

## A WORLD VIEW MULTITUDINOUS MILLENNIUMS PERSPECTIVE

Population (flora fauna human) developed world land masses into regions where distinctive laws, borders, economies and languages evolved. Here, diametric to the generation of constituted empires and consolidated imperialist ideology, a sui generis perspective concerning the sustainment and maintenance of life was processed over multitudinous millenniums. Culture with an entirely different focus developing reality by the creation of customs practiced to resolve hardship and celebrate life (<http://www.indigenousovereigntyaustralia.com.au/>).

Colonisation methods are political tactics of empires and imperialist ideology. Populating lands for economic exploitation requires political methods of colonisation to instigate complicity, assimilation and subordination. Accomplished through acts of extreme violence - genocide of indigenous peoples and cultures, dispossession of lands, slavery, money commodity, economic systems and investment, opportunity, transplantation, transportation of labour, external and internal migration, and incarceration - colonisation is viewed as an achievement. According to <https://www.encyclopedia.com/>, the main justifications were evangelization, pursuit of the civilizing mission, racial superiority, trusteeship and development, and internal demographic and economic pressures. Western colonialism is explained on <https://www.britannica.com/>, as a political-economic phenomenon whereby various European nations explored, conquered, settled, and exploited large areas of the world. The age of modern colonialism began about 1500, following the European discoveries of a sea route around Africa's southern coast (1488) and of America (1492). The legacy of colonialism and empire continues to structure both contemporary International Politics and the discipline of International Relations itself (<https://academic.oup.com/ia/pages/reading-list-colonial-legacies>).

The methods of colonisation the British used in 1770 for this country are outlined by Peter Genger of the University of Manitoba, Canada <sup>1</sup>. Genger observed imperial British expansion was motivated by the desire and ambition to access and control the Indo-China trade routes of the Pacific waters. In 1817 the title "Australia" was legislated to what had been referred to as "southern land", with an illusive European law "terra nullius" (land unoccupied or uninhabited - a concept derived from "res nullius" nobody's thing thought to originate in ancient Rome), used to execute tactics to install and enforce a national language, national culture, national histories and national political structures. Any development is then dominated and determined by imperialist ideology. A form of mobility, colonisation is normalised, made a right of "settler" populations who over millenniums, have been unsettled by the impacts of climate, exploited and abused by hierarchical imperialistic powers, wars and migration. It is important to note here an observation from Franz Fanon <sup>2</sup> that opulence flows from colonisation.

Be that as it may, here over monumental time of more than 60,000 years, contemplation developed a matured endemic culture with the depiction and designation of specific notions, politics and practices. *All perspectives are valid and reasonable - Multiple Places = Multiple Dreamings = Multiple Laws = Multiple Logics = Multiple Truths = All Perspectives (truths) are Valid and Reasonable* is a philosophical concept proffered by Kombumerri, Wakka Wakka Aboriginal philosopher Mary Graham <sup>3</sup>. Applying this concept as a principle to blood relations, all other connections and ways, ensured that

finding, creating, producing appropriate customs, policies and solutions, both within and without borders, consciously and continuously processed political will and livelihood with distinct languages, focused on developing and maintaining humanness, flora, fauna and location.

Philosophical concepts are a quest concerning wisdom, a foundation for social development to serve evolution. Nonetheless theories, manuscripts, dogmas, rhetoric or manifestos of policies can be a fetish and writing a therapy, shared by publication. The superficial use and differing meanings of words dictates, leading Abid Med Hondo <sup>4</sup> Mauritian filmmaker to observe “it is appropriate to know well to whom you can speak and to whom you want to speak”, with transformation coming in huge waves of change invoking: “... whatever the method adopted, no image, no dialogue, no linkage should be decided once and for all ... it is good to leave a portion to objective chance, which can enhance the purpose and intention”. Philosophies, laws (*the land is the law* in Aboriginal society, Graham M., parrhesia 37, 2023, 5), customs and world views connecting local to global, define societies and guide and justify political processes that unfold over time. <sup>5</sup>

Nevertheless, in the reality of living life daily, “the existence of irrational, instinctive, almost eternal hatred” (Nebojsa Katic Serbian economist and author <sup>6</sup>) and attributes perceived as shortcomings - delusion, negativity, naivety, arrogance, powerlessness, passion or aptitude - are part of whole social process. American writer Cara Marianna (<https://ourjourney.substack.com/>) points out that this propensity also contributes to “the loss of the ability to see the humanity of another person and is precisely the point and consequence of gross generalizations and stereotypes”. Constant renewal of multifaceted global reality is guided, instructed, promoted by many anecdotes defining meaning and purpose, providing certainty of life, living and accepting dying and the inevitability of death. Humour, drama and tragedy compounds law, politics, customs, conditions, experience, experiments, instinct, intuition, intellect, choices, decisions and submission, with sanctity, philosophy, ideology (ideas), idealism, legend, myth, story, fable, culture, ceremonies, imagination, creativity, interpretation and so on.

Mary Graham advocating that governance is cultivation of social process and a human obligation, engages public contemplation and comprehension by conceptualising, naming and defining inseparable philosophical concepts *autonomous regard* (care and concern) and a *reflective self*:-

**“autonomous regard”**

- *to maintain and protect ones own autonomy we demonstrate regard (full respect) for each other or others*
  - *harmonious relationships and positive conflict management*
- (Graham M., parrhesia 37, 2023, 5, 7);

**“reflective self”**

- *emerges from the relational, developed and adapted over time for the individual, group and community*
  - *degrees of understanding and relationality*
- (Graham M., parrhesia 37, 2023, 2).

These concepts arise from spheres of influence of populations with practised customs of an ancient society, determining a governance pattern where many countries dominate with distinct borders and languages.

Enacted to a matter of degree and applied in time and circumstances, a-lined to experiences and practices of living life daily, these concepts are relevant factors, part of process which offers pathways that influence attitudes and responses, reinforce governance and support good relations; the absence of same undermines all societies. Mary Graham (parrhesia 37, 2023, 3, 8) substantiates these concepts with principles:-

- *For Aboriginal people, Land is the source of morality and meaning;*
- *a reflective self is a communal self: a self that understands how communal acts affect those around them, both human and non human ...;*
- *... reflection is not a narcissist reflection or a fixed self, but rather, a part of the development of human beings arising from Place;*
- *... physical, active, emotional and spiritual caring for and about the life force in all its variations (e.g. flora fauna insects, Landscape and the elements).*

Subjected to the laws and rules of a society which does not honour or regard the concepts and principles outlined above, forces alienation between people, place, other species and the planet upon which all rely for life. That honour and regard which devises ways for autonomy and self-reflection to operate, is replaced by adverse or peaceful ways to overcome the effects of playing a deathly cat and mouse game to survive exploitative mentalities that prioritise their own interests; and the traps of addiction which deny and deprive the need to be free from compulsion and dependency 7. Structuring and supporting good relations between all that inhabit the planet activates freedom. Seen through the lens of genocide of cultures, ecological collapse, extinguishment and devastation crises produced by unregulated markets exploiting the planet resources (including human flora fauna) 8, 9, experimental scientific knowledge and technological invention are a dangerous part of survival mentality; and artifice when compared to the reverence for life skills and adeptness gained through experience and practice.

Reflectivity is part of whole process, as fluid inductive reasoning mobilises *autonomous regard*, untangling, sorting thoughts and revealing balance in knowledge or information produced with the intention of, in the face of adversity, locating solutions to evolve; rather than produce a quagmire going only in circles, engaging an underworld or another class that develops a law unto itself. As Mahatma Gandhi noted *Non-cooperation with evil is as much a duty as is cooperation with good*. Disparate world views and perspectives for example:

Aimé Césaire [https://en.wikipedia.org/wiki/Aim%C3%A9\\_C%C3%A9saire](https://en.wikipedia.org/wiki/Aim%C3%A9_C%C3%A9saire)

Wang Gungwu [https://en.wikipedia.org/wiki/Wang\\_Gungwu](https://en.wikipedia.org/wiki/Wang_Gungwu)

[https://en.wikibooks.org/wiki/International\\_Relations/Liberal\\_International\\_Theory\\_vs.\\_International\\_Realism\\_Theory](https://en.wikibooks.org/wiki/International_Relations/Liberal_International_Theory_vs._International_Realism_Theory)

Aileen Moreton-Robinson [https://en.wikipedia.org/wiki/Aileen\\_Moreton-Robinson](https://en.wikipedia.org/wiki/Aileen_Moreton-Robinson)

Bruce Pascoe [https://en.wikipedia.org/wiki/Bruce\\_Pascoe](https://en.wikipedia.org/wiki/Bruce_Pascoe)

Madina Tlostanova [https://www.isbns.net/author/M\\_V\\_Tlostanova](https://www.isbns.net/author/M_V_Tlostanova)

Michael Hudson <https://michael-hudson.com>; <https://michael-hudson.com/2023/07/can-the-us-re-industrialize/>

and numerous others - refer e.g. consume and links boxes <http://colourise.com.au/>.

Due to the absence of good relations adverse out-comes are generated for Aboriginal populations living in colonised countries of the suzerain British Commonwealth of Nations. The head of state is the British monarch who privileges European cultural values, customs, definitions and law that entangles, confuses and ensnares. Intimidation,

passive aggression, collusion, exclusion, propaganda, assimilation by absorption, capture or entrapment (the equivalent to conquest), collaboration, generation of imbalance and inequity remains. Savagely exploitive practices of industry/business and financial capitalism, economies motivated by greed not need, ensure domination. *Countries that let an oligarchy develop end up pushing their own economies into obsolescence and a kind of dark age*, an observation of American economist Michael Hudson (refer links above).

The consequences produce overpowering multiple problems:- cede development bereavement impoverishment housing missions property problems; incarceration deaths in custody youth suicide self-esteem stereotyping identity appearance problems; unregulated market economic system induced unemployment/employment dependency lure and product availability of consumerism possession boredom problems; ecology damage climate land soil water food air flora fauna extinction problems; despair psychology health fertility domestic and social violence fuelled by drug alcohol addiction problems; family dispersion removal of children intergenerational relationships age problems; knowledge (science) skill language customs education problems; European law divide and rule conquest competition assimilation absorption migration problems; ptsd problems. Many attempts have failed to make visible social causes, leading rather to victim validation, glorification, valorisation, spectacularisation or vilification of people and culture; masking the attitudes which devise social structures that abase humanity.

Public discussion and exchange about the underlying causes of adverse out-comes is regarded presumptuous (or ungrateful), ignored, dismissed and diluted by a blanket spread of propaganda; or branded cynical self-righteousness, indiscriminate, radical and a social security threat. Such gaze produced by many and various means creates a submissive void and surveillance, revealing extreme hostility and hypocrisy; generating political nebulousness, subversion, conformity, benevolence, charity, idealising and destroying character and relations. Nonetheless, populations assimilated into a society utilise changes, and despite desensitising by the various formulas used to condition, the resurgence of human welfare social values continue.

The affects upon Aboriginal society of the normalisation of colonisation through settler populations and proxy governments (concealing a long ghoulish history that exercises denigrating superiority, racialism, depravity, murderous enslavement and religious conflict to covet capital i.e. resources and land), ensure that activism and studies which analyse peace, conflict and hegemony, offer recovery/renewal and are contributions to the politics and solutions of a global reality. Resistance to exploitation of resources <sup>10</sup>, appropriation of cultures or fabricating a monolithic hegemony, completely exposes that so called civilising forces - wars, invasions, colonialism, coups, manipulation, corruption, immorality, deception and divide and rule governance - do not produce benefits of security or modernise society with accurate knowledge and laws. This refutation also actuates agency, querying assimilation absorption designed in creativity and present in equity policies. Characteristic of customs *reflective self* and *autonomous regard*, resistance also cannot be conclusive or a contest for recognition of better cognition, envy, plagiarism, knowledge as a commodity; or a part of a never ending quest for more theory, diversity, status, keeping up of appearances; or acting as an expert adviser to enforce/justify one perspective <sup>11</sup> (see also note 7).

Moreover, there also exists warped logic, the consequence of deep denial of structural and historical factors of systems of governance becoming a leviathan, expanding imperialist power rendering meaningful reform impossible; thereby provoking conflict - violent defiance, insurrection, strikes, blow back, social conditions causing desperate migration - or powerless appeasement and complacency. Imperialism and colonialism, it is regarded, expand systems of exploitation by forging interconnected places and continents. An internal logic of oppression is threatened by integrity that brings modest if any positive results <sup>12</sup>.

Despite the ironic introduction of “recognition” of the rights of Aboriginal people and land this situation exists in this country through:

1. “The 1967 referendum to vote allowing the federal government to make laws in relation to Aboriginal people” and to allow Aboriginal people to be included in the census (<https://stories.moadoph.gov.au/yes/>).

2. “The Native Title Act 1993 (Cth) (NTA) legislation passed by the Australian Parliament that recognises the rights and interests of Aboriginal and Torres Strait Islander people in land and waters according to their traditional laws and customs” (<https://nativetitle.org.au/learn/native-title-and-pbcs/native-title-rights-and-interests>).

“Under Native Title, commercial rights are generally not recognised. This means that First Nations people are unable to make money from their Native Title rights. There are also no rights to minerals, gas, or petroleum that might be found on their lands” (<https://australian.museum/learn/first-nations/barka/native-title-limitations/>).

3. In 2023, a referendum “... about whether to change the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice. The Voice would be an independent and permanent advisory body.” <https://voice.gov.au/>. Many perspectives aggregate from e.g. **i**) absence of assent of sovereignty as Aboriginal countries were never conquered **ii**) absence of assent of crimes against humanity and economic plunder **iii**) absence of reparative justice **iv**) continuing grave injustices **v**) absence of Aboriginal knowledge and discourse from fundamental governing principals and **vi**) cultural deep concern for the present and future of people, country and planet. These circumstances reflect a colonised country.

The constitution of Australia was drafted in 1898 and established by referendum as an act of parliament, effective from 1901; six colonies formed a “Commonwealth” of Australia. A constitution is the institutionalisation of a body of fundamental principles to govern; royal assent granted by the United Kingdom under the Westminster system of legislature, or the parliament. Institutions are responsible for making laws i.e. the executive or government, which is responsible for administering laws and delivering government services and the judiciary or the courts, which interpret how the law is to be applied (<https://www.parliament.act.gov.au/visit-and-learn/resources/factsheets/the-westminster-system>).

The Australia Act 1986 “made Australian law independent of British parliaments and courts. The Commonwealth's Australia Act was the final one of the seven Acts of the seven Australian parliaments needed for a constitutional change to the whole Federation. The British Parliament also legislated to complete the untying of this constitutional 'apron string'.” (<https://www.foundingdocs.gov.au/item-did-32.html>). Institutionalism however, cannot predict and explain human behaviour (positive and negative). Aboriginal

groups' activism thus intervenes and demands governance accountability; or idealism emanates to discount the unpredictable in favour of a narrative to erase contradiction.

Consciousness of governance is fraught with obstacles - assimilation, the lure of idealism and distractions by the generation of wealth, propaganda marketing and entertainment, contrived or falsified information and intelligence. 'Entertainment' includes an explicit focus on the emotional perplexity of love, sex, romance, sentimentality, fear, hatred, murder/killing, crime, so creating confusion and encouraging stereotypes, heroes/heroines. Also party politics, non-disclosure of influences of power, intentions and actions, maintain government hegemony. There are as well various ways of showing and using force – militia, police, military strikes, threats, assassinations, conspiracy theories, interventions, economy (low wages, pricing, credit, debt, bank loans, interest rates, financial gambling, shares, insurance), social hierarchy (including celebrity), image conformity, exclusion, regressive judicial regulation, gag and sedition laws, incarceration. The complexity of other dimensions of life, e.g. time, space, life force and destiny are diminished or rejected, replaced by the idea that 'western/European' logic and science are factual. Consequential effects of 'western/European' domination set a trajectory of social collapse where crisis reigns the planet.

Devastating consequences produced by obtuse systems of governance are opposed through actions, resistance movements, protests, studies and analysis, stimulating and mobilising the processes and affects of *reflective self* and *autonomous regard* (refer also note 7). Philosophical concepts required to refine perspectives address suppression of the need for and absence of good relations are essential, especially at a time when changes are needed to stop the devastation destroying natural resources that sustain the life of all that populates the planet. Over time such concepts can have a civilising affect, influencing the populations of colonised and coloniser countries; correcting, reforming and elevating any behaviour and morality where it is obsolete <sup>13</sup>.

'Western/European' colonies and countries that bear colonialism legacies, geographically classified as part of an 'eastern' region, support each other to maintain their internal, regional and international status. Civilising by savagery and religious domination, conflicts and arguments are used to camouflage blatant tactics of invasion, theft and colonisation of countries. However, geopolitics or politics of place stimulates and intensifies contributions of political analysis, activism and philosophy, by either patriots or people engaged in the world as universal citizens, with specific qualifications of experiences, wisdom, knowledge, law and customs. Walter Rodney's analysis of consequential affects on development (see transcript at <https://www.blackagendareport.com/transcript-roots-and-consequences-african-underdevelopment>) and Mary Graham's philosophical concepts *reflective self* and *autonomous regard*, contribute refined, tempered exchange to a whole, collective process, that amalgamates change essential to global reality; thus avoiding the growth, maintenance, conflict and ferocious violent outcomes of a hegemonic behemoth fed on greed that tramples all.

Disagreement disputes are always present. The alternative to finding solutions, a point made clear by Mary Graham (parrhesia 37, 2023, 9 and 10), is acceptance of the notion of living as surviving. The values of solipsism, status, many unconscious levels and forms of egoism, individualism, opportunism, superiority, benevolence, patriarchy/patronisation, aggravation, conflict, violence, turning a blind eye, protecting a comfort zone are

revealed; inviting corruption, ultra-violent rebellion, retaliation, war and regression. Solutions prescribed by societies structured to rely heavily upon the gamble of fortune induce dependency, elicit exploitation, corruption and malice, and as such are destined to collapse.

Impelled by war games played for centuries by spurious social superlatives and produced by societies maintained by governments using populations as a war resource, political board games continue with a charade of rules as law to sustain human savagery. The notion of living as survival leads global reality and evolution - personal, societal and environmental - into deep stagnation, a quagmire, a circular motion of defiance and destruction in time; always subject to diversion and the vortex of change <sup>14</sup>, making anything expendable.

## **NOTES**

- <sup>1</sup> Genger, P. (2018). *The British Colonization of Australia: An Exposé of the Models, Impacts and Pertinent Questions*, Peace and Conflict Studies: Vol. 25 : No. 1, Article 4.
- <sup>2</sup> Fanon F. (1963) *The Wretched of the Earth*, Penguin Books 1987, 80, 81.  
*... we say the imperialist states would make a great mistake and commit an unspeakable injustice if they contented themselves with withdrawing from our soils and military cohorts, and the administrative and managerial services whose function it was to discover the wealth of the country, to extract it and to send it off to the mother country [or use it for wealth of global trade]. We are not blinded by the moral reparation of national independence; nor are fed by it. The wealth of the imperial countries is our wealth too.*
- <sup>3</sup> Graham, M.W. (2011). *Introduction to Kummara Conceptual Framework, a Discourse on a Proposed Aboriginal Research Methodology*, unpublished paper, 7.  
<https://australianphilosophyresearchgroup.com/mary-graham-edifying-archive/>
- <sup>4</sup> Downing, H.D. (1987) *Film and Politics in the Third World*, Autonomedia, ISBN0-03-069884.
- <sup>5</sup> Peacock, E.C. (2014). *eARTh, The Dynamics of Ontological Representation*, unpublished PhD Treatise, 83.
- <sup>6</sup>  
<https://standard.rs/2023/03/12/rusija-zapad-ili-ko-tu-koga-ne-razume/>  
**translation:** <https://strategic-culture.org/news/2023/04/24/russia-and-the-west-or-who-cannot-understand-whom?>  
<https://nkatic.wordpress-com.translate.goog/omeni/? x tr sl=sr& x tr tl=en& x tr hl=en& x tr pto=sc>
- <sup>7</sup> Peacock, E.C. (2014). *eARTh, The Dynamics of Ontological Representation*, unpublished PhD Treatise, 65, 66.
- <sup>8</sup> Lyotard, Jean-François. 1984. *The Postmodern Condition: A Report on Knowledge*, 35, in Martin, W. 2009 *Re-Programming Lyotard: From the Postmodern to the Posthuman Condition*, parrhesiajournal.org, Number 8, 2009, 61.  
*Knowledge finds its validity not within itself not in a subject that develops by actualising its learning possibilities but in a practical subject – humanity. The principle of the movement animating the people is not the self-legitimation of knowledge, but the self-grounding of freedom or, if preferred, its self-management.*
- <sup>9</sup> Zaman, A. (2016). *Unregulated Markets and the Transformation of Society*, Routledge Handbook of Ecological Economics, 185-193.

<sup>10</sup> <https://www.resilience.org/stories/2023-07-25/the-eco-collapse-we-were-warned-about-has-begun/>

<sup>11</sup> Refer <sup>5</sup> above.

<sup>12</sup> <https://www.newsclick.in/deplorable-work-conditions-behind-harrods-7000-ambootia-snow-mist-darjeeling-tea>

<sup>13</sup> **Refer for example:**

<https://www.newsamericasnow.com/breaking-the-siege-young-people-from-the-us-travel-to-cuba-a-story-of-hope-and-connection-latest-caribbean-and-latin-america-news-from-news-americas-the-black-immigrant-daily/>;

<https://caitlinjohnstone.com/2023/05/12/you-dont-have-to-choose-between-happiness-and-being-informed/>

**and**

<https://rozenbergquarterly.com/where-are-the-worlds-water-stresses/>

<sup>14</sup> [https://www.zerohedge.com/geopolitical/escobar-bukhara-brics-searching-light-darkness-insanity#google\\_vignette](https://www.zerohedge.com/geopolitical/escobar-bukhara-brics-searching-light-darkness-insanity#google_vignette)

**In response to subjugation to daily propaganda and misinformation produced by national and international media, quotes from 1. the late German-American author Barbara Wertheim Tuchman and 2. the late African--American author Bell Hooks:**

**1.** *Wooden-headedness plays a remarkably large role in government. It consists in assessing a situation in terms of preconceived fixed notions while ignoring or rejecting any contrary signs. It is acting according to wish while not allowing oneself to be deflected by the facts.*

**2.** *I came to theory because I was hurting – the pain within me was so intense that I could not go on living. I came to theory desperate, wanting to comprehend – to grasp what was happening around and within me. Most importantly, I wanted to make the hurt go away.*