

The Sleight of Hand in the Australia Employment Industry

Cognition Histories Series: Postscript

SERIES INTRODUCTION

Chris Lorenz (2024) recently produced a review essay of Jonas Ahlskog's *The Primacy of Method in Historical Research: philosophy of history and the perspective of meaning*. What Lorenz has to say about Ahlskog's thinking is a good introduction to an emerging field of "Cognition Histories" (and Cognition Sociology). The sociological thinking is rolled into person's historical thinking because, the other new emerging fields, Public History, and Public Sociology, speak *the same language*. As a few lines in Lorenz's abstract, global scholars speak to the older fields of social philosophy-social psychology, the philosophy of history, and the philosophy of social science, which are being revised inside the new fields, **and I am sorry to say, that my Australian history and sociology colleagues (old and new) appear completely *stump* at the cognition:**

Jonas Ahlskog presents a critical and lucid engagement with contemporary philosophies of history and makes a sustained case for a return to the ideas of history and social science as developed by R. G. Collingwood and Peter Winch. What philosophy needs again is, first, a recognition of the "primacy of method"—that is, the insight that *what* one knows about reality depends on *how* one knows it. Second, philosophers need to take "the duality of method" seriously again and to recognize that the modes of explanation in the human sciences and the natural sciences are categorically different from each other—especially now that this difference has been blurred in recent debates about the Anthropocene. Ahlskog's book is thus also a contribution to the classical debate about causal explanation versus meaningful understanding. On closer analysis, however, Ahlskog's "untimely meditations" on "historical method" suffer from an insufficient engagement with counterarguments. A first line of critique challenges the idea that human action cannot be explained causally. A second line of critique challenges the idea that all aspects of human action can be "understood," because the unintended aspects and consequences of individual actions cannot. These require causal explanation. A third line of critique concerns Ahlskog's denial of the fundamental plurality of ideas of history and the social sciences. Squeezing this plurality into one philosophical mold comes at a price. Unintentionally, Ahlskog's "untimely meditations" also show that much. (Lorenz 2024:1)

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In my cognition history and sociology studies I agree with the challenges that Lorenz has stated. In this series I explain, from various overlapping fields (multidisciplinary-interdisciplinary education), the difficulty for persons to understand even their own cognition; to understand:

1. Key and Relevant Concepts
2. Picture-Image and Language
3. The Politics of Thinking
4. Neuroscience and Perception
5. The Humanities Discipline as Primary

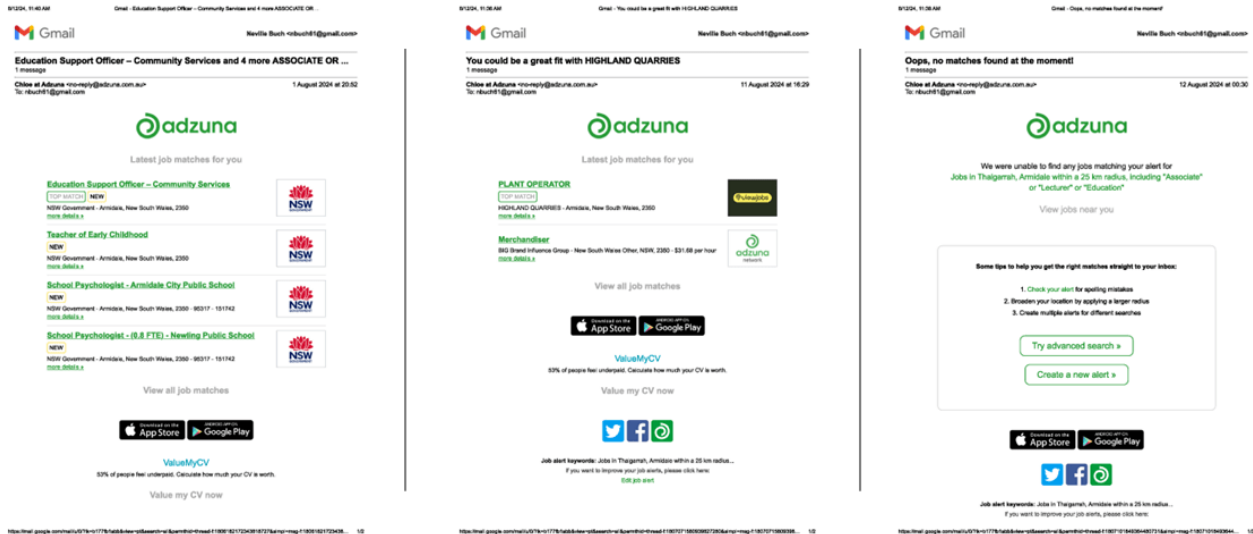
The three-part series has a postscript whereby there is a demonstration of the practice for understanding persons having to live through a brutal period of a confused economy.

REFERENCE

Lorenz, Chris (2024). If you could read my mind: on the history of mind and other matters, A review essay of *The primacy of method in historical research: philosophy of history and the perspective of meaning*, by Jonas Ahlskog. New York: Routledge, 2021. pp. 220, *History and Theory* 0, no. 0 (May 2024), 1–12

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Featured Image:



This is a postscript to the three essays on Cognition History and Sociology. As a set of summative statements, the following explain the insight on Cognition History and Sociology (a full set of summaries are at the end of the third essay):

1. **Key and Relevant Concepts:** A significant slice on the global history of sociology, philosophy, and historiography has been around discussions of Micro and Macro scopings, and Thin and Thick concepts, with the best scholars examining what Randall Collins calls, “interaction ritual” (IR).
2. **Picture-Image and Language:** You-I-we are projecting into the image what you-I-we think you-I-we perceive, but the measure of what is correct in that perception, is to the extent you-I-we know the history, and know it because you-I-we have opened your-mine-our mind to open learning and prepared to put aside your-mine-our presumptions (the prejudices of assumptions).

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3. **The Politics of Thinking:** Politicians are in wilful ignorance keeping the fool population in ignorance.

4. **Neuroscience and Perception:** Neuro-philosophy, in basic terms of ontology, demonstrates that reduction, in the science, cannot explain the integration of thought and emotion, and the explanation can really only come down to the language of science; indicativism is to *denote*, meaning here that all we have is the language of the experience, and not an affirmative ontology.

5. **The Humanities Discipline as Primary:** At the heart of the “humanities in crisis” thesis for American and Australian society is the anti-intellectualism thesis, beginning with Richard Hofstadter (1963). A significant part of the ‘anti-intellectualism for both United States and Australia is a popular outright rejection of the sociology discipline, but the problem is made worse by the discipline’s own confusion on its own future.


This Postscript is a case study of why the best humanities-social science scholars are not employed or contracted in Australia. The reasons are the sociological summary above:

1. Australian employers’ thinking, and the Australian government policy settings, are too narrowly defined; micro in scoping and thin in their beliefs;
2. Image and thin reputation (‘small target’) have become politically obsessive, excluding intelligence, for all concerned;
3. Too few, and being those mostly unemployed, are dealing with the wilful ignorance;
4. Australian employers’ thinking, and the Australian government policy settings, largely reject the neuro-philosophy in their wilful ignorance;
5. Australian employers’ thinking, and the Australian government policy settings, are *generally* clueless in the global intelligence.

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Since the fool population is obsessed with Image, we start the case study with the featured image above (and in the following). What the **Image** is, is a story of the cowboy employment industry in Australia and how governments have continued to allow a deregulated industry to rip off the taxpayer. It is time for **accountability** against the *corrupt* (intellectually if not by law). In this example, are three images of emails sent to me by the Adzuna (A.I.) machine.

8/12/24, 11:40 AM Gmail - Education Support Officer – Community Services and 4 more ASSOCIATE OR ...

 Neville Buch <nbuch61@gmail.com>

Education Support Officer – Community Services and 4 more ASSOCIATE OR ...
1 message

Chloe at Adzuna <no-reply@adzuna.com.au> 1 August 2024 at 20:52
To: nbuch61@gmail.com



Latest job matches for you

Education Support Officer – Community Services

TOP MATCH NEW

NSW Government - Armidale, New South Wales, 2350

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NEW

NSW Government - Armidale, New South Wales, 2350

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School Psychologist - Armidale City Public School

NEW

NSW Government - Armidale, New South Wales, 2350 - 95317 - 151742

[more details >](#)



School Psychologist - (0.8 FTE) - Newling Public School

NEW

NSW Government - Armidale, New South Wales, 2350 - 95317 - 151742

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The first email in this image series began well. An Education Support Officer job was advised. This was at the beginning of the month (1 August). By the end of the next week, the *communications* between me, “the client” and the Adzuna machine **degraded horribly**. They say “ValueMyCV” but the machine-thinking, “they,” have not read or acknowledged my own CV. The message is to apply for a job as a ‘Plant Operator’. There is nothing wrong with being employed as a ‘Plant Operator’, but that is **not** my list of **high-skills and experience**. One is tempted to swear and call these “cowboys” insulting names, but the best I have is “stupid” in the full academic-scholarly semantics of the term.

8/12/24, 11:36 AM Gmail - You could be a great fit with HIGHLAND QUARRIES

 Neville Buch <nbuch61@gmail.com>

You could be a great fit with HIGHLAND QUARRIES
1 message



Chloe at Adzuna <no-reply@adzuna.com.au> 11 August 2024 at 16:29
To: nbuch61@gmail.com




Latest job matches for you

PLANT OPERATOR
TOP MATCH
HIGHLAND QUARRIES - Armidale, New South Wales, 2350
[more details >](#)


Merchandiser
BIG Brand Influence Group - New South Wales Other, NSW, 2350 - \$31.68 per hour
[more details >](#)

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If you want to improve your job alerts, please click here:
[Edit job alert](#)

<https://mail.google.com/mail/u/0/?ik=b177fb1abb&view=pt&search=all&permthid=thread-f:1807071580939827280&siml=msg-f:18070715809398...> 1/2

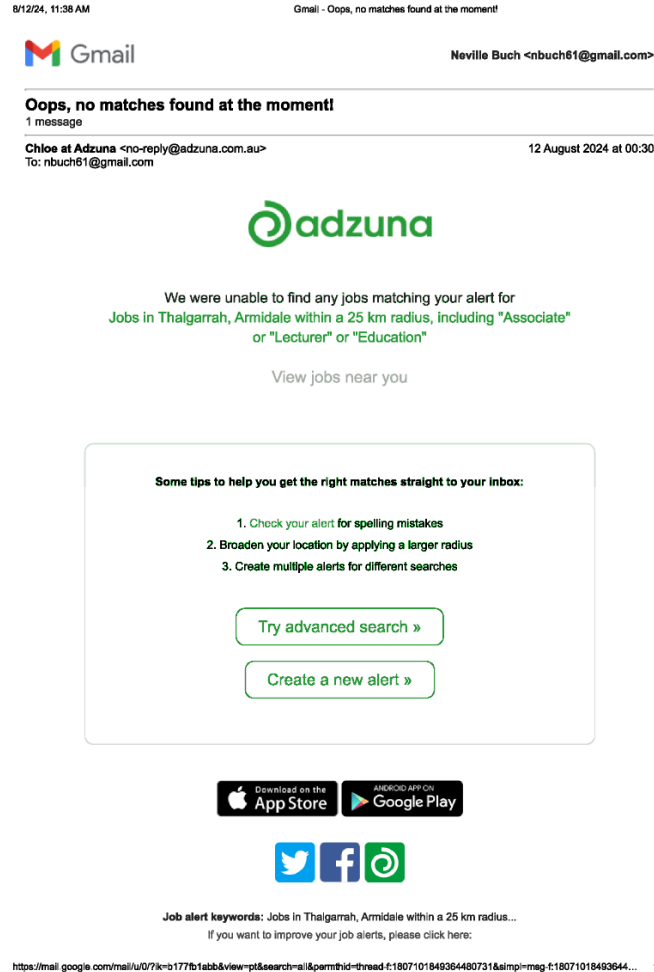
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Let's be clear, and make the ***scholarly dismissal of the idiocy of the anti-intellectual dismissal***. The problem is the *systems function* and NOT A GLITCH! (idiot, even if you trying to be clever by being ***dishonest***). Governments have allowed this ***foul*** game to grow in civil society, damaging our *civility* in creating a '*slavery employment national system*'. Increasingly are those who are ending up paying for their own highly-skilled and experienced professional jobs. And society and governments go along with this corruption since there is a strong anti-intellectual cultural paradigm in Australia – cultural blindspots and cognition failures (of thinking) beyond the Nietzschean herd. And the cynics will say, "Oh well, it is a pity, but nothing will change." On the comprehensive knowledge, "no, idiot, the claim is false." The systems are determined by the choices of many persons, and "no, hard determinism has not been established as *knowledge* and in most cases, the claim is mocked, even by politicians who want to instrumentally use the schema criticism (*instrumental rationality*; in these cases, politicians are being hypocritical)." The problem is that employers and the employment industry **want** professional thinkers and practitioners to do the job in ***exactly*** how ***they want*** the job done. This *may not be all employers* but the vast majority of the fool population are **narrow thinkers** and **cannot comprehend the big picture**. You have to understand that the professional work is self-directed and self-understood, and self-responsible. ***You have to ask, what is the damage being done in the Australian economy?***



*Understanding history is
philosophy in practice*

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“Oops, no matches found at the moment!” says the Adzuna machine two weeks later. Is this only a personal experience? Is this the rantings of a maverick? Well, the educated and intelligent world does **not** think so.

Kelly (1991) demonstrates that this “ranting,” if “ranting” it be, goes back into four centuries of **clear (intellectual) thinking**. Jonathan Swift (1666-1745) was criticizing the Irish Economy in the 1720s, in the same way as my criticism of the Australian culture-economy in the 21st century.

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Currently, the Australian government is being faced by a **forceful societal criticism** of policies and practices around gambling. The Australian government policies (of both major parties) on employment and higher education are **the same model** as their policy on gambling (to date). The Australian governments took a bet on “job-ready,” and similar policies, and **the bet was lost**. The contrast, in **the better thinking** over policies on employment and higher education, is reflected in better thinking over the abuses in the gambling industry. Eadington (1998) explains the better thinking for gambling:

The first argument goes to the core of the motivation for gambling. If consumers are gambling for the entertainment value derived, then they are purchasing gambling as entertainment in the same sense as people who are entertained by going fishing, by attending the opera or theater, or by reading popular books. On the other hand, if consumers are primarily motivated by an expectation or hope that gambling will raise them to a higher economic status, then such behavior may indeed be foolish. This elicits still another question, however: Should foolish behavior be prohibited or otherwise penalize. (58)

...

Individuals are far more prone to define their own concepts of right and wrong at the present time than, say, two or more generations ago. The ability of organized religions and the state to dictate values to and influence the behavior of their constituents has diminished in the face of many challenging and controversial topics, including divorce, abortion, homosexuality, euthanasia, and birth control. Furthermore, governments and some religions have themselves become important purveyors of gambling services in the form of lotteries, bingo, and other forms of charitable gambling. (58)

...

...one can challenge the underlying motivations for gambling as foolish, irresponsible, or irrational. As a result, gamblers need to be protected from their own folly or stupidity with prohibition or with various constraints...(59)

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You have to ask why do Government Ministers not “get it”, or is it wilful ignorance, that they do not want to “get it”. Australian citizens need to be protected from their own folly or stupidity with prohibition or with various *constraints* against the cowboy employment industry and their cowboy employers, as just as much from the *corrupt* gambling industry.

It is not that these *ideal truths* are not known, they are very *well known* by the educated and intelligent classes, but not the political classes – most being opportunists (a few exceptions). *Even very conservative sources* speak of, and condemn, the *lie* that most of us no longer want to live with. Indeed, Naím (2005) calls it out as *corruption* in a *Foreign Policy* article, called, “Missing Links: It’s the Illicit Economy, Stupid: How Big Business Taught Criminals to go Global.”

It is, also, *not* that my article on *stupidity*, for politics and sociology, *is so new*. Dexter (1962) published on exactly the same question, in **1962** (!!!! ; the analysis in 1962 is out of date, but not the critical cognition).

More recently Peterman (2018), from an American context, sums up the argument for abandoning cowboy industries, introduce more intelligent employment policies through the best of what we know in the benefit and risks, and of the vicious harms and human flourishing, that *the economy* could produce:

While others have argued that poverty should be a protected class under the Fourteenth Amendment, the courts have rejected this idea. The possibility of protecting SES under discrimination statutes has received little consideration. I argue that this idea deserves more serious attention. I advance four arguments in favor of adding SES to the list of protected traits. Two moral, one political, and one legal.

First and most straightforward, the values animating discrimination law apply to poverty: Existing discrimination laws protect traits that are subject to pervasive and illegitimate social bias. They cover both immutable and mutable traits. The logic animating these laws applies to poverty, regardless of whether a person was born poor or falls into poverty later in life.

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Second, due to the association between race and poverty, SES-based discrimination reinforces and perpetuates racial inequality. A comprehensive strategy for addressing racial discrimination must also address SES-based discrimination.

The third argument is political: Many policies that have an adverse racial impact have an adverse impact on poor people of all races— e.g., voter ID laws or zoning laws restricting multi-unit housing. Framing disparate-impact claims in terms of SES would highlight the extent that lower-SES people of all races share common experience of marginalization. This might be a step toward building a multiracial coalition focused on economic inequality—a longstanding goal of many progressives.

The fourth argument is legal: Some have argued that racial disparate- impact law should trigger scrutiny under the Fourteenth Amendment because it requires racially motivated decision making. Because poverty is not a suspect class under the Fourteenth Amendment, disparate-impact provisions targeting socioeconomic disparities would not raise the same constitutional concern.

I [Peterman] explain how protections against SES discrimination could be administered, as a practical matter. Prohibiting SES discrimination would not be as impractical as it might initially seem. Indeed, the practical questions associated with protecting SES are not really different from those associated with protecting race, disability, age, and other traits.

“Personal poverty may entail much the same social stigma as historically attached to certain racial or ethnic groups. But . . . personal wealth may not necessarily share the general irrelevance as a basis for legislative action that race or nationality is recognized to have.” [San Antonio Indep. Sch. Dist. v. Rodriguez, 411 U.S. 1, 121 (1973), Marshall, J., dissenting]

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“[S]ociety’s unexamined embrace of class discrimination reflects the irony that class is both the preferred method for and the hidden obstacle to racial justice. [Audrey G. McFarlane (2009), *Operatively White?: Exploring the Significance of Race and Class Through the Paradox of Black Middle-Classness*, 72 *Law & Contemp. Probs.* 163, 163]

This Postscript Article makes the case for protecting socioeconomic status (SES) under discrimination statutes that govern **employment**, as well as housing, education, voting, public accommodations, and credit/lending. The **fool** is *the one who does not think that the criticisms here does not unmask* how many Australian politicians and members of our political classes **mistakenly think**; those who speak and think, and act, in pervasive and illegitimate social bias.



*Understanding history is
philosophy in practice*

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