfully, a pSocial Science.

It is the clear objective of a reciprocal Psycho-Social Science, to enhance, strengthen, and manifest social cohesion. To assist the findings of the softer hard sciences of biology and climatology, to influence and

'meta-methods' to complement the meta-theory that is critical realism. The actual text and the potential power and liability (M), absence and negative (E), relational totality (L), and agency (D) are active within the responsive state of reading. Further, the meta-method conforms to the Transformative Model of Social Activity: 'social structure is a necessary condition for, and medium of, intentional agency, which is in turn a necessary condition for the reproduction or transformation of social forms' (Bhaskar [1993] 2008b, p.153). Developing sensitivity to these processes not as ready-made 'constructs', but through the actual metacognitive experiencing of the formation of meaning (within multiple minds) as the social construct of text is concurrently formed. Just as with any practice, the ability to stabilise this way of reading (and hence writing), requires discipline. Hence, meta-method, not meta-methodology.

Third Order Cybernetic Instance

The history of cybernetics has been extensively covered (Umpleby 2005a, 2005b, 2015; Scott 2004) with bibliometrics (Umpleby et al. 2016; Kokol 2018). Cybernetics was originally defined as communication systems for machines and animals (Wiener [1948] 1961), essentially feedback system regulated by a 'governor' or 'gubernete' or 'cybernetes' (ancient greek for steersman). Early cyberneticists heralded this as the new fundamental in science during the 60's and 70's but lack of funding never realised their early enthusiasm. It underwent a revival with 'second order' cybernetics led primarily by von Foerster (1995 [1979]): by shifting from observed systems to observing systems, von Foerster included the observer as well as the observed, thereby increasing the dimensionality of science. Applications mushroomed into family therapy, psycho therapy, eg 'Gregory Bateson (1972, 1979), Maturana & Varela (1980, 1987, 1988) and others, they developed a theory of family systems which developed innovative questioning techniques to explore how a family system organised itself in response to actual or imagined change, and how information could be obtained and used by the therapy team' (Simon 2010b); while first order cybernetics continued into cyberspace and computer systems. Umpleby termed 'third order cybernetics' as the transition from a cognitive to a social system by addressing the Russian theoreticians efforts in developing purposeful,

modify traditional socio-political structures, and ultimately in improving the social proof of our humanity. Our practices must replace the solution-problem institutional engine that is hard science, whose solutions ever-create more problems for the future, and generates a kind of psycho-social pollution which justifies competitive economics, antagonistic oppositional politics, critical analytic atomisation of social life and marginalises the human spirit. There are temporal consequences if social science does not up its game, consequences which we will fully and shockingly address with AI in V0.

Spatial to Temporal Shift

Language has a tendency to influence our thinking, something we can be aware or wary of. Doing courses which sensitise us, mindfulness or non-violent communication, can help us become aware of the pitfalls of talking or writing, but they also problematise communication. In my experience, it is not uncommon in spiritually-motivated meetings for the most gentle participants to authentically apologise for their lack of skill, which to those who are less sensitive may appear disingenuous. Reflexive Reading provides a measure of protection by focusing on improving the receptive state, reading or listening or watching, rather than on the act of writing, talking, presenting. Entering into a non-judgemental state prevents certain levels of misunderstanding from arising in the first place, which many patient and forgiving parents and teachers may readily testify to. Writing about mathematics can be triggering to many people because of their traumatic experience as children in school, or money because of the trauma many adults experience just to provide food and shelter for their children. Hence the two primary approaches taken in this book: the more poetic (recto) and the more instructive (verso). Whatever our skills or preferences, we can accept our plurality of readership as mutually reflexive and – to disarm the triggers – non-judgemental.

So, to language. It is common to use 'rise and fall' to describe the 'movement' of emotions. Perhaps it would be 'cleaner' to say 'appear and disappear', sometimes abruptly, sometimes slowly, like a cloud forming and disappearing in a blue sky. We may also say 'underlying' emotions or conceptual 'substructures' or 'subconscious'. These spatial metaphors imply a spatial relationship between emotions and values, thoughts and

self-developing systems (eg Lepskiy 2015): including reflexivity theory which derives better understanding and management of social systems (Umpleby et al. 2019, Umpleby 1994). Hence, third order cybernetics may be considered to be mutually observing systems, with no preference on the observer (Mancilla 2013): first as allopoietic machines, second as autopoietic machines, third as language as a cognitive machine creating a common domain of interaction between living systems.

The meta-method of Reflexive Reading (and more so ABC State) operates in a dense reflexive environment which is self-organising, self-developing, self-generating: compare to the self-organising model of emergent flocking by Reynolds (1987) or autopoiesis as self-production in biology (Maturana & Varela 1980) which has led to various social interpretations (Luhmann 1995; Fuchs & Hofkirchner 2009; Seidl 2004; Maturana 2002; Proulx 2008); Lepskiy's various descriptions: 'self-developing reflexive-active environments' (2018a), self-evolving poly-subjectival environments (2015), self-developing and self-supporting network; and generative mechanisms in the real domain of social ontology; 'social structure is a necessary condition for, and medium of, intentional agency, which is in turn a necessary condition for the reproduction or transformation of social forms' (Bhaskar [1993] 2008b, p.153).

Third order cybernetics frames the environment as the location within which agents operate; their collective operation being the environment. The collective environment of a text is the readership: rather than consider the readers to be an 'audience' (first order) or 'observers' of the writer's skill, concepts or agency (second order, correlating somewhat to postmodern texts), the readers are actively involved and engage one another (certainly with organic sharing). Living readers constitutes an environment within which readers become writers; it is not unreasonable to imagine Roth's Organic Theory may have arisen while reading the organic theory of Whitehead's texts which was written a century earlier, in a process Roth calls overlapping (2020). The density of reflexivity is dependent on readers sharing the content, and if 'organically shared' from person to person, a third order cybernetic economic is enabled. The axiology of readers is enacted through sharing (who do you think may appreciate a similar value response?), resulting in a collective readership with similar values. This constitutes a

beliefs. This can be misleading. There is a pervasive emphasis in the English language to apply spatial, or solid, or physical metaphors to aspects of our psychological and social nature, which is reinforced by our scientific methods (definitions, nominalisations, jargon), political rhetoric (left, right, centrist) and so on.

It is why *pre*conscious is used in this book rather than *sub*conscious or *un*conscious, to retain the temporal importance of the 'moment' (a nonverbal approach is explored in V-1). The prefix 'sub-' implies a spatial metaphor, and in terms of spatial location, body scans have shown emotions are sourced in the nerves in our guts, specific organels such as the vagus nerve, amygdala and various other neuron bundles in the brain hemispheres. In fact, this is not the aspect of human experience we are exploring when we ask 'where' values and beliefs are held. Meanwhile the prefix 'un-' implies opposite, but even with the more neutral interpretation as null, it is a categorical or at best conceptual definition. Whereas 'pre-' indicates a temporal condition which is appropriate for when we talk about the 'moment'. To be fastidious with language, I prefer moment*ing* to *the* moment to escape from the fixity of nouns.

While writing this book (recto), I have chosen to delete references to scientific evidence: mirror neurons for example to avoid explanative reduction from our living psycho-social awareness to a material substrate, or cognitive science concepts such as blackboard of the mind, counter-factuals, and so on, which add credibility to an informational account at the cost of an incipient seduction of knowledge. For similar reasons, I have resisted including authorative buddhist references. Instead, the objective while writing is to allow enough time for the reader to validate it as you read. Not provide enough information to reach a conclusion, nor to associate with what is known, but to follow me as I write into the blank page, holding a meta-stable position of being aware of what arises and falls away while reading. Something powerful resides in us. A tiger amid the mathematical circus.

One of the transcending shifts in this book, and to be conducted globally over a generation, is from spatial to temporal across multiple systems simultaneously. This may already ring true from your reading of the practices in the Volumes you have already come across: vector-money operating in time (V3) or the mental process of counting

'self-evolving poly-subjectival environment', a third order economic cybernetic (Lepskiy 2015).

Visual Construction of Reflexive Reading
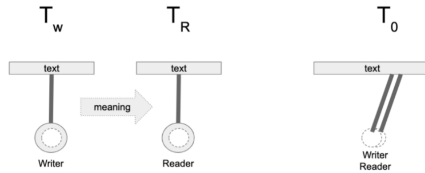
A standard interpretation of reading (left) where writer and reader are at different time positions (T_W and T_R) and meaning is conveyed across time. The 'reflexive reading' positionality (right), where time conflates to the now of the current reader (T_0), when writing and reading are concurrent.

Central concept of rhetorical kairos (qualitative, experientially relative sense of time, doing the right thing at the right time) versus chronos (quantitative time, moving instant and history) (Hess 2011; Kinneavy & Eskin 2000; Smith 1986; Jian 2019).

(1) Standard Transference Interpretation
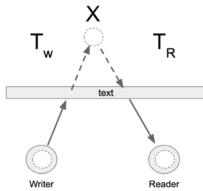
Chronological difference of (T_W,T_R) resulting in asynchronous communication between W and R ('from' W to R).

This text has been written by the writer at some point in the past. The writer added meaning to the page by choosing appropriate sequence of letters and words at time T_W. The reader extracts meaning from the text when it is read at time T_R. In this way, text conveys meaning from the writer to the reader. Perhaps meaning relates to an event or concept X.

(1a) Writer-only Experience, Memory and Representation
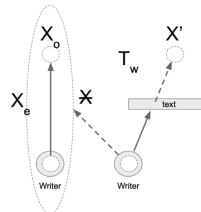
Writer experienced something earlier, either as an object (X_o) or was involved in an event (X_e), and then at some point commits it to writing at T_W. 'It' being a memory of the actual experience: tendency to think that the memory is of the past event (X), when it is a projection of the present-minded writer (X').

(V-1). In this Volume, the first I have begun to write, we actively actuate the practice. We are reading and writing together into the unknown, into the blank page. All of us. There is no next paragraph, as I write. There is no Volume 2 or 3, no V-1, -2 or -3. I will gratefully appreciate your company because the task is daunting at times and it requires courage: into the positive volumes of business and economics when social trust is much depleted, and into the negative volumes of unimaginable potential in mathematics, education and entertainment. If you can join me in this way and practice Reflexive Reading, we may feel the heart of our social body as we exercise our values and beliefs through the mutual moving moment of now. It is what I call 'insider understanding': it is not about understanding something out there, but the mutual appreciation of what is happening within us. And in the final Volume to be written (V0), should the many and varied of our readership put into practice what is in our minds, hearts and bodies, we may experience a turning point, a veritable Copernican revolution in our mind and our social conditions. Non-judgementally and unconditionally accepted, I as the author of this book and you as the authors of the world we live in, may find ourselves thoroughly and wholly belonging to and beholden to a generation who achieve whole system change. Be well!

Origins

Wisdom: A Conversational Tango

Like most of the practices in this book, Reflexive Reading emerged quite accidentally. I had given up on ten years of education (V-2) and a couple of years of Action Cycles (V2), and planned to devote myself to a direction of mathematical exploration that appeared to my mind at least to be the deepest memeflow globally, a mathematics which merges western science and eastern meditative practices (V-1). I wanted to consolidate my experience, during the limbo state of living in Madeira for a year, by writing a book. While writing the first few chapters, a tango dancer I met in London, agreed to read them. We set up a regular Skype call and I literally waited and watched while she read the last day's work. It was during this time that I noticed what she was doing while she was reading.

Here is the section in its entirety, from the book which came to be

(2) Parallel Interpretation
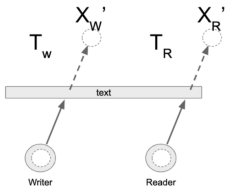
Chronological difference of (T_W, T_R) resulting in asynchronous communication between W and R ('from' W to R).

This text has been written by the writer at some point in the past. The writer added meaning to the page by choosing appropriate sequence of letters and words at time T_W. The reader constructs meaning from the text when it is read at time T_R. Correspondence of X_R' and X_W'. Emphasis on X_R' (Barthes' 'death of the author') or X_W' ('authority' of author). Also consider if X is common experience to both W and R, eg childhood experience of school or literally visited same conference or looking at these images.
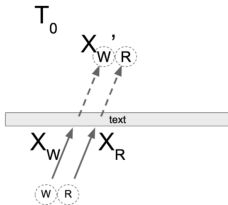
(3) Actual Experience of Writing and Reading
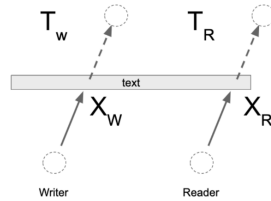
Chronological difference of (T_W, T_R) resulting in asynchronous communication between W and R ('from' W to R).

The writer was writing this, X_W at time T_W. You, the reader are reading, X_R, at time T_R. Consider all readers at different chronological times, T_R, reading this. Does chronological reading time matter? If so, when? What is relevant or irrelevant when we acknowledge the temporal condition of our writing/reading?
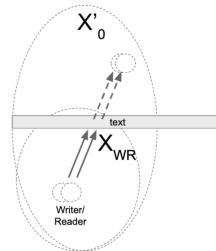
(4) Relative Moment of Writing/Reading

Kairos similarity $(T_W, T_R) = T_0$. 'Synhcronous' or 'corresponding' (Roth 2020) experience of writing/reading.

Relative to the beginning and end of this paragraph, the reader and writer experience a similar moment. You are reading this (X_R) in the middle of this paragraph, and though it may appear that the text has been written already, the writer is writing (X_W) each of these l - e - t - t - e - r - s onto a blank page. T_W and T_R tend to zero, T_0. Within this frame, the emphasis is on W/R (participating and actual) rather than X'_{WR}.

(5) Reflexive Reading

Kairos similarity $(T_W, T_R) = T_0$. 'Synhcronous' or 'corresponding' (Roth 2020) experience of writing/reading.

The corresponding experience of reading (by all readers) at the same moment as the writing (now, as these words are written and read) may be 'validated' or 'verified' by the reader (not writer), X_{WR}. Convergence of X_W' and X_R' may bring sensitivity to shared experiences X'_0 revealing values and beliefs or greater accuracy to concurrent shared social objects.

entitled, 'Wisdom: A Conversational Tango'.

I am reluctant to continue. If I do, I feel I must walk alone, as I have done in the writing of so many other books. I accept my failure, my inability to communicate, commune. I accept the responsibility and I walk alone. I write alone. Writing is the failure of not being able to communicate in person. A writer without readers. Not quite that.

When a man fails to achieve tango, what can he do? He has choices. He can leave it all behind, he can never set foot on a dancefloor again, forgo even walking; so he stops communicating, he takes a vow of silence.

Or, he decides with force of will to practice, repeating a move over and over again so that he can perform it effortlessly regardless of the subtle nuances of movement of each unique partner, but perfecting an external form that an audience might easily appreciate. So he perfects his writing style, polishes his phrases, carefully edits his words, and learns to manipulate the passage of the mind, any mind, through his carefully crafted tunnel. In this way, he becomes an author, well read. The words well-formed, the feelings well-navigated, the thoughts startlingly evoked like a night sky once the reflective moon is dismissed. Here is success, here is a living. And yet, in his heart, he knows, this is not tango. This is something else. There is skill, there is expression, there is grace, there is deep appreciation. But he knows.

Or, he accepts that failure is a necessary aspect to the dance, that tango once touched reminds the soul of its quotidian isolation, that a flavour of communion sets all his own tastes as selfish and mundane, that the normal state of life is one of suffering. He attunes himself to the music, and leaves the rest open. He accepts nothing less than the necessary vulnerability, the impossibility of achieving tango alone. He forgoes the security of practice or solo perfection, the confidence of well-oiled machinery. He stands there, waiting. He can not attend to tango directly, not the memory of it nor the desire for it.

He takes steps, waiting. And should she have the generosity to follow him, he takes care of the course for her, ensuring the next step is empty, it can be taken. And should she give up herself to the music, he hears her. And should she give herself to him, can not breathe without him, so he finds release, he gives himself to her, the music catches them, moves

A Growth Perspective, in Terms of Awareness

Arguably all topics in this book (and academia in general) can be undercut with philosophical discourse. It may be useful to ground our short overview of social ontology and theoretical modelling on an ethical dilemma known as the Principle of Double Effect: the moral evaluation of causing unintentional negative effects based on the rightness-evaluation of acts (not agents) (Levy 1986), supplemented with six constraints (McIntyre 2001). The crux of the issue is one of awareness, the degree to which the actors are aware of the consequences of their actions. This holds true for researchers and the impact their theories have on their research and their research in the wider world; as it does teachers with the future of young lives in their hands; as it does children sharing the same room together; as it does adults in the business and political and natural world. Whatever the theory or model or politic or self-identified culture adults hold to or view the world with, children witness the world of adults, experiencing it close hand in their homes, within the institution of schools, and at a distance through splintered news reports of the state of the world. Nascent philosophical questions are acted upon in innocent childhood and raw adolescence and long into adulthood. Whatever our state of knowledge individually, we can humbly be aware that our actions may effect others detrimentally either concurrently or consequently. It is with humility we accept the limits of our knowledge, the limits of our actions, that we consider next steps, individually and personally, and more importantly collectively and ecologically.

It is not more knowledge, or productivity, or consumption that is needed. Rather it is more time and receptive stillness, for awareness to blossom naturally into compassion, kindness, belonging.

Next Steps

Creating A Non-Judgemental Space

The three Social Facts correlate to the Content Trefecta described in Open Business practices (V2). Enact it now.

Someone shared this content and you accepted. You began reading primarily because of the evaluation of the person who recommended it to you. At some point, this shifts into your evaluation: you continue to

them effortlessly. There is one mind following the music. Only one path, only one outcome. His eyes attending to the space for the next step, her inner eye attending to the shared moment. They have lost themselves, they are free. They are inside the music. The music makes the space appear before them, so the music invites them to fill the space, leaving a space behind for another couple to fill. The music moves us all.

What is the equivalent of this tango in writing and reading? Having tasted the failure of it, personally. Having wondered at the consummate skill of writers like Sebastian Faulks or Milan Kundera, and yet set them against the stark failure of our culture, the endless wars and conflict, the social imprisonment of so many souls, the slow environmental holocaust. Such dark times, such tragic times, though the educated crowd around our electric lights deep into the night, our minds bright with admiration of our own creations, fortified by our self-proclaimed genius. We like our words, do we not? Just as we can admire the moves of a dance performance. But we do not want choreographic 'moves' however well rehearsed, we wish to enter into tango. How?

I continue to take steps, waiting. And you are generous to follow with your reading. I can not attend to the potential state of tango we might enter into. However seductive this might appear: that we are one. one planet, one self-reflective species, one family, whatever the divisions, however many years parted, the distance between us has shrunk, we can mutually recognise the members of our own family. No, I must attend to ensuring the next space is free. That I do not know what the next section that will be written, nor the next paragraph, sentence... though surely I have some kind of sense of what the next word is? Actually, no. When in the flow, it is not a matter of words. I am sure you, Wendy, can recognise the truth of this, and how it matches our dancefloor tango. And when the reader is generous enough to grant this, we are taking steps together.

But where is the music? How can you give yourself to the music if there is no music? How can I hear your listening of it? Certainly, I have listened to you, Wendy, as you read. I have noticed your attention, I have noticed your stops and starts, moments of consideration. On the whole, it proceeds quite smoothly. There is little gap between my writing and your reading. But is this the music? No. This is the movement of mind, as tango might begin with borrowed intention. Where is the music?

read because of *your* personal self-evaluation. At this point in the book, you are asked to Value on the Sqale platform (First Social Fact) and to provide feedback to the person who shared with you. When read in a reflexive way, they are right here reading with us now, imagining what you might think. They are interested in what your evaluation is.

Once you have evaluated, you are into the second phase of the content trifecta. While reading, someone may pop into your head – the content just seems right for them. When this volume is finished, share it forward on Sqale (Second Social Fact). It is amusing to think that they are also right here and now: in fact, in the last paragraph, they are evaluating the content and remembering you who gave it to them; it is you who have become the memory! Because of Reflexive Reading, and by valuing and organic sharing through Sqale, judgement and economics is set aside, and the third part of the trifecta is imbued with a special quality: the *fellowship of non-judgement.*

Everyone who reaches this point – through their own actions – is free from judging and judgement. Whatever content is experienced after this point can not be used critically against anyone because the sharing happens *before* reading the next content; consequently, the next content is being experienced live by the reader/fellowship whatever their actual chronological timing. It is a phenomenal social experience. Holy even. The originators, in this case me the author, are freed from conforming to anything but their own moral values, as are all readers present. It is in this non-judgemental space that the true content of Fulcrum is unpacked, outwith the traditional confines of content delivered in the previous two phases of the content trifecta. Correctly speaking, it is not 'in' the content, the words, but the attitude, awareness, experience of the reader and the real world engagement between the fellowship of readers: to body-surf on the audience, to submit to a higher power or a greater social responsibility, to let the soul sing as a member of the self-assembling choir.

In this book, Fulcrum, this experience becomes intensified as the turning point of Volume 0 for readers who read from the front. Only by your sharing *before* reading, do you consecrate it as a non-judgemental space, for all of us. For those reading from the back and who bring a sense of non-judgement with you (self-tested in V0), may the next volumes inspire courage and the moral action needed to engage those

Have you given yourself to the music?

Is it the music of what is possible? No. When I talk of the state of the world, your attention follows, but you are not giving yourself to the world. When I talk of your children, your attention follows again, but again you are not giving of yourself to them. The music is not something I produce. The music is something I am attending to. When I talk of the world, it is not my version of the world which you should be following, nor my version of your children. They are your music. When you talk with such liveness about Anna and Joe, his recent face pulling as he expressed his outrage, and how loving you were in return, such joy.

My movements in this regard, my words, are distractions. A necessary element – primary even – at least initially as we set up the conditions. The music... Is it something about the vitality of our conversation? The vitality of your children? The liveness of pumping your legs on the bike earlier? The interplay of dialogue with a colleague which made the work day worthwhile? Meeting with a friend? A cup of tea appearing just when you needed it? The million and one things that are going on concurrently today, the shop shelf being filled with the item you will buy, the petrol being delivered to the station which will run your car, the farmer in his tractor turning the potatoes which will one day end up on your plate, the chinese engineer fixing the robot that will lay in the screws to the iphone which will end up next to your ear later this year? The entire social network, globally, going on, right now. Is this the music? Or is it the soil that produced the potatoes, the water seeping up the walnut tree in Chile which will eventually find its way into a nut, harvested, packaged, distributed across the globe, to end up getting stuck in your teeth, the water squeezed against your gum and swallowed? The Cyprus rocks pounded by the Mediterranean Sea, the actual rocks you will see in a few weeks when you go on holiday, the rocks that have been there for millions of years, taking the exact shape that you will witness with your own eyes? Is it the music of billions of years that is nature, all happening today, as you read this? The sight of what is clear in the innocence of a child's eyes: right here, right now. Unclouded by the future, or the past.

Aha! You can see there is stuff written ahead! You have this long section ahead, and so you know it is all there! You are following because you think it has all been determined, like following a road! The path has

who are skeptical or anxious – lead on and transform the business and economic world!

The page is blank. You are invited to fill it, as Extended Verso and Recto versions, or each Volume in its own right. Always in such a way that there is enough blank page for the next person, the next generation. Perhaps the book that is traditional civilised history is nearing its end? Can we return to unscripted lives? Reinvigorating our trust daily? Walking together into the uncertainty of tomorrow with faith and trust?

Further university research empowers academics to support a network polity of 3,000 of us writing our future together, thereby helping us scale across the Dunbar limit of local organic community. By supporting efforts made in the real world and transforming the institutions of education from within, embodied and immanent reflexive reading constitutes the next step beyond post-modernism into a more powerful, integrated psycho-social science: evidence-led practices exercised with psychological sensitivity to concurrent social conditions. Will those who are committed to reforming education, prisons, politics, the military, business, religions, business, find a better way to self-organise viable solutions? Will the first Digital Natives to liberate land and ownership, their wages formerly paying for rent or mortages converted into Sqale Credits, inspire schools of pragmatic psocial academics? Never implemented top-down, never 'replicated', but each and every time, unique individuals taking our own steps locally, unilaterally and yet conjointly, collectively strategising our mutual objectives (V0).

Making an adventure of life, what may we achieve together? The fact we are together, across place and time, is the miraculous social soil which fertilises the seed of ideas, grows the shoot of action into collective trees. Whatever challenges we face, whatever the storms, we do so rooted together, a forest of trees. Whatever impossible thoughts, whatever unfeasible tasks, we do so in the present moment. Here is the miracle of our decentralised practices, the plurality of our perspectives, beliefs and values.

been set, it is just a matter of following! Aha! It is you who is looking ahead, you who has your eyes open, who has decided that it has all been determined for you!

Undeniably. However, I would not be writing this right now, with blank space ahead of me, without your following me! Without your response to my writing before this book is finished. Honestly. Read my other stuff. It doesn't read like this! It's still me, my style, my mind, my whatever, but I definitely attend to you. The direction of where we go does matter. We would not be reading about your son's grimace if you hadn't brought it up. Talking and listening in presence, we know we make it up as we go along. And writing looks – looks! – like we are deprived of this.

So, the trick is to get in sync. To really appreciate that it is coming out live, as if there is blank space ahead – and I can assure you, there is! There is no book in your hands – read as if it is white space, as if the book is empty, for it most definitely is *while* I am writing.

Sadly, you may not have been with me. I may have lost you. The problem is, after the fact, I don't know. When I return to my side of the writing/reading divide here, before your reading, I just don't know if we achieve tango. I know when I witness your live reading. I can tell, when your eyes backtrack, re-read, stumble over the wording, or when it is smoothly uninterrupted with no missteps.

In terms of the only experience that is actually real here in a book, your reading, your experience is vital. If you can manage it, then there's a chance that someone else can. Or better, your reading will improve, has improved, and will continue to improve my writing so that this kind of intimate reading is possible.

Ultimately, we are setting up the possibility that we can share the deepest things we know, and which can be read. If we can transcend writing/reading like we transcend talking/listening and leading/following, life gets that little bit brighter. The deeper we go into ourselves, the higher we can come together socially. This is the music.