



“SCHOOL THINKERS” AND COGNITION HISTORY IN OUR SCHOOLS

Dr Buch’s Spiral Historiography and Related
Models

ABSTRACT

An examination of the Problem of ‘Schooling’ and
Sociological-Person Models

Neville Buch

Cognition History globally and in Australia,
Queensland, and Brisbane



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“School Thinkers” and Cognition History in our Schools

By Dr Neville Buch, MPHA (Qld)

Chapter 7 (Queensland History, Religious Education, and Belief) examines Queensland’s history to review the paradigmatic historical shifts in faith and belief education and to identify the shifts as theories and practices in the government and society between 1875 and 1989. This chapter questions Queensland’s history in three ways that have not been previously featured in the Australian literature: (1) what are the historical paradigmatic shifts for faith and belief education, (2) how do these shifts manifest as theories and practice in government and society (1875–1989), and why are diversified theories and models ignored when policies turn in one of the two ways as a two-party democracy. Although global literature recognizes the diverse histories of educative worldviews, polemical forces keep the histories hidden. Neville Buch engages Marion Maddox (2014) and Cathy Byrne (2014) and seeks to draw out a key argument on how conceptual change is ignored. The literature traditionally goes to the political and legal landscapes but philosophically ignores the language. He points out that such approaches are based on confusing ideological labels. For the field of studies-in-religion, the thinking has changed greatly as conceptual schemas and this is missed for both religious and secular hermeneutics. The author evaluates hopelessly the critical view that the wider humanities keep using traditional categories and that Queensland’s debates on religious education are still stuck in the politics of 1989.

David W. Kim (2024). Introduction: Socio-Anthropological Approaches to Religion, *Socio-Anthropological Approaches to Religion: Environmental Hope*, Lexington, USA. p. 6.

“In 1977, Ivan Illich, an Austrian-born philosopher, [vagabond priest](#), and ruthless critic of metastatic bureaucracies, declared that we had entered ‘the age of Disabling Professions.’” ([Harper 2024](#)) Michael Macklin (1976) demonstrated, more than anything else, in the Illichian paradigm, it is the problem of *schooling*. In the Illichian paradigm (Illich 1971, 1973, 1974), the problem is **the bureaucratic nature of ‘schooling’**, but in



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Randall Collins' (1998) mega-model mapping the problem are the **actual relationships** between and in-between (external and internal outlooks) the **cognition histories** of the schools themselves.

The American-global sociologist, Randall Collins' (1998, 1999, 2005, 2008, 2019) approach is the *organisational* (mapping) basis for the thesis work in this academic paper and interdisciplinary teaching document.

Randall Collins

Historiography

Randall Collins' (1998) *The Sociology of Philosophies: A Global Theory of Intellectual Change* is a tome in cognition histories across centuries. It is "Macrohistory" (Collins 1999) and scoped to widest range in thinking of horizon worldviews.

Education and Philosophy

Collins's 'Sociology of Philosophies' speaks to Sociological Theory (Goodman 2001), whether the technicians agree or not on theoretical correctness of the works. Collins' paradigmatic thinking (2005) has the best of 'all worlds'; by adjoining the thinkings from both frameworks of microhistory and macrohistory. His historical sociological analysis by the end of second decade of the new century went to one of the key, major, problems of the higher education sector: *The Credential Society* (2019).

Education and Studies-in-Religion and Secularity

Collins' (2008) major micro-sociological theory focused on violence. Several 'secularist' commentators argue that 'religion' intensifies public violence, but motivations and statistical conclusions on many incidences can be the *diverse accounting* to the scopings of places and times.



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Michael Macklin

Historiography, Education and Philosophy

The national-local regional educationist, Michael Macklin's (1975, 1976) approach, in the 1970s, introduced, in Queensland, the thinking of Ivan Illich (1926-2002), an Austrian-born [Roman Catholic](#) priest, [theologian](#), philosopher, social critic and author of the 1971 book *Deschooling Society*; which criticises modern society's institutional approach to education, an approach that constrains learning to narrow situations in a fairly short period of the human lifespan. At the time the university's "institutional thinkers" did the best to kill the advocacy of Illich's thinking. Misconceptions spread through the society that Illich's argument was to destroy 'schools' (Macklin 1975); but these misconceptions were deliberately made to discredit Illich's political ambition to create alternative 'schooling' models and practices.

Education and Studies-in-Religion and Secularity

Macklin's *When Schools are Gone: A Projection of the Thought of Ivan Illich* (1976) was not about the absence of 'schooling' but an honesty towards the problem of 'schooling'. The problem was the regimentation of 'learning' through bureaucratic strategies, the opposite to the thinking of lifelong learning. Paradigms of both 'religion' and 'secularity' run through the discussions on Illich and 'the deschooling' idea. On one hand, Illich was a Catholic priest, developing Catholic philosophical theories of education. On the other hand, Illich's inspirations were a number of secularist theorists, as well as those of the Catholic traditions; meaning the institutional thinkers were not happy, either way, with his compromises in different established orthodoxies.



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Neil Peach

The national-local regional sociological-philosopher, Neil Peach's (2005. 2009. 2019) approach is to combine the tradition of Australian sociology, continental philosophy, and community education.

Historiography

From the work of Peach (The Philosophy Café Brisbane Meet-Up, Brisbane Residents United, Southern Brisbane Suburban Forum Inc., and South-East Queensland Alliance; The Australasian Society for Continental Philosophy, The ASCP), Buch can illustrate the thesis of the [Spiral Historiography](#) (2024z-y).

Education and Philosophy

Peach (2005) has brought together the thinking in the interdisciplinary thinking for community education:

Planning has been shown to be a key ingredient in organisational success. However, the challenges confronting contemporary organisational management are making it increasingly difficult for senior managers to allocate sufficient time and focus to substantive strategic thinking and planning. As well, in higher education settings such as universities, extensive government reforms are compelling academic and general managers to integrate approaches to corporate planning and management with academic planning and management. This creates difficulties and challenges in reframing past ways of doing things, but at the same time affords significant opportunities to those institutions that are able to harvest the benefits of these synergies.

This paper explores those elements of strategic planning which are unique to university settings and, in so doing, puts forward a methodology for integrating the needs of faculty and academe with that of enterprise and institution. This exploration reveals the centrality of program management and portfolio analysis



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in relation to academic offerings and considers what may be necessary to further develop these techniques as universities seek to simultaneously increase the market appeal and academic rigour of their courses and programs .

It is planning for a sustainable academic future (Peach 2009) and individualised learning approach (Peach 2019).

Education and Studies-in-Religion and Secularity

There are no substantive categorical differences between ‘religion’ and ‘secularity’ in the education and philosophy of education. The differences are merely rhetorical differences or indicating historical movements.

The national-local regional sociological-historian, Neville Buch’s (see cross references and references) approach is to build a mapping of comprehensive [horizon worldview\(s\)](#) (2021w), which is layered in [cognition histories](#) (2024x).

Bernard Williams

Historiography

The philosophy of Bernard Williams provided the theoretical basis for the historiography of Buch (2024v). Early in his career, Williams (1981) articulated the ethical thesis that there is a measure of luck in moral pronouncements, meaning that ethical knowledge is subject to, in some measure, **contingency**. Williams, though, respected ethical theory as a constructed enterprise (Hudson 1997); no less stable nor arbitrary. There were (are) simply limits in our thinking (Williams 1985). Williams’ (1995) is by no means settled as a global argument, but such cynicism would be a set of dogmatic beliefs; nevertheless, the Williamsian paradigm is the basis for a constructivist historiography *without* being truth-denying but having *truthfulness* (Williams 2002).



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Williams' (2005) *Essays on the History of Philosophy* is the basis for the interdisciplinary historiography. In Williams' (2002) outlook, philosophy needs history and history needs philosophy.

Education and Philosophy

Against the traditional (bubble-thinking) view of education, are interdisciplinary (truthful) outlooks that the disciplines cannot effectively communicate knowledge without the larger scoping of other disciplines (Williams 2005). It is a network system that is still incomplete but the best theoretical way to knowledge. The heart of this knowledge is *Making Sense of Humanity* (Williams 1995).

Neville Buch

There is a longer and wider history here (Williams 1909–97) which involves understanding ideology. This will be the concluding point further on, but for the moment the point is to scale the map of knowledge (Buch 2018). Nothing should be left out in the thinking, including personal character (Buch 2019). The scoping is not comprehensive with *only* the Wisdom, Religion, Skepticism, and Literature (Buch 2024b); however, these areas of examination are very fruitful for cognition histories.

Australia

Buch's work demonstrates (2024a) an interlocking and overlapping of ideological thinking in American-Australian relational histories (Buch 2023t).

Education and Studies-in-Religion and Secularity

Buch's pathway into the Australian intellectual history began in the Ph.D. thesis, on the "American Influence on Protestantism in Queensland since 1945 [to 1985]" (Buch 1994; 1995a-b). It was not simply an examination of religious belief, but, very much, was a study



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of ‘secular’ ideological belief within the Protestant scoping (Buch 1997). It brought about an understanding of the incoherence in the ‘religion paradigm’ for modern conventional thinking (Buch 2007). These are global lessons being worked out locally and regionally, for example, in rethinking “Teaching Religious Literacy to Combat Religious Bullying” (Buch 2023).

Australia

Buch (e.g. 2017) has shown that these global paradigms ‘exist’ in local and regional thinking. More recently, in Buch’s work there is the ‘*Political Anthropology as Method*’ (Szokolczai 2023) and has revealed itself across work scoping (Buch 2024c).

DRILLING DOWN INTO IMPORTANT INTELLECTUAL BACKGROUNDS

Historiography

Buch is of the “social liberal” and “radical” **traditions** (meaning traditional conservative thought). An early influence and influencer were Isaiah Berlin (1909-1997) and his controversial and contested “Two Concepts of Liberty” (Berlin 1958). The importance here for Buch’s spiral historiography is the ability to combine both concepts of positive and negative liberty (Berlin with Bernard Williams 1994).

The historiography of positive and negative liberty is seen in the work of Richard Hofstadter (1916-1970), without it being articulated as such. From his earliest works (Hofstadter 1955; re-issued 1988), Hofstadter infers, considerably, an understanding of positive and negative liberty across American reform and progressivist movements. Thereby his classic work, in 1963, became to be *Anti-intellectualism in American Life* (Hofstadter 1963; 2008). Hofstadter points out the inability to understand the paradigm thinking from history, sociology, and philosophy. Furthermore, Richard Hofstadter’s often-forgotten work produced a critical understanding of *The Paranoid Style in American Politics, and Other Essays* (Hofstadter 1965).



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In this regard another important influence and influencer were Jacques Ellul (1912-1994) and his French Evangelical Calvinism. Two of his major tomes are significant: *The Technological Society* (Ellul 1964) and *Propaganda: The Formation of Men's Attitudes* (Ellul 1973). Even as Buch rejects the Calvinistic determinism, the value of Ellul's paradigms for the spiral historiography is to demonstrate the pervasive nature of technology and propaganda in society and the persuasive influence in individuals' thinking *uncritically*.

By the end of the first decade of the 21st century, global intellectual historians were talking about the international turn in intellectual history (Armitage 2012). David Armitage (2014) is a significant example due to his substantive history manifesto (with Jo Guldi). A further influence and influencer in Buch's spiral historiography were the historical sources of Unitarian-Universalism, and in particular, the work of Daniel Walker Howe, significantly, *The Unitarian Conscience: Harvard moral philosophy, 1805-1861* (1970). The concept of the human conscience links to the influential and historical works of **personalism** (Buch 2024u). However, thinking on the subject of the Unitarian and the Universalism goes to the unity and universality in the spiral historiography, a subject well explored by Edward Merkus (academia.edu works).

Another historiographical influence and influencer were David Lowenthal (1923-2018) and his conceptions in the *Quest for the Unity of Knowledge* (2019). From Lowenthal and many others, this is *Constructivism and history teaching* (Hudson 1997). One can see, in the positive liberty, the constructivism for the critiques (negative liberty) in *The Heritage Crusade and the spoils of history* (Lowenthal 1996), and *The Past is a Foreign Country – revisited* (Lowenthal, revised and updated edition, 2015). The constructivism is a rejection of the “copy-and-paste” histories, and a call for persons to actually learn the histories and stop pretending.

Australia

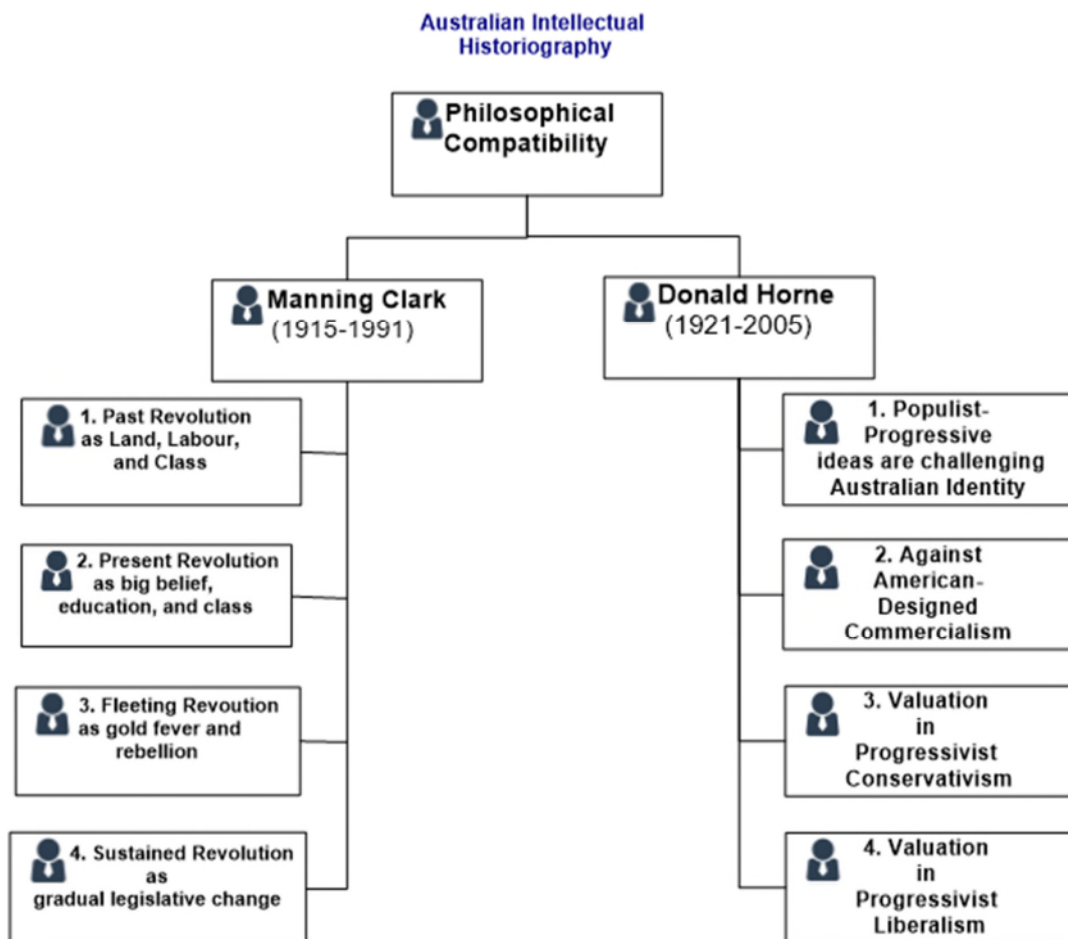
Australia has never been left out of global thinking. One Australian *prophet* was Donald Horne (1921-2005). His national classic, *The Lucky Country* (Horne 1964; 2009), was misunderstood in the thinking of the ‘lying readers’ in the country (readers who lie about what they think they have read). These ‘lying readers’ had misunderstood Williams’ ‘moral luck’ argument; and both Horne and Williams had criticised **the lack** of deliberate and



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careful theoretical thinking **and its put into policy practice**. So much so, that Horne had produce the *Death of the Lucky Country* (Horne 1976) to correct the record. Today the edited work, *The Education of Young Donald Horne Trilogy*, (Horne 2022) is an important source for Buch’s spiral historiography.

Recently Dr Buch has produced a historical sociology model in the Australian public marketplace (abstract, Australian Studies Centre), as illustrated in the graph, where the significance of Donald Horne and Manning Clark can be seen:



From the retrospect position of 2024, the political differences in the writings of the historiographical giants matter little. Australian popular culture had shown both thinkers approval and repulsion, some persons celebrating their books and some persons were



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tempted to burn them. Global politics has shifted so far to the right on the spectrum, for recent decades, that Horne and Clark can be read as being together on a different valuation of Australian culture than what has since emerged in popular culture. In retrospect, they create for us a space of where, in terms of the old Australia-British worldview, it is possible to make a critical response which is a coalescing of a firmed-up Labour left and the centrist liberals; since, with the rightist shift, the centre is now "left-thinking" of traditional left and liberal outlooks.

The spiral historiographical approach of Buch explains the emerging global politics in the return to the thinking of Horne and Clark through the graphed model. Manning Clark was the historian who saw the value in the intellectual traditions which shaped the cultural life of the country, and how those traditions were being eroded by the modernist conflicts. Donald Horne, as a cultural critic with both conservative and radical outlooks, also fleshed out the story of how populist and progressivist ideas were challenging the Australian identity. Both were engaged in thinking a new Australia sociology, and often giving a new coating on the Australian national mythology. It was in particular (economics) what Donald Horne railed against as American commercialism, since mass production become to be populously valued (a new wealth for the masses). Against Horne and Clark was the popular view that we could take our White Australia Policy (white supremacy) and modernise it with an affluent white society, and token gestures to modern cosmopolitanism and compassion for Aboriginal Australia. What Horne and Clark had argued for were bold ideas and policies which meet the human needs of the day, and they shared in R. H. Tawney's critique of "The Acquisitive Society" (1920). In each of the analysis, of such public intellectuals, there are always imperfections, and they each had their own blind-spots.

The blind-spots are understood in Australian history and sociology by taking on-board global perspectives, and accepting the criticisms. The field of Australian-American relational histories can provide the lessons needed to be learnt. For example, a contrast ought to be made in the lessons between Donald Horne's "The Education of Young Donald" (1967) and Mary L. Trump's "Too Much and Never Enough: How My Family Created the World's Most Dangerous Man" (2020). Think back to Menzies' claims for family values of the 'forgotten people'. The Buch paper demonstrates that Horne and Clarke give Australians the progressive valuing to which the *intelligent* conservatives, liberals, radicals agree.



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Education and Philosophy

To dig deeper into educationalists' theories, at the heart of the thinking is Meaning and Mission (Ramphele 2015). On the social scale what is important is public mission for schooling (Bellamy & Goodlad 2018). School missions, often not understood, integrates Artistic Thinking and Human Intelligence (Eisner 1980). Where the thinking is understood is in the discipline of social work. School social workers are partners in the school mission (Finigan-Carr & Shaia 2018).

In the last few years educationalist theories have integrated ethics more deliberated and precisely (e.g., Biesta 2014), although since the days of John Dewey, and well-before, ethics has been at the heart of the education enterprise. This does not mean, as some **fools** say, that the structural thinking is lost to the enterprise. Educational paradigms continue to be important and never dismisses ethics, as the fools do. "Schools, Cultural Mobility and Social Reproduction" is there in the literature to remind us of the bigger picture, scoping thinking together (Milne 2015).

The political rhetoric about "Innovative Education" in the last few decades attempts to hide many conceptions in educational thinking. As L. A. Renzulli, A. B. Barr, and M. Paino (2015) pointed out, there is an unfamiliar problem in the "specialist mimicry [[Meme](#) and other mimic studies] or generalist assimilation" [at least for and] "in trends in charter school specialization over time."

The spiral has turned back to Mission and Vision in Education (Rozycki 2004), and clarity in what has changed is the measure of both Mission and Function (Rozycki 1994). What is presented here is "the Limits to Schooling" as Williams demonstrated the limits to ethics. The demonstration of the limits are the indicators of change in the spiral full turn.

An important influence and influence – for education and philosophy in the spiral historiography – are Henry Giroux (1943-) and his examination of ideological thinking for educational theory. It began in 1983 with *The Hidden Curriculum and Moral Education: Deception or Discovery?* (Giroux 1983 co-edited with David E Purpel). It continued with Giroux's two major works that demonstrated the limits of ideology, similarly to the limits of ethics and schooling: *Education Under Siege: The Conservative, Liberal, and Radical*



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Debate Over Schooling (Giroux 1985), and *Postmodern Education: Politics, Culture, and Social Criticism* (Giroux 1991).

At a deep level for the educationalist theories is epistemology and critical thinking / critical *schooling*. For the former, Susan Haack (1945-) produced the landmark work, *Evidence and Inquiry: Towards Reconstruction in Epistemology* (1993). For the latter is Jürgen Habermas (1929-), a German philosopher and [social theorist](#) in the tradition of [critical theory](#) and [pragmatism](#), with works addressing [communicative rationality](#) and the [public sphere](#). Habermas began with a demonstration that ‘knowledge’ is completely subsumed in the sense of humanity; the same approach of Bernard Williams. Habermas’ volumes on *The Theory of Communicative Action* nevertheless focused on “*Lifeworld and Systems*”, being a *Critique of Functionalist Reason* (Habermas 1991b). The ‘Personalism’ and the ‘Lifeworld’ cojoin in *Communication and the Evolution of Society* (Habermas 1992). Beyond these general assimilations, Habermas examines the relationship between facts and norms (Habermas 1997), as well as identifies the ideas and concepts of *Legitimation* (Habermas 2010).

Australia

Very little is known about these frameworks in Australia. Very little is published outside of Dr Neville Buch **ABN**: 86703686642. The reason why, is the damage policy makers have done in adult and community education (Barcan 2007). Policy makers deleted all broad curriculum from TAFE and other technical colleges and reduced thinking to mere *technic*.

Education and Studies-in-Religion and Secularity

‘Ritualism’ in ‘religion’ has the same *reductive* approach; however, it would seem appropriate in ‘religion’ and not education. The categorical problem is that, in modernity, there are at least ten theories, ten ways to describe and explain ‘religion’ (Pals 2022). Contrarians can always reject the definition and the context of the definition. Nevertheless, systems thinking does defeat the contrarians in their foolishness. A particularly good example is Dominic Erdozain’s *The Soul of Doubt: the religious roots of unbelief from Luther to Marx* (2016). Thus, we have the spiral historiography of orthodoxy



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and heresy: Heresy produces new orthodoxy which gives rise to new heresy, and spiral around with every new change in the thinking.

The particularly important point here is that there are **no** religion-secularity boundaries or barriers in thinking on orthodoxy and heresy; in this regard, the educationalist Rosa Bruno-Jofré plays an important role, starting a decade ago (Bruno-Jofré 2014a). Bruno-Jofré's role is a reconsideration of Ivan Illich and his problem of 'schooling' thesis. Bruno-Jofré is a good example of the adjoining of the personalism and functional paradigms, as a synthesis thinking, and this is demonstrated in *Ivan Illich Fifty Years Later: Situating Deschooling Society in His Intellectual and Personal Journey* (Bruno-Jofré 2022). Bruno-Jofré is also a historiographer, and thus it is no accident that she speaks of: Historiographic "turns" and widening horizons (Bruno-Jofré 2014b). Again, the paradigms and personalities are constructivist's thinking (Hudson 2016).





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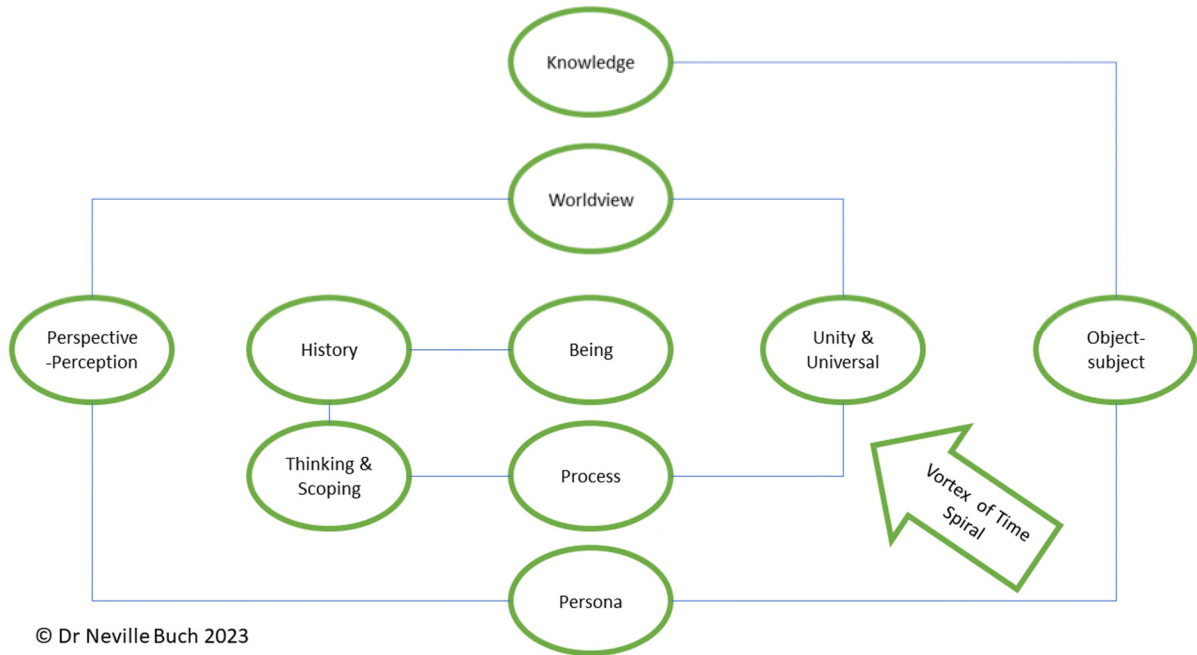
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On Martha Nussbaum and the Wider-Deeper Educational Context: [Letter: Education ? All Types of Placement poverty in Australia](#) (March 2, 2024)



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Featured Image: Dr Neville Buch’s Methodological Model (1).



In the early morning, before dawn broke, I dreamed of how to explain my philosophy and history (historiography). ([further information](#))

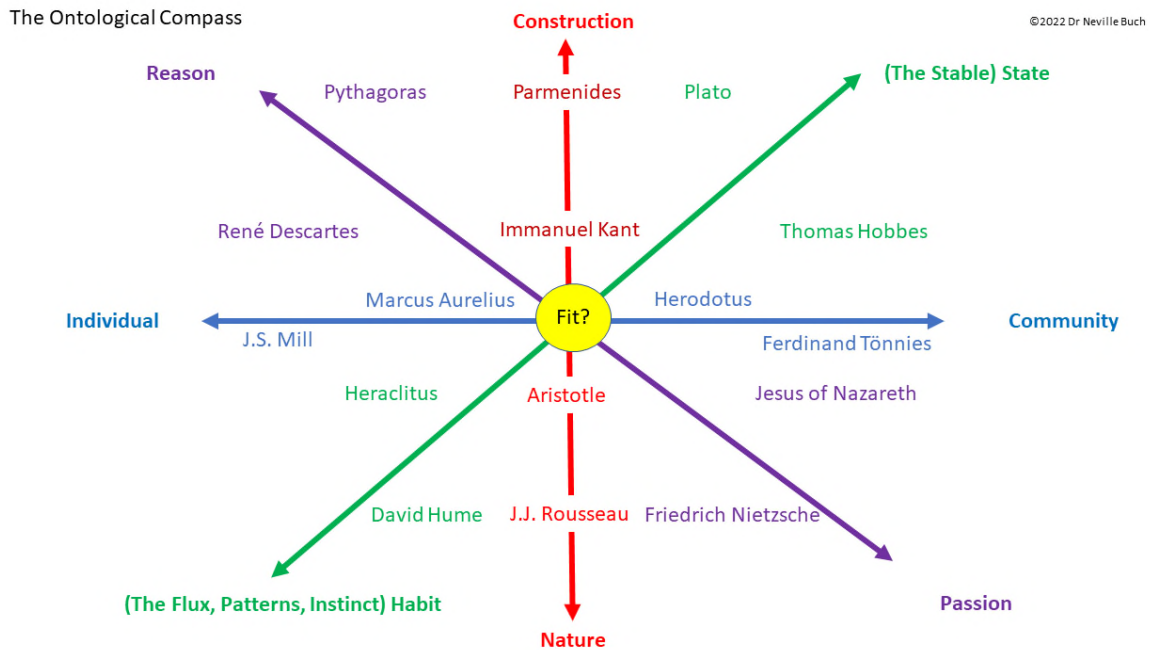


*Understanding history is
philosophy in practice*



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Dr Neville Buch's Methodological Model 2 (The Ontological Compass)



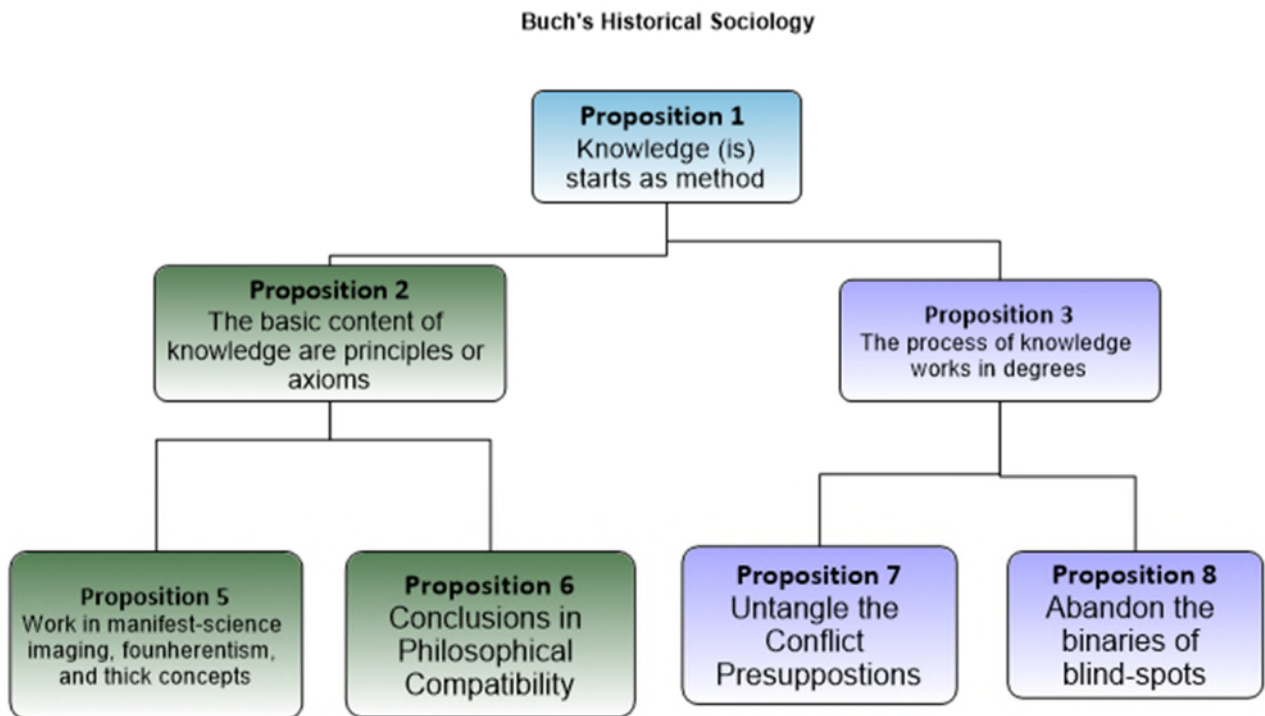
The Ontological Compass assists in mapping out our understanding of too many philosophical arguments which get conflated, and interpretations which overlap without clarity. ([further information](#))



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Buch's Historical Sociology Model (Methodological Model 3)

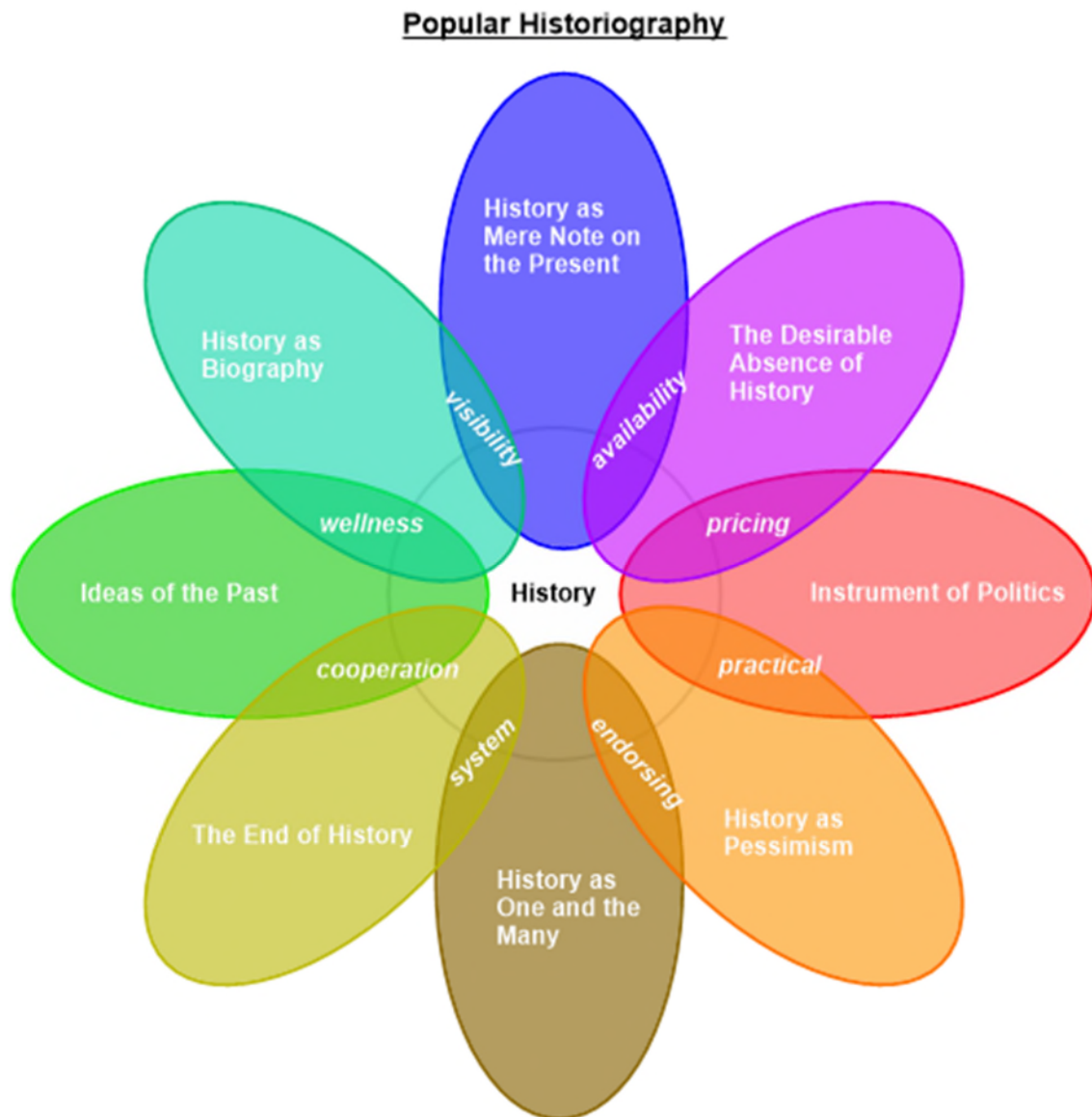


The narrative for all three TASA papers is held together in the process of the professional middle class rebelling against the “business-as-usual” politics and the “set-and-forget” policies. ([further information](#))



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Buch's Spiral Historiography Model 1: Critique of Popular Historiography



It is very difficult to communicate the art, the discipline, the profession of history to those who never have been immersed in it. ([further information](#))



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Buch's Spiral Historiography Model 2: Interdisciplinary Spiral Historiography (Thinking Historiographically)



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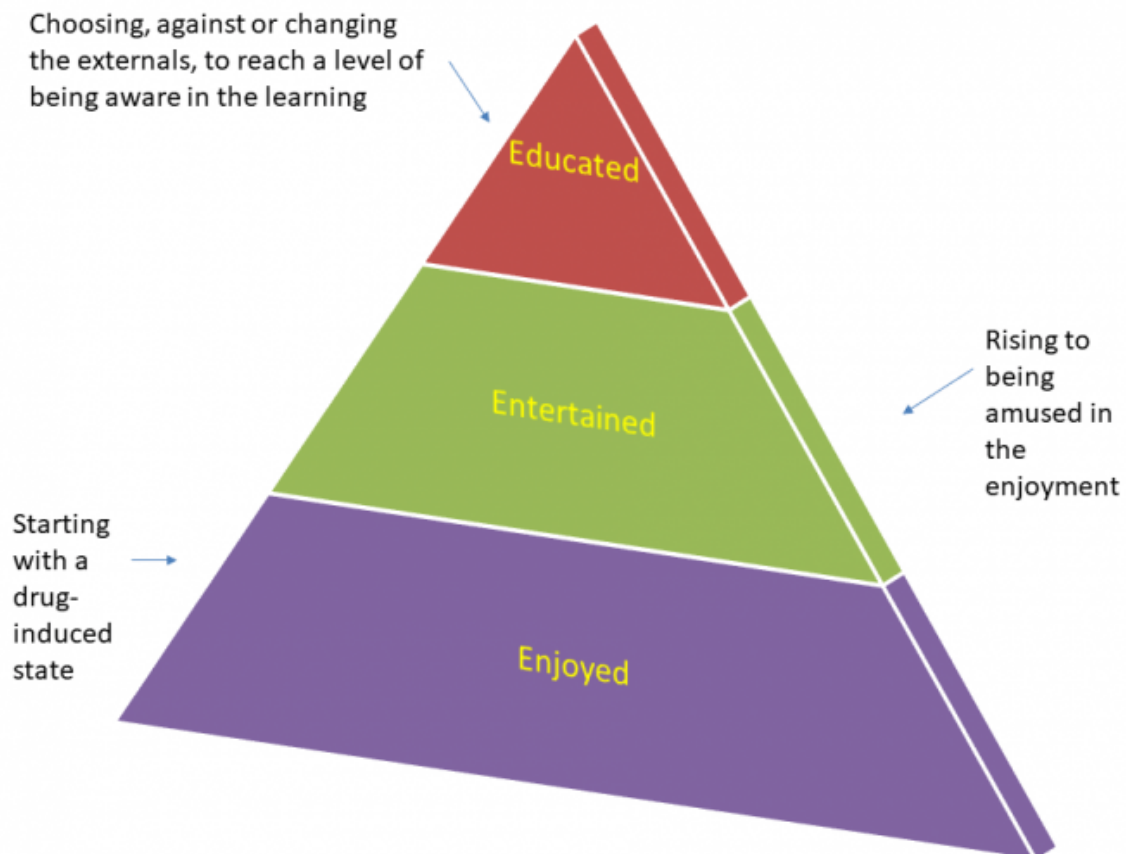
The average person thinks about history in terms of a sense of place. These are categories with markers – events listed in a chronology, names listed in a Who's Who, or environmental features, including human constructs, in a list of locations. ([further information](#))



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Buch's Personalism Model 1: Buch's Pyramid of-Social-Personal Development

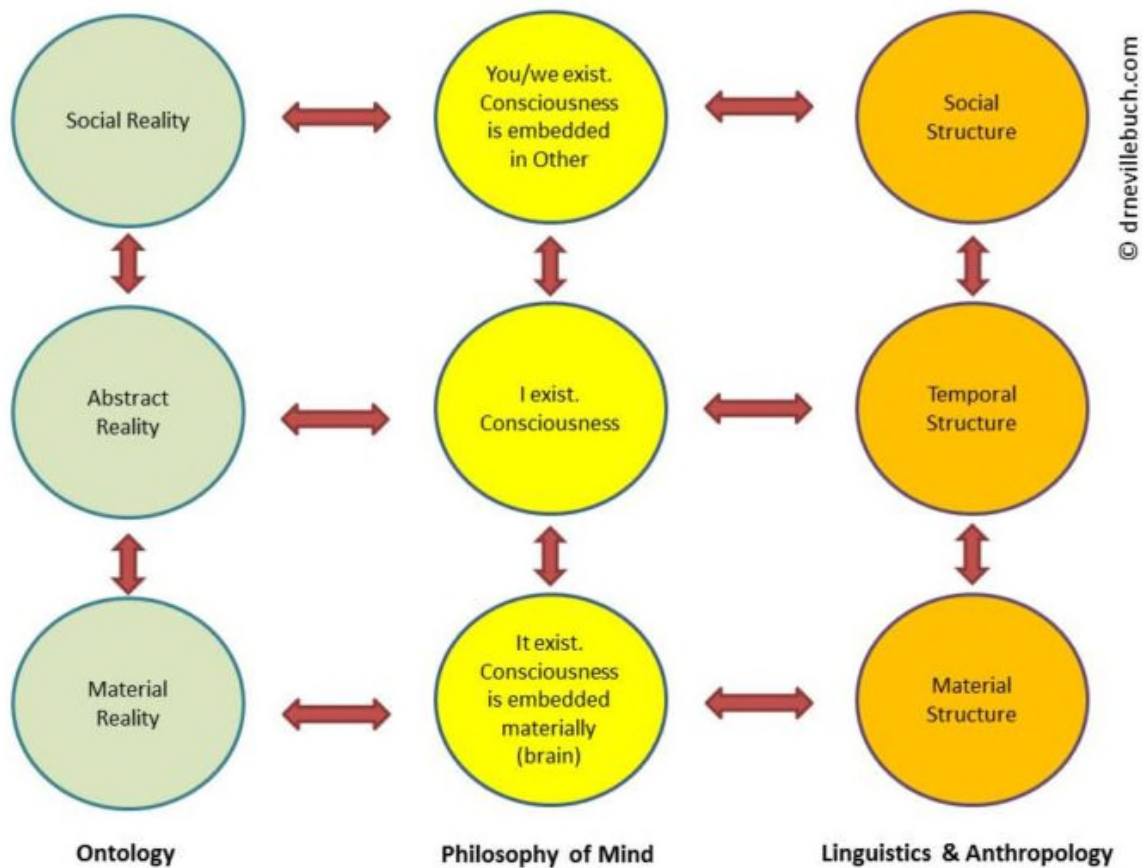


Most of us are bound to a work routine, where evaluation of the time is beyond our agency – we do what we do because...many external reasons beyond our control. ([further information](#))



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Buch's Personalism Model 2: Interrelation of Ideas on Consciousness-and-Reality

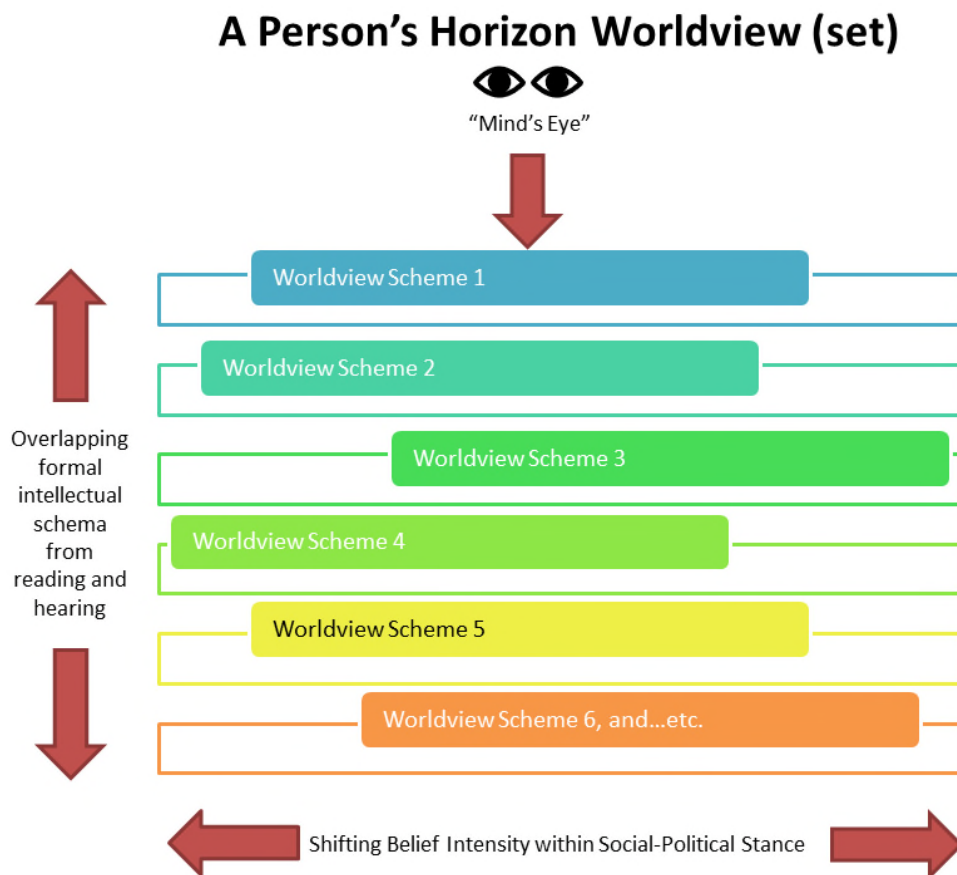


Although it is not apparent from the philosophical subject matter, this essay is a plea for historians to find the compatibility, for the writing of public history, of the personal and the social. More fashionable historiographies of memoir, oral history, biography, are driving the conversation of history into solipsistic direction. ([further information](#))



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Buch's Personalism Model 3: Mind's Eye of a Personal Horizon Worldview



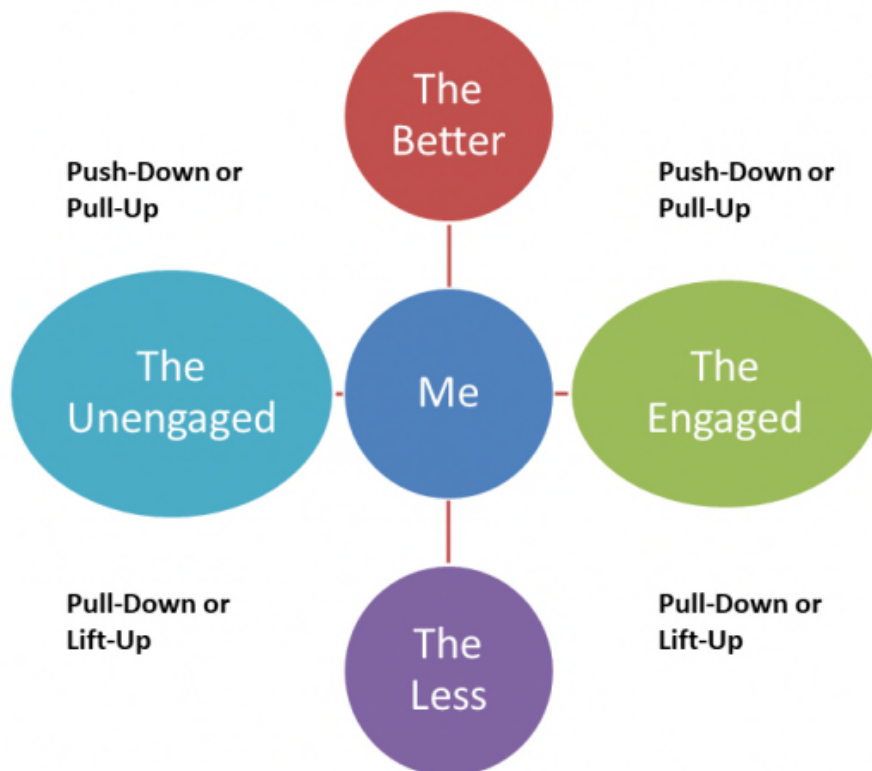
This Project, 'A.03 Book – Horizon Worldviews (Broad Society)', explains the theory of the psyche-historiographical history, employing the empirical data of Queensland history 1911-2001 to develop the model as understood in a regional-local environment. ([further information](#))



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Buch's Personalism Model 4: The Choice in Perception of Social Interaction-

The Choice and Perception of Social Interaction from Centre of Self



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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). ([further information](#))



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