Contemporary Systems Thinking

Janet McIntyre-Mills

Planetary Passport

Re-presentation, Accountability and Re-Generation

Springer

Contemporary Systems Thinking

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'Indigenous people are all about place…land is our mother. This is not a metaphor. The natural world is in constant dialogue with us, although we do not always listen or respond …' (Walker cites Manulania Meyer, 2014:306)
We are the land
Our history and choices are written in the landscape

Preface

'Planetary Passport: Re-presentation[1], Accountability and Re-generation' explores the implications of knowing our place in the universe and recognising our hybridity. It is a series of self-reflections and essays drawing on many diverse ways of knowing. To this end I spent time in Japan, South Africa, United Kingdom and Indonesia where the widening gap between rich and poor is evident in Yokohama, Cape Town, Gauteng, Bristol and Jakarta. [2]

Most of the chapters for this book were written during a sabbatical and a series of short field trips from 2014 to 2016. The sabbatical enabled me to spend time comparing and contrasting social, economic and environmental challenges and to reflect on what unites us. The first part enabled me to complete some reading whilst the second part enabled me to develop and map out the next stage of my program of research on representation, accountability and regeneration[3]. Challenges for both

[1]Re-presentation is used in the sense that views of stakeholders are presented as their perceptions of truth (see Hesse-Biber 2010).

[2]The chapters expand upon field trips to Indonesia and South Africa, as honorary professor at the Universities of South Africa, Adjunct Professor at the University of Indonesia, the State Islamic University, visits to Universitas Nasional and Padjadjaran as well as on visits to institutes in the United Kingdom such as the Schumacher Institute and Future Worlds Centre in Cyprus (founded by Yiannis Laouris). Other inspiration is drawn from my links with Global Agoras, a network that prefigures and tests alternative forms of democracy and governance.

[3]Most of the chapters for this book were written during a sabbatical and a series of short field trips from 2014 to 2016. The sabbatical enabled me to spend time comparing and contrasting social, economic and environmental challenges and to reflect on what unites us. The first part enabled me to complete some reading whilst the second part enabled me to develop and map out the next stage of my program of research on representation, accountability and regeneration. The articles and papers given at conferences such as the International Systems Sciences and the invited plenaries have been referenced in each chapter. In particular, these include papers for Systemic Practice and Action Research and Systems Research and Behavioural Science. The volumes in this series build on and extend the ideas developed in an earlier Contemporary Systems Series, entitled 'Wall Street to Wellbeing' and 'Systemic Ethics'. The prologue and Chaps. 1–3 were written entirely for this volume. Chapter 4 extends papers delivered at International Sociological Association and several meetings of International Systems Sciences as well as symposia at universities and institutes. It

South Africa and Indonesia include urbanisation and a growth in city environments where 65–75% of the population will live by 2030.

Expanded Pragmatism dedicated to sustainable social and environmental justice is more important than ever. In the wake of the elections in UK, Europe and USA people have demonstrated the depth of their dissatisfaction that Rorty (1998) summed up in 'Achieving Our Country'. He stressed that 'something will crack' as follows:

> "The non suburban electorate will decide that the system has failed and start looking around for a strongman to vote for—someone willing to assure them that, once he is elected, the smug bureaucrats, tricky lawyers, overpaid bond salesmen, and postmodernist professors will no longer be calling the shots."
>
> Rorty said 'nobody can predict' what such a strongman would do in office, but painted a bleak picture for minorities and liberal causes. 'One thing that is very likely to happen is that the gains made in the past forty years … will be wiped out…Jocular contempt for women will come back into fashion'." (Rorty 1998: 87–91 and cited by Helmore 2016).[4]

Rorty criticises the lack of agency in academia and the tendency to emphasise criticism rather than contributing to practical transformation. This is summed up in the pithy statement by Whitman (1998) when reviewing 'Achieving our Country', as follows:

> "Old Leftists sought to effect a just distribution of wealth and opportunity. New Leftists 'specialise in what they call the 'politics of difference' or of 'identity or of 'recognition' (citing Rorty 1998:76–77). Old Leftists worry about minimum wages, adequate housing, and universal health care. New Leftists worry about how to … recognize otherness. (79)"

Policies of recognition and identity whilst very important need to be applied in the practical transformation of praxis to protect country and the people living in the run down city areas or isolated regional areas. Thus the book makes a plea for:

- Making a difference and to demonstrate in coalitions spanning social and economic sectors how we can support social and environmental justice.
- Demonstrating transformation through practical interventions in 'hands on' demonstration projects that bring hope.
- Providing the basis for learning what works why and how.

Pragmatism and agency remain important ways forward for the future of democracy. The volumes in this series propose agency for both social and

(Footnote 3 continued)
cites sections from 'Wall Street to Wellbeing' and the chapters sketched in volume 1 of this series. Chapter 5: extends a paper delivered at the Annual Islamic Studies and a version published as part of the Participatory Education Research Journal.

[4]Helmore, E. 2016 https://www.theguardian.com/us-news/2016/nov/19/donald-trump-us-election-prediction-richard-rorty.

environmental justice through practical interventions[5] that support so-called Blue Economy initiatives (Pauli 2010, 2016)[6] and that focus specifically on social and environmental justice for the voiceless, in response to the votes of 'no confidence'.

When democracy fails to enable credible candidates to stand then voluntary voters do not bother to vote. Hannah Arendt also predicted this in 'Crisis in the Republic' (1972). Perhaps if the Democrats had not silenced Sanders there may have been a different outcome?

Adelaide, Australia Janet McIntyre-Mills

[5]The ideas in this book prefigure the founding of a centre. The focus is on the development of a social and environmental justice approach and addresses a closed development, production, construction and evaluation cycle to underpin social, economic and environmental decisions. And results from a recent meeting of minds with David Stanley (a visionary thinker and practitioner) and Rudolf Wirawan (CEO of Wirasoft and President of the Indonesian Diaspora).

[6]https://m.youtube.com/watch?v=SGcol_4nqyU Accessed 28/01 2017.

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My thanks to my husband, Michael for taking the photographs that appear on pages 80–82.

I acknowledge that the images from Wikipedia are from the creative commons. The other photographs are my own.

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About the Author

Janet McIntyre-Mills is an Associate Professor at Flinders University, Adjunct Professor at the University of Indonesia and Islamic National University in Indonesia, and Honorary Professor at the University of South Africa. Her research focuses on systemic representation, accountability and regeneration applied to social and environmental justice concerns such as health, housing and social inclusion and the mitigation and adaptation to climate change. She addresses complex needs by exploring the meanings and 'what if' questions with diverse stakeholders. [email:janet.mcintyre@flinders.edu.au]

Her books include: 'Global Citizenship and social movements' (Routledge), 'Critical Systemic Praxis for social and environmental justice' (Springer), 'User-centric design to address complex needs' (Nova Science). 'Transformation from Wall Street to Wellbeing: Joining up the dots through Participatory Democracy and Governance to Mitigate the Causes and Adapt to the Effects of Climate Change'. (Springer) and 'Systemic ethics and Non-anthropocentric Stewardship: Implications for Transdisciplinarity and Cosmopolitan politics' (Springer).

Glossary

- 'Axiological' refers to the notion that social and environmental justice is central to new participatory architectures for democracy and governance (Mertens 2016; Romm, 2016).
- 'Addiction' refers to extreme forms of consumption that undermines wellbeing and relationships.
- 'Anthropocentrism' refers to a human-centred approach that disregards other living systems. This volume takes the next important step in the research agenda, to link the notion of relationships across humans, animals and the land as a source of indigenous and non-indigenous well-being and the broader societal need for environmental protection and effective ecosystem management of domestic, liminal and so-called wild or natural habitat (Donaldson and Kymlicka 2011).
- 'Boundary' in this work refers to a *priori* norms and *a posteriori* indicators which can be re-framed through different conceptual constructions of the way in which relationships across the material and non-material world ought to be defined.
- 'The Blue Economy' approach of Gunter Pauli (2010) outlines more than a 100 ways to create opportunities through environmental thinking that does not privilege the environment at the expense of people, instead his approach is to find ways to enable the unemployed to benefit through working on environmental challenges. His motto is: 'There is no unemployment in eco-systems' (Gunter Pauli 2016).[7] He stresses the need to provide integrated opportunities through design that taps into the abundant talent and environmental opportunities that can be found and to ensure that the designs protect both people and habitat. This is a systemic approach that could ensure that people come up with solutions that do not create binary oppositions between people and the environment. It is unnecessary to argue that for people to flourish the environment must suffer.

[7] https://www.speakersassociates.com/speaker/gunter-pauli Accessed 20/12/2016.

- 'Consumption footprint' refers to the size of human impact on the environment. The Intergovernmental Panel on Climate Change (IPCC) formula shows that the excessive consumption of energy resources impacts on the size of our carbon footprint; this footprint is defined in terms of: E (Emissions) = Population X Consumption per person X Energy Efficiency X Energy Emissions. This suggests that the privileged lives of some could lead to 'existential risk' for all forms of life on the planet (Bostrom 2011).
- 'Commodification' refers to the process of treating people, plants and animals as sources of profit.
- 'Country' refers to interconnected living rooted in integrated knowledge systems rooted in oral history, protected by law and a sense of awe and spirituality.
- 'Cultural memory' refers to a practical record of what works, why and how to support living systems. It is rooted in respect for norms and values. First Nations remember their stories by referring to landmarks, rather than ink marks on a page. The plants, animals, rocks and rivers hold stories and act as memos for our thinking. Unlike societies who think only in abstract and record their ideas on paper in books, the Aboriginal sacred text is the land. They are its caretakers and in ideal terms according to Rose (1992) they see some life forms 'as family'[8] which makes all the difference as to how they relate to living systems. Memory can be coded in the landscape to help oral cultures to retain knowledge to enable them to survive and to thrive (Kelly 2017).
- 'Consciousness' is explored in terms of the role it plays in how we think and how we value the social and environmental fabric of life. This shapes the conceptual, political and spatial landscape which in turn shapes our physical and mental wellbeing. Can we train the mind to become more flexible and adaptable through public education and a sense of the sacred? Just as we aid thinking through mental exercise or we aid physical agility through Pilate's exercises perhaps we can work on the mind and body and increase our plasticity and flexibility across the life span?
- 'Complexity' refers to the number of interrelated variables facing policy makers that can be viewed very differently depending on one's assumptions and values.
- 'Critical Systems Thinking' refers to the capability of human beings to think about living systems and to consciously make decisions about how they choose to live. This has implications for personal and public ethics, democracy and governance.
- 'Democracy' is flawed and current forms are in need of revision, because voting is insufficient as a means to hold those in power to account. Participation in thinking through the consequences of choices in regular public engagement processes is important so that people think through the implications of their choices in the short, medium and long term.
- 'Flows' refer to the way in which human choices shape the landscape of our daily lives and need to be understood as part of the situated knowledges that are

[8] https://www.youtube.com/watch?v=qp3Ktlfy0Hw&app=desktop.

valued or discarded. What we choose to value is translated into being through our thinking and practice. The scope of the new architecture for democracy and governance is to make a plea for a planetary passport to enable us to rethink boundaries and relationships at multiple levels of democracy and governance through applying multiple forms of intervention to protect living systems. The capabilities approach on which this approach rests is non-anthropocentric and it provides a basis for addressing better governance to prevent discrimination against the majority of this generation and the next. Alternative ways of framing human–nature relationships in legal, ethical and spiritual terms are illustrated by the Bolivian[9] and Ecuadorean constitutions in line with their belief in Mother Earth or Pachamana. Despite the fact that the rhetoric is undermined by the political reality of 'business as usual', it provides a first step. The next step is providing the necessary 'planetary passport' that aims to inspire loyalty to the planet as well as acting as a monitoring system to protect living systems.

- 'Global commons' refers to earth, water, the air that we breathe and genetic material that is the basis of living matter.
- 'Governance' refers to working across conceptual and spatial boundaries to protect food, energy and water security. This is vital as a first step towards preventing poverty. Governance needs to address the big issues of the day, namely poverty and climate change by protect biospheres, rather than merely protecting national interests in a 'zero sum' approach. Governance needs to be fluid, systemic and organic. The notion of nested overlapping systems that are responsive to needs to use the organic analogy of water as a synecdoche for our hybrid or interconnected lives.
- 'Hybridity' refers to our interconnectedness and the need for better public education on understanding our shared rights and responsibilities to act as stewards of living systems of which we are a strand in the 'web of life' (Capra

[9]The Guardian, Sunday 10 April 2011 18.17 BST http://www.theguardian.com/environment/2011/apr/10/bolivia-enshrines-natural-worlds-rights "Bolivia enshrines natural world's rights with equal status for Mother Earth: Law of Mother Earth expected to prompt radical new conservation and social measures in South American nation" The Law of Mother Earth, now agreed by politicians and grassroots social groups, redefines the country's rich mineral deposits as "blessings" and is expected to lead to radical new conservation and social measures to reduce pollution and control industry. The country, which has been pilloried by the US and Britain in the UN climate talks for demanding steep carbon emission cuts, will establish 11 new rights for nature. They include: the right to life and to exist; the right to continue vital cycles and processes free from human alteration; the right to pure water and clean air; the right to balance; the right not to be polluted; and the right to not have cellular structure modified or genetically altered. Controversially, it will also enshrine the right of nature "to not be affected by mega-infrastructure and development projects that affect the balance of ecosystems and the local inhabitant communities". "It makes world history. Earth is the mother of all", said Vice President Alvaro García Linera. "It establishes a new relationship between man and nature, the harmony of which must be preserved as a guarantee of its regeneration. "The law, which is part of a complete restructuring of the Bolivian legal system following a change of constitution in 2009, has been heavily influenced by a resurgent indigenous Andean spiritual world view which places the environment and the earth deity known as the Pachamama at the centre of all life. Humans are considered equal to all other entities".

1996). As human beings, we have diverse origins and we are dependent on many other forms of life (including domesticated and wild plants and animals) for our survival. Our relationships with other living systems can become increasingly detached in urban environments, where people tend to forget that cities are dependent on ecological systems for survival. Three options underpin human behaviour, namely cooperation, competition and a realisation of our interconnectedness. This book argues for the latter. In the liminal spaces in which we live our shared lives, we need to find ways to live with human and biological diversity (see Donaldson and Kymlicka 2011). This involves creating opportunities to connect with others and the places where we live. Options for living need to be preserved and protected to enable (a) integrated co-located living so that human beings can live alongside other non-human animal species by protecting ecological habitat as spaces within cities and preserving (b) agri-cultural spaces as well as (c) conservation of separate wilderness spaces for fauna and flora. These three options support non-anthropocentric cooperation and interdependence based on recognising the hybridity of all living systems.

- 'Habitat' refers to the living spaces for human beings and other living systems which we share and on which we are mutually dependent in overlapping biospheres.
- 'Indigenous People' and 'Indigeneity' are concepts that can empower or be used to disempower. Indigenous groups exist in different circumstances, some have political rights in the form of treaties or constitutional recognition, some have land rights (often hard won through years of litigation), some have limited cultural rights and recognised limited political representation. Some have none of the above, some are not minority groups, but they have survived a history of colonisation and prefer to see themselves as Indigenous. This is why the United Nations GA 2007, Resolution 61/295 of 13 September enables self-identification. This is certainly the case in South Africa where the majority African culture describes itself as 'Indigenous' not just the smaller minority groups like the San and Khoi. In South Australia, leadership based on 'speaking as country' is a growing movement in recognition of Indigenous ways of knowing and being.
- 'Inequality' is discussed in terms of the price of escalating inequality—national and global. Consumption based on living simply and ethically and well versus consumerism to express status is based on very different values and they have very different consequences for others and for the environment. Zavestoski (2002) has stressed the voluntary simplicity movements (Alexander 2011) such as post materialism, slow living, eating local food, reducing energy usage, reusing, recycling only tend to occur when status needs have already been met. Paradoxically some of the changes become status driven consumerism that can appear to be simple but often lead to change for the sake of appearance (Binkley 2008) and do not lead to greater levels of happiness. The gap between rich and poor has grown wider than ever before in human history (Oxfam 2016). Now the 1% own more than the bottom 50% of people on the planet. But empirical research shows paradoxically that more equal societies do better in terms of

achieving a range of social, economic and environmental indicators (Wilkinson and Pickett 2009). Higher levels of unhappiness lead to higher levels of addictive habits spanning food choices and what people tend to buy and why. When people have a sense of low status they tend to consume status items for appearance sake and to alter the mind through drugs and food choices (Wilkinson and Pickett 2009; McIntyre-Mills 2008, 2011 and 2014). Furthermore, addiction to meat (Donaldson and Kymlicka 2011), due to increasing population and the lack of agricultural land is unsustainable.

- 'Planetary passport' refers to a new architecture for democracy and governance informed by non-anthropocentric Indigenous perspectives to promote an appreciation that protection of people and the planet requires working across national boundaries and ensuring that the social contract is extended to protect non-citizens and the environment on which we depend.
- 'Policy' refers to who is included and excluded in the decision-making on who gets, what, why, how and to what effect. Policy makers need to work with stakeholders in ways that explore their assumptions and values based on local, lived experiences of what works, why and how. This user-centric policy approach starts with the axiological assumption that local knowledge is relevant and that the intention of policy needs to privilege the perceptions of service users to the extent that their diverse ideas do not undermine the rights of others.
- 'Re-generation' in this context refers to decision-making that fosters biodiversity and living systems within shared and protected habitats.
- 'Species' as a concept is a central concern for this book which is discussed in relation to the issue of categorization, membership, displacement and decision-making (in terms of state sovereignty, territory, colonisation and its implications for human, animal and plant life). As urbanisation encroaches on the wild spaces and displaces other forms of life relationships that are anthropocentric need to be re-framed to enable regeneration and sustainable living that is non-anthropocentric. Thus the book makes a case for recognising our hybridity and interconnectedness. The attitudes to animals have been shaped by the 'us/them' and 'zero sum' approach and it is now applied to human beings who are unwanted. The contributions made by Donaldson and Kymlicka (2011) to animal rights through exploring our relationships with other animals need to be given centre stage in redressing current political impasse in animal rights. Donaldson and Kymlicka (2011, 253) cite scholars who think that the collapse of habitat and food resources will occur first and then the ethical choices will change. They re-emphasise that by 2025 there will be insufficient water and land to support meat eating and that meat diets are unhealthy. They could have added that meat has been linked (along with sugar[10] as two of the most carcinogenic substances). Surely if all that separates us from other primates is a small

[10]Ironically sugar trade and slavery are linked. Slavery came to an end when it became too difficult to maintain economically and because of the work of Wilberforce in bringing about changes through political pressure and finding ways to manipulate a corrupt system of law (McIntyre-Mills 2014).

percentage of the genome—then we need to respect our connections with other creatures and we need to take seriously the contribution we should be making as stewards of the environment and other creatures by recognising and appreciating the biodiversity of which we are a strand?

- 'Sustainability' refers to a sustainable local community is determined by a sustainable region in which food, energy and water supplies are considered as major determinants for wellbeing (see McIntyre-Mills 2014 and McIntyre Mills, De Vries and Binchai 2014).[11] This work makes a plea for leadership to support regeneration based on a recognition of who we are and goes beyond sustainable development (Girarde 2015).[12] We are human animals, who have rights and responsibilities to care for humanity and other species as we are one strand of a living system.
- 'Social contract' refers to protection of citizens within the boundaries of a nation state. According to the United Nations High Commissioner for Refugees, Guterres (UNHCR 2014), for the first time since the Second World War, the global figure for displaced persons has now passed 50 million and, by 2050, this figure could be as high as 150 million (Rusbridger 2015, 13). And yet the needs of the displaced are not addressed through the current architectures of democracy, governance and education. Surely it is time to reframe the social contract and to support public education to enable people to join up the dots?
- 'Spirituality' refers to the sense of the sacredness of living systems and that human beings are part of a continuum of life.
- 'Systems view' refers to the notion that human beings are a strand in the 'web of life' (Capra 1996).
- 'Transformative approaches' (Mertens et al. 2013; Mertens 2016) refer to assumptions about power, the value of Indigenous knowledge, the need to make life chances and the lack of life chances visible and the need to develop trusting relationships that are responsive to complex needs. In this book, the approach is

[11]No community can be expected to transform from a high carbon lifestyle (or aspiring to this lifestyle) without feeling part of the design process and owning the decisions as to how resources should be used. Young people (Osler and Starkey 2005); the disabled, asylum seekers and sentient beings (Nussbaum 2006) along with future generations live 'precarious lives' (Butler 2005). Those perceived as different are not protected (Young 2011). The ability to show compassion underpins cosmopolitanism (Butler 2011). Butler's work stresses 'the need to rethink the human as a site of interdependency'. She emphasises that humanity needs to be able to ask for assistance and we need to be able to anticipate that we will be heard and that people will respond with compassion. Do we wish to live in a world where we do not want to help one another and in which we deny the pain of sentient beings? (Butler 2011). If we are prepared to recognise not our resilience, but our mutual vulnerability, it provides a basis for stewardship. We are all reliant on others and need to be able to depend on our connections with others. Held et al. (2005) proposed that the core challenges of the day are to address the vast differences in the standard of living between the rich and the poor. The problem is not only one of externalities that are not factored into calculations of the degradation to the environment, it is a way of thinking and 'being in the world' that shifts the extraction of profit to where labour is cheaper and where governments and citizens are less likely to complain about degradation of environment. Short-term profits are made at the expense of future generations.

[12]http://www.theguardian.com/sustainable-business/blog/sustainability-unhelpful-think-regeneration.

developed to incorporate 'Wellbeing stocks' a concept adapted from Stiglitz et al. (2010: 15) to refer to a multidimensional measure of wellbeing spanning: '1. Material living standards (income, consumption and wealth), 2. Health, 3. Education, 4. Personal activities including work, 5. Political voice and governance, 6. Social connections and relationships, 7. Environment (present and future conditions), 8. Insecurity, of an economy as well as a physical nature'. The aim of the concept is to enable people to re-evaluate economics and to become more aware of the way in which we neglect social and environmental aspects of life. The pursuit of profit at the expense of people and the environment is a central problem for democracy and governance.

- 'Zero sum approach' is expressed as competition across species, classes or sovereign states needs to be set aside in recognition that we are part of one web of life—that we are interdependent and that all sentient beings have rights. As stewards—human beings have the additional responsibility to care for the land on which we are all depend.
- 'Zero Waste approach' is based on a systemic approach to recognising sources of abundance through reusing, repurposing and recycling, in order to regenerate living systems.

Summary

Human security is threatened through the growth in the gap in consumption between the wealthy and the rest. The life chances and quality of life of the few are at the expense of the majority of human beings and other living systems in this generation and the next.

There is another way to do things based on re-framing existing markets and by valuing living systems of which we are a part. Instead of controlling them we need to find ways to mimic and work with them. Currently, many of the powerful control what constitutes knowledge and so increasingly corporatised organisations in the public, private and volunteer sectors reward those who operate successfully within the existing failing market.

They have created grand narratives and myths that have resulted in excessive consumption by some and the desire by others to emulate an unsustainable way of life.

The desire to emulate the rich and powerful is often linked with a desire to be respected, hence the market success through the symbols of excessive consumption expressed in upmarket street codes, luxury food and fashion and the ability to hide the bulk of capital in off shore accounts and undeclared tax.

The case is made in this book for human beings to take responsibility for the social, economic and environmental changes that human beings have made.

We have invented and created concepts such as nation states and the value of certain commodities (based on economic myths about what is valued), thus human beings have the power (if not the will) to *re-frame these concepts* to protect living systems—of which we are a part.

Because these legal architectures were constructed they can be reconstructed in ways that regenerate living systems and which protect the fabric of life. Human beings have the unique capability to shape the planet for a sustainable future or to continue down the current path.

A case is made for protecting local knowledge based on the evidence built up over generations of caring for country.

Prologue: Hunger and Thirst: Learning From History, Experience and Place

December 2014, Christmas Day was one of the coolest days in the past 50 years at Innamincka. We were following the trail of the explorers Burke and Wills. The rare cool day of around 23 degrees followed an unusual month of rainfall. And so the time I spent in the Channel Country with my husband, (a third generation Australian) was cool, unseasonal and unusually pleasant.

I reflected that like Burke and Wills Michael and I remain strangers in country despite our identification with the land. I am a South African and an Australian with a settler history. In South Africa, my relative George Thompson did research for the London Geographical Society and another strand of family were French Huguenots in the Cape, while Michael's family settled in the Barossa area in Australia.

I return many times a year to South Africa as a dual citizen and mobile volunteer. As we move across landscape we both long for a deeper recognition of our hybrid relationship with the land on which we depend. Cities encroach on territory and we lose ourselves to concrete. The story of Burke and Wills provides a cautionary tale for us today. Burke and Wills were keen to explore the interior of Australia. They left Adelaide in a hurry without preparation and without respecting the advice of Aboriginal stewards who offered assistance. They perished in an area where food and water was available.[13] The local knowledge of Aboriginal custodians was rebuffed and they both died of thirst and hunger. 'Being strangers in country' is the leitmotif for this book. We need to know our spaces and have a connection with place.[14]

[13]Some did realise that the land was able to offer a good living to those who could understand how to read it. Lord Grey who also experienced time in colonial service in South Africa said: 'generally speaking, the natives live well; in some instances there may be at particular seasons of the year a deficiency of food, but if such is the case, these tracts are , at those times deserted, it is however, utterly impossible for a traveler or even for a strange native to judge whether a district affords and abundance of food, or the contrary, but in his own district a native is very differently situated; he knows exactly what it produces, the proper time at which the several articles are in season, and the readiest means of procuring them….'(Sahlins, 1972 pg8 cites Grey, 1841, vol 2 pp. 259–262). Grey reflects on conditions of life for Australian Aboriginal people who were living in country. It is instructive to remember that cultures albeit diverse can find surprising similarities. In South Africa, the local African farmers were forced to take part in the formal economy through the British colonial government passing hut and dog taxes. This was a way to force people into the formal economy.

[14]Sahlins stresses that it is important to realise that development is often part of the problem and not the solution. Today cities can become urban deserts where people face the prospect of starvation. The status gained through conspicuous consumption by the world elites includes time to spend in nature in pristine environments along with the ritual potlatch (public consumption of resources) to demonstrate wealth and power. These are evident in so-called traditional societies and high capitalism. So the continuities and differences can be found without oversimplifying patterns. The desire for time to enjoy nature during holidays and early retirement is the excuse for work life imbalance. But often the choices are not available for the most marginalised.

A colleague at the Natural Resources Foundation shared a story of a Kaurna man who wanted to tell stories of country to his son. Because he lives in a house on a very small city block he decided to go to a nature reserve in Adelaide where he could sit around a fire. He arrived at closing time and was told that he could not make a fire. His sense of dispossession is part of this story. The need to create opportunities for families to connect with the earth and water through play and adventure is important for developing ecological citizenship.

Without connecting with the animals and plants, we become disconnected from nature and the diverse creatures living there. We need to create opportunities to connect through adventure play and through communing with nature. Unless we can help children to connect early on they are less likely to become champions of biodiversity.

So children need to connect with the land by playing with sand, identifying lizards, birds, frogs as liminal creatures who deserve protection. The duty to protect bees, the blue tongue lizard, the gecko or the Mallard Duck (Lever-Tracey, Constance, 2015), Koala or possum need to be discussed as part of the heritage for current and future generations. Ecological citizenship needs to be fostered through education programs with natural resource organisations to find ways to live together and to manage potential conflict across species.

The grave site of Burke and Wills

Yesterday I had a coffee with a colleague who told me a story of his teaching and learning career, starting with his life on a mission, spending time in a children's home and not knowing his place, because he was seen as 'too white' to be Aboriginal and 'too brown' to be a so-called white Australian. Fortunately he was accepted by the immigrant Italian communities as 'one of us' and is now confident of his identity in many spaces.

It echoes the story of another friend from Alice Springs who is part of the current ongoing Royal Commission into child abuse in Children's Homes. Over the years he has told me stories in our regular phone calls and visits about being hungry and eating whatever he could find in the garden including so-called 'weeds' as a child. And so learning about 'bush tucker' from others at the children's home and later from his adopted Aboriginal family became an important part of his journey towards healing. He stressed that he was unsure of his identity and his culture as an orphan and believes that he must have been one of the 'Stolen Generation'. His own family did not claim him. His story is of being adopted by an Aboriginal family from the children's home and at last feeling part of an extended family. He now has 'a mob of his own extended family' by association.

Recently, he grieved the loss of his foster mother from Alzheimer's disease and he grieves the incarceration of his nephews for driving under the influence of alcohol and methamphetamines (known colloquially as Ice). He is a veteran of the war in Vietnam and has served Australia. He sees himself as an insider and an outsider in many ways. He writes regularly to politicians and speaks out about what he considers to be the biggest challenges of the day, namely food, energy and water. He is open minded on some issues and less so on others: He sees 'Australia for the Australians' as a result of his experience as an 'old soldier'. He thinks that it is time

to stop the discrimination inside our borders against Australian Aboriginals. P.T. stresses that poverty will lead to discontent here in Australia. Listening to the opinions of diverse Australians (including the young and the elderly[15]) is very important for a sense of history and a sense of political concerns. Without listening, cooperation and co-determination become less likely.

Well-being—not the economic bottom line needs to be the focus of our attention for cultural transformation, according to Stiglitz et al. (2010). But this requires re-conceptualising culture.

This is confirmed by some research in another home by my MA graduate, Monei Seduku (2015) who stressed that the business model approach has led to an erosion of caring values by staff responsible for large numbers of patients. The rising number of elderly people according to the traditional economics model is seen as a business opportunity. But the service needs to retain the core values and to ensure that people are not warehoused for profit. Currently more is being done with less which has resulted in lowering standards instead of finding ways to enable elderly people to continue to contribute to society[16] and enabling families to have more time to connect with the vulnerable in society and to care for them in their own homes where appropriate. The need to enable ongoing participation for well-being is supported by the Australian Disability Discrimination Act of 1992 which makes it against the law to discriminate against someone if they have a disability.[17]

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[15]Respect for the elderly, heritage and learning from the experience of the past is as important as striving in the present and working towards the future. Given the shortage of staff in old age homes and the time pressures that staff are under, they tend to take short cuts that do not support all the capabilities of the elderly. Policies for better governance and risk management across the public, private and volunteer sectors need to apply a priori norms for protecting the capabilities of human and other sentient beings as well as the environment to ensure the well-being of living systems. I have spent time for the past 3 years visiting my husband's relative in a dementia ward. The number of falls I have heard about within the last three years seems excessive and indicative of understaffing by under trained, over worked and underpaid staff.

[16]http://www.abc.net.au/news/2014-06-30/christine-bryden-dementia-diagnosis. The need to continue to be active in order to remain healthy is paramount for those with dementia. Christine-Brydenin 'Keeping brain active to survive' underlines the importance of participation and engagement for all. Ms. Bryden believes that a combination of family, religious faith and medication has helped her survive and continue to function when so many others have not. And she believes that by using her brain she has to some extent rewired what is there….Professor Hodges says there has not been much study into whether mental activity helps rewire the brains of those with dementia, but he does not dismiss the idea. He believes in the future there are likely to be two approaches to treating dementia. 'One is disease specific - drugs that target the protein in that type of dementia,' he said. 'The other is more ameliorating—improving function by general mental stimulation, things that enhance brain function generally'.

[17]https://www.humanrights.gov.au/dda-guide-what-areas-life-does-dda-cover Accessed 7/01/2015 'The Age Discrimination Act 2004 helps to ensure that people are not treated less favourably on the ground of age in various areas of public life including: employment, provision of goods and services education administration of Commonwealth laws and programs. The Act also provides for positive discrimination—that is, actions which assist people of a particular age who experience a disadvantage because of their age. It also provides for exemptions in the following areas: superannuation, migration, taxation and social security laws State laws and other Commonwealth laws,

The extent to which the human rights of non-citizens, the voiceless, including elderly people, young people, sentient beings are discriminated against needs to be addressed across the local, national and post-national level. Do we wish to live in a world where we do want to help one another and in which we deny the pain of sentient beings?

The acts that are covered by the Australian Human Rights Commission provide the lens through which I consider the following current issues in society: employment, provision of goods and services, education and administration of laws and programs. The scope of the book is on rethinking boundaries, relationships, interconnection and flows spanning human choices in our daily lives (being and praxis) at multiple levels and through applying multiple forms of intervention. The capabilities approach on which this approach rests is non-anthropocentric and it provides a basis for addressing better governance to prevent discrimination against the majority of this generation and the next. But human rights also need to be extended to include the rights of sentient beings.

(Footnote 17 continued)
some health programmes. For further information: All about age discrimination. Disability Discrimination Act 1992 makes it illegal to discriminate against the disabled in the following areas of life: Employment. For example, when someone is trying to get a job, equal pay or promotion. Education. For example, when enrolling in a school, TAFE, university or other colleges. Access to premises used by the public. For example, using libraries, places of worship, government offices, hospitals, restaurants, shops, or other premises used by the public. Provision of goods, services and facilities. For example, when a person wants goods or services from shops, pubs and places of entertainment, cafes, video shops, banks, lawyers, government departments, doctors, hospitals and so on. Accommodation. For example, when renting or trying to rent a room in a boarding house, a flat, unit or house. Buying land. For example, buying a house, a place for a group of people, or drop-in centre. Activities of clubs and associations. For example, wanting to enter or join a registered club, (such as a sports club, RSL or fitness centre), or when a person is already a member. Sport. For example, when wanting to play, or playing a sport. Administration of Commonwealth Government laws and programs. For example, when seeking information on government entitlements, trying to access government programs, wanting to use voting facilities'. The Disability Discrimination Act 1992 has as its major objectives to: eliminate discrimination against people with disabilities, promote community acceptance of the principle that people with disabilities have the same fundamental rights as all members of the community, and ensure as far as practicable that people with disabilities have the same rights to equality before the law as other people in the community. For further information visit Disability Rights, Australian Human Rights Commission Act 1986, The Australian Human Rights Commission Act 1986 (formerly called the Human Rights and Equal Opportunity Commission Act 1986) established the Human Rights and Equal Opportunity Commission (now known as the Australian Human Rights Commission) and gives it functions in relation to the following international instruments: International (ICCPR), Convention Concerning Discrimination in Respect of Employment and Occupation (ILO 111), Convention on the Rights of Persons with Disabilities, Child, Declaration, Persons, Declaration, and Belief. In addition, the Aboriginal and Torres Strait Islander Social Justice Commissioner has specific functions under the AHRC Act and the Native Title Act, 1993 to monitor the human rights of Indigenous people. For further information: The Australian Human Rights Commission (information sheet). Australian Human Rights Commission Regulations 1989 (Cth) Section 3(1) of the Australian Human Rights Commission Act 1986 (Cth) defines discrimination. The Australian Human Rights Regulations 1989 (Cth) lists additional grounds which will constitute discrimination under the Act.

The scope of the book is on rethinking relationships at multiple levels and the implications for ethical living. It discusses ways in which to move from competition, towards cooperation and an appreciation of both space for diversity and our interconnectedness.[18] When we look into the eyes of the vulnerable and displaced, surely we can feel empathy for their plight?[19]

The decision made by the UK to leave the European Union occurred as I was writing the final sections of this book. In many ways, this was a vote of no confidence by the most marginalised in UK about how their lives would be impacted by open borders. But the cosmopolitan London voters supported remaining in the EU and elected the new major Saddiq Khan. Partly this is because mobile knowledge workers and the elite have benefited from globalisation and open borders, whereas those in more regional areas feel disconnected from the wider economy. Those who are working class, unemployed or underemployed fear the implications of wider connections and changes over which they have no control.

The book explores perceptions on whether people understand that growth in the size of the ecological footprint of cities, growth in the size of species loss, growth in the size of the gap between rich and poor (as a result of the greed of a few at the expense of the majority in this generation and the next) is unsustainable. The stigmatisation and victimisation of 'the other' needs to be addressed through re-conceptualising the law on sovereignty (Donaldson and Kymlicka 2011:173; McIntyre-Mills and De Vries 2011).

According to Vandana Shiva (2013): 'Growth = poverty'. Growth in the size of the population and cities, growth in the size of the gap between rich and poor as a result of the greed of a few at the expense of the majority in this generation and the

[18]As Fiona Stanley said in her 11th Annual Hawke Oration in 2008: the challenges faced by Aboriginal Australians in terms of housing, health and social inclusion are issues that will be felt by many as climate change deepens the impact on social, economic and environmental challenges (McIntyre-Mills 2011, 2014). All life will be threatened.

[19]Silencing and distancing of those who seek asylum raises many long-term issues for social justice. The implications of silencing and ignoring 'the other' at the organisational level or interorganisational national and post-national level can be gleaned by considering the implications at an interpersonal level. A precedent for such an approach is the work on the 'Authoritarian Personality' by Theodor Adorno written as a reflection on the Second World War. The notion that fascism is associated with a particular kind of personality associated with particular types of *interpersonal relations* already exists. Perhaps another step can be taken when considering the implications of silencing and ignoring non-citizens? I make this link in my forthcoming book on Hunger and Thirst: towards a planetary passport for low carbon footprints (McIntyre-Mills 2016 forthcoming). The implications of silencing and distancing at the international relations level can be gleaned by considering the implications at an *interpersonal level* of distancing and the prevention of bonding. See for example: The Image of the Mother's Eye: Autism and Early Narcissistic Injury. The studies of autism also show that bonding between mothers and children can be enhanced through gazing deeply into a child's eyes, Maxson J. McDowell, Ph.D., http://cogprints.org/2593/1/eye22fixed_by_cogprints.html.

next is unsustainable.[20] Unrestrained urban planning is leading to problems associated with congestion in cities, lowing living standards and high risks for women and children who are unable to express their strategic rights within households, communities and local government.

The issues of the day are summed up as follows:

- The growing gap between rich and poor (in particular those who are displaced)[21]
- The growing rise in over reach of the ecological footprints of the Global North.
- The growth in unsustainable food choices.
- The need for a new narrative (see Jakob Von Uexkoll) on a new architecture[22] for participatory governance and participatory democracy and a new sense of relationship with nature and other animals.

The way in which diverse people understand the implications of urbanisation, loss of territory, loss of species and the implications for living systems of which we are a strand (Bird Rose 1996, 2005; Atkinson, 2002; Shiva, 1988, 2005, 2007) needs to be addressed.

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[20] https://www.youtube.com/watch?v=o2o_QQTYc7I Festival of Dangerous ideas, 2013. Also see Shiva and Barlow (2011) on the need for a new narrative of Earth Democracy and Governance (http://www.democracynow.org/2011/4/22/earth_day_special_Vandana_Shiva_andMaudeBarlow To halt the growth in greed, the growth of the gap between rich and poor and a shift to a demographic transition (from high growth rates and high infant mortality—this is typical of developing countries) we need more participatory democracy and governance not more top-down control of the size of the ecological footprint. Thus I support a participatory communication thesis by critics of the Club of Rome—in other words the Global Agora thesis. This is an ongoing debate that rages between 'the population bomb' supporters and those (like Amartya Sen and Martha Nussbaum who say that literacy and the right to a strategic voice will make a difference to achieving the demographic transition. But she does not voice concerns about the nature of capitalism and remains a social democrat.

The approach is to extend participation, in order to enhance capabilities and to engage the public so that they understand the implications of their choices socially, culturally, politically economically and environmentally. So we also make a case for engagement as a way to enable people to value the environment, social relationships and time which we have so little of in capitalist societies and universities! It advocates a move away from Authority Ranking and Market Pricing to Community Sharing and Equality Sharing and endorses some of the ideas of Fiske (1992), who develops these four categories. All people (and animals) have two basic options—compete or cooperate. Frans De Waal (a primatologist) stresses that human beings evolved through their ability to do both. He stresses that Darwin has been misinterpreted by those who emphasise competition.

Rational decision-making is important to govern the Anthropocene but also an understanding of our perceptions and emotions. This has been emphasised by Johnathan Haidt who stresses that we need to acknowledge the role of emotions and perceptions when we make decisions.

Thus we need to make decisions based on *if then* heuristics or *critical systems thinking*—that is why I still like the work of West Churchman and why his Design of Inquiring Systems Approach has been adapted and extended. It is an approach based on questioning and an awareness of many ways of knowing when planning for the future and governing the Anthropocene.

[21] As stressed elsewhere (see McIntyre-Mills 2011) rising living costs led to food riots and the so-called Arab Spring, culminating in the Occupy Wall Street Movement.

[22] http://www.worldfuturecouncil.org/838.html.

It is a priority for regional neighbours to protect their shared biosphere. We are the boundaries and we can recognise our dependency on the land and that some of the results of our attempts at development are the monsters of our own creation. In this sense I also draw on Hannah Arendt's core notion of the 'banality of evil' to reframe the way in which *we do democracy and governance and nudge people to make the right choices*. New architectures for democracy and governance need to be piloted to support regeneration (rather than merely sustainability) because the current system is so deeply problematic that it requires our being the change in our daily lives.[23] The many people who are moving across Europe have been treated with varying degrees of welcome. The Port of Calais could become a symbol of inhumanity and the breakdown of the nation state system where no formal services are provided to those trying to leave France en route to the UK. The exit by Britain from the EU because of the fears expressed by those who feel marginalised and 'unprotected' is indicative of the concerns of the majority in the UK and the concerns of many in USA.

The violence attributed to recent asylum seekers in Paris and Cologne has resulted in efforts to support Syrians in neighbouring countries and to return illegal migrants to Turkish camps: 'In exchange, the EU would accept up to 250 000 documented asylum seekers a year from Turkish camps'.[24]

Europe's approach to Asylum seekers needs some consistency based on a priori norms and a posteriori measures of service delivery. These need to be put into place to protect displaced people and to ensure that indicators for humane responses are applied consistently.

We are interconnected—we can address differences through 'loyalty' and 'voice', but exit—as described by the development economist Albert Hirschman—is no longer viable because the problems are planetary. According to Evans Pritchard, the Nuer understood that they needed to unite against a common enemy so they set aside their differences. Whereas in the past concerns were at the level of the organisation or nation state, they are now at a post-national, regional level.

The level of analysis needs to be extended by working on transdisciplinary capacity to address the convergent challenges (social, economic and environmental) that do not allow exit from the problem which is in global. Similarly, we need to understand that spaceship earth is the new 'ark of the covenant'—planet earth and

[23]This book is based on the idea that democracy and governance needs to be reframed through better representation, accounting and accountability. This involves valuing the human and natural resources and relationships appropriately and appreciating the opportunity costs that are created by not doing the right thing and not monitoring the distribution of resources fairly and equitably. This requires a transformation in our thinking, decision-making and practice to ensure a liveable future for this generation and the next. Accelerated climate change will adversely affect well-being and sustainability (Flannery 2005; Singer 2002; Stiglitz et al. 2010) if we continue to consume at current rates (Davies &World Institute 2008).

[24]Magnay, J 2016, 'Berlin's push to swap failed asylum seekers', Jan 30–31. *The Weekend Australian*, pp 12.

not the ark of 'us versus them'. Thus the clash of cultures (Huntington's 1996) thesis is problematic.

Young people (Osler and Starkeyb 2005); the disabled, asylum seekers and sentient beings (Nussbaum 2006) along with future generations live 'precarious lives' (Butler 2005). Those perceived as different are not protected (Young 1990). The ability to show compassion underpins cosmopolitanism (Butler 2011).[25] Her work stresses 'the need to rethink *the human* as a site of interdependency'. Butler stresses that humanity needs to be able to ask for assistance and we need to be able to anticipate that we will be heard and that people will respond with compassion. Unless this is possible it leads to a life that can be unbearable.

The strong cosmopolitan argument is that the basis for categorical or containerist thinking is fallacious. But we do not live in separate containers; we live in interconnected, overlapping regions. Our fates are interlinked. The onus is upon all nations to rethink the notion of democracy and governance. The economy cannot continue to extract profit at the expense of the well-being of current and future generations.[26]

The participatory democracy and governance potential is discussed in Chap. 4 in terms of prefiguring a means to hold the market to account. Could this approach ensure that the use of local and regional resources that underpin the common good are protected and shared fairly? To what extent could localised living in regions support appropriate technology and use solar or biofuels to run digital systems that monitor from below? Could these enable alternative forms of democracy and governance, based on the principles of subsidiarity (Schumacher 1973)? Could this process avert the 'Asbergerish' future in which people become less willing to engage face to face, because it is too challenging? (Greenfield 2003: 78) How will this affect the ability of human beings to empathise with others (including sentient beings)?

The social movements such as the Arab Spring and Occupy Wall Street Movement provide an example of the way in which citizens within nation states and citizens in a range of contexts can claim a wider public space. But it also raises questions about what will happen in the future. Not only do stocks for the future need to be developed, but the current commodification of people, animals and the environment is simply unsustainable. The current energy choices are also unsustainable. This requires a transformation that is long overdue. The introduction of nuclear energy and the continuing use of coal as an energy choice are equally

[25] Butler explores the violence towards the other and other species…in NominalistWay•6 videos.

[26] The strong cosmopolitan approach extends the argument by Kant on hospitality to strangers by stressing the importance of the recognition of transnational agreements and law on environmental concerns and human rights (Nussbaum 2006). The strong cosmopolitan will define human security (Kaldor 2003, 2004) in terms of meeting human rights for all and avoiding a Eurocentric approach when addressing human rights. Cosmopolitanism as a concept has developed through responding to the critics such as Babar and Derrida who emphasised the difficulties associated with universalism and the colonial and imperialist overtones.

fraught. Butler[27] links the need for food and employment; these along with energy and water are the basics of life that need to be protected through transnational movements.[28]

The argument against dialogue across boundaries (Kymlicka 2010) is that people do not have shared languages and meanings and that their perceptions and values would differ to such an extent that they are unlikely to be able to engage in dialogue. The argument is that even if the dialogue does occur the so-called 'territory of the mind' will be very diverse and so creation of shared agreements would be difficult. Strong cosmopolitans argue, however, that by virtue of being human animals we share many quality of life needs, if we are to achieve our capacity to live full lives.

Thus democracy needs to be deepened and widened. This is not a contradiction if it is governed by transnational constitutions that provide space for diversity and freedom, but within the limits of international law that protect future generations of life from poor policy decisions that could undermine the very fabric of life as we know it. A public sphere has already been created through the various forms of digital media that allow for carefully facilitated conversations based on an awareness of our precarious lives[29]. Stanescu (2012: 575) sums it up as follows:

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[27]http://www.salon.com/2011/10/24/judith_butler_at_occupy_wall_street/ By viewing the video, the performative approach to social change through being the change through re-framing the current socio-economic system. 'If hope is an impossible demand, then we demand the impossible'. 'In brief remarks to the occupiers at Liberty Plaza, Butler offered her take on the continuing "demands" debate: People have asked, so what are the demands? What are the demands all of these people are making? Either they say there are no demands and that leaves your critics confused, or they say that the demands for social equality and economic justice are impossible demands. And the impossible demands, they say, are just not practical. If hope is an impossible demand, then we demand the impossible—that the right to shelter, food and employment are impossible demands, then we demand the impossible. If it is impossible to demand that those who profit from the recession redistribute their wealth and cease their greed, then yes, we demand the impossible'.

[28]Justice needs to be addressed through social movements that are buttressed by international law that is supported by regional courts. The recognition of the EU (despite its many failings) with a Nobel Peace Prize is indicative of the potential of the EU. In a confederation, citizens do not have a direct say in international affairs and an example of confederalist model is the EU. Archibugi (2010) stresses this is different from the 'more rigid constitutional structure' of the United States or Australia, for example. Florini (2003) in her book 'The coming democracy' outlines an argument for the potential of the European Union (and other con federations) to scale up the Aarhus convention to enable all citizens—who are members of the EU to have a say. Currently, the Aarhus convention addresses environmental concerns but it ought to also address social concerns. This could provide the architecture for a balanced approach to involvement by members of a federalist union that respects the identity of sovereign nations and their citizens—to the extent that their freedom and diversity does not undermine the rights of others. Protection ought to be extended to include young people, future generations, the voiceless (including sentient beings) the disabled and those who are not protected by citizenship rights and the social contract.

[29]We need to develop an increased understanding of our interrelatedness with others and the land. We need to become more conscious that we are part of a systemic web of iterations and that human beings are not only dependent on one another, but are also connected with other sentient animals. We are all dependent on the land, air and water (McIntyre-Mills and De Vries 2011, 2012b).

> Butler develops vulnerability and precariousness as an ethic, a social ontology, and a politics. It is because we are beings who can be hurt and killed that we have sociality, that we have a capacity for being-together. Although precariousness seems to refer to an individual life, it is rather a way of thinking connections, of claiming kinship and relations. This is not about beginning with the self's own precariousness, and then expanding that notion to others. …It has to be an understanding of the precariousness of the Other" (Butler 2004a, 134). Precariousness is a place for thinking the ethical because it begins with the Other, rather than with the self.

In corporatised academic environments we are:

> Waging a fight over values in a field in which the market seeks to be the only measure of what we value. My sense is this is one reason people have taken to the streets. For the problem, as you know, is not only that critical thinking risks becoming unfundable within institutions divided by market values, but that basic rights and entitlements are also eroded within such a context….. (JB in in Butler and Athanasiou, 2013:190).

If we understand that so-called 'liquid morality' to cite Baumann's term is no excuse for abandoning the core values of compassion and a realisation of our interconnectedness—then we will refuse to accept the amoral stances of closing borders on homeless[30] people escaping war torn areas as:

> sea arrivals passed the half million mark last week as the UN refugee agency, UNHCR, announced that 'more than 502 000 refugees had entered Greece this year'[31].

This book makes the case that thinking (and policy that results from our values matter) as they are translated into practice that can shape and destroy people and the planet. Turok's (2012) conclusion that 'the future is quantum' needs to shape ethical praxis informed by local Indigenous wisdoms. If we are prepared to recognise not our resilience, but our mutual vulnerability, it provides a basis for stewardship within and across boundaries. Our sense of place is extended when we recognise that we are all reliant on others and need to be able to depend on our connections with others. What if we could recognise our vulnerability and what if we could foster a sense of caring for others that recognises our humanity and our links with others?

[30]For if we are beings who can be deprived of place, livelihood, shelter, food and protection, if we can lose our citizenship, our homes, and our rights, then we are fundamentally dependent on those powers that alternately sustain or deprive us, and that hold a certain power over our very survival. Even when we have our rights, we are dependent on a mode of governance and a legal regime that confers and sustains those rights…In other words, we are interdependent human beings whose pleasure and suffering depend from the start on a sustained social world, a sustaining environment….But when someone is born into malnutrition or physical exposure or some other condition of extreme precarity, we see precisely how the deprivation of that sustaining world can and does thwart or vanquish a life." (AA in Butler and Athanasiou, 2013:4).

[31]Oct 21st posting by UNHCR cited by Euractiv.com http://www.euractiv.com/sections/global-europe/western-balkans-route-still-preference-most-refugees-319172 accessed 20/12/2015.