

Peter Hancock - Nature won't swap things on you at the last minute, it won't change the sort of constants of gravity just when you thought you were coming close to the answer. So in other words it's a world view that heartily supports the idea of science that Bacon told us should be based on empirical rational analysis, but there's a problem. Because the antithesis of that or almost a juxtaposable as the idea of Manichean view which is very, very different. It says that there's a little devil out there and every time you get close to the answer and the little devil moves the goal posts, intentionally and in accord with what you're doing. Now the problem with that is that the little devils out there are usually human beings, okay. What we think is we study human beings as though they're all Augustinian in nature. That is they are there and they are complicated, but basically if we keep working at it long enough we'll be able to understand them and that's probably true when you treat them as a neutral, sterile or an entity to be studied, as though they were a chair or, or another animal, ah, but they're not and so the problem is at the same time that we're the scientists of the world of studying human beings in a context of technology. We also live in the world of that technology. And so for example there's a very (inaudible) and unpleasant example I'm going to have to bring up in relation to what my colleague just said. Or, I'm going to simplify it because simplification of argument is always helpful if you've only got a few minutes. But we are spending as a nation, a tremendous amount of money per day in Iraq trying to destroy people in Iraq and Afghanistan. It's called nation building. It's one of the great things of politics, whenever you do something, call it the opposite, right. If you look on adverts for those large scale credit cards that'll rip you into a terrible state of financial disaster they often start with the epithet, people are smart. What they actually mean is people are dumb and so this is a Manichean part of the world where you oppose. And so the problem is that our president has now just vetoed a ah, bill that's before us to help children in this case of those who don't have medical care and it was a creative generative thing, at the same time and the rational was that um, we don't have enough money. Well we don't have enough money because in another realm we're spending large amounts of money on things that destroy and so what we have to understand is as a science and as a scientist we are engaged in a mindset which is fundamentally Augustinian in nature and yet as a science and a profession we are engaged in a milieu that is quite often Manichean in nature. Now the great problem of course is we stand up frequently and say, Look we've got a wonderful answer for you, we've got a wonderful answer for you because it's that rational part of the brain that's working away saying that if you present people wonderful answers, they in a rational Augustinian sense would say yes, great, thank you. But unfortunately because of the way we are nested and embedded the problem is that quite often people don't say thank you great, they say no thank you. Because in the capitalist world that we live in life has a price and unfortunately that price is getting just a little lower.

I was asked to provide a reading list so I will just tell you my, my reading ones for recommendation. I do this quite often but Tom Sheridan just triggered me off on one, um, so I'll start on that one. Try to read Thomas Moore's Utopia. When you do that you won't call things utopian anymore. Because in utopia, unbenounced to you there is state sponsored assassination. Did you know that? That's not utopian is it? Ah, you move your house every seven years whether you like it or not. Would you like that? Is that utopian? And if I have to delve deeper into utopia and talk about gold plates I will, but the real kicker is probably what comes about with marriage in utopia. Yes, prepare for it because

you can read the book, published in 1516, but don't ever say utopian again, I never said optimal to Sheridan after he told me I shouldn't really. So I won't say utopian. (laughter). Um, read Samuel Butler's *Erewhon*, or *Over the Range*, it's a wonderful turn of the nineteenth, twentieth century book. Talks about um, talks about machines, talks about potatoes and I love the idea of the cunning potato, it's a marvelous metaphor and then if we have to go forward and I'm under the influence of my friend ah, friend and colleague Jim Salma, I recommend Ivan Illich's *Tools for Conviviality*. And finally to make sure that you're brain can stretch and go different ways I vary much recommend Edwin Abbott's *Flatland*. *Flatland* is a, um, afternoon read. It goes down well with alcohol because that's a necessary part of how it expands your mind, but please read Abbott's *Flatland*, it's about dimensions of being. Now to get off of our technical ones I've got two others for you. First of all one of my personal favorites is Josephine Tey's *The Daughter of Time* everything's actually as with Macintosh, it's actually a derivation of a Latin tag, *veritas filia temporis*, truth is the daughter of time and it will get you interested in Richard the third and then I will meet you at Richard the third society meetings as well, be happy to talk about human factors there. And the last one is a, is a book that is better than Tolkien's *Lord of the Rings* written just a round the same time. It is somewhat apparently childish in its first book which is the one I'm going to recommend to start, they're sequential, but the book is E. R. Eddison's *Worm Ouroboros*. And it will lead you to *A Fish Dinner in Memison* and you will end up somewhere over the far side of *The Mezentian Gate*, yes that's the reference in *Blade Runner* and when you get to the far side of the Mezentian Gate I will be waiting for you. Thank you very much.