Appendix D: A Brief Sketch of an Innovative Approach To the Reversal of Indigenous Inequality in Australia As a Template for the Possible Reversal of Non-Indigenous Inequality, and v.v.*

0. Pre-Introduction

In this exploratory paper I will proffer a series of reflections as preparatory material for policy formation that, hopefully, could be used to address inequality in general, and, more particularly, but not specifically, this differential aspect as observed in the context of Australian Indigenous Life-Worlds. This differential deficit in the latter is known in Australia as 'The Gap'.[1] 'Closing the Gap' has been the preoccupation of numerous recent governments, both on Federal and State levels, and which, collectively, and overall, it could be argued, have had very little to show for their accumulative efforts; especially in the light of the quantum of resources given to its proposed amelioration and closing.[2] In one recent set of policy directives (in the policy area of health) this was tentatively projected as occurring around 2030? However, the current rate of progress is such that this goal could not be realistically realized given those policies already in place as they stand! In the light of such past and current failures it is obvious that innovative approaches to this question need to be seriously re-explored; preferably by the chief stakeholders in these indigenous life-worlds in consultation with those policy professionals able to successfully expedite the formation of policy re-direction that is found to be better able to realize this important political imperative. (0)

Politically, this objective is viewed as an imperative in the court of world opinion, etc., given that this particular differential is seen as an indictment of the nation of Australia in this same regard. It is an ongoing scandal that such a large, demographically distinctive section of the Australian population is so far behind the standards set and expected by the Australian population as a whole that, as a consequence, there is a bi-partisan political consensus that this gap should be crossed and should be practically crossed as soon as practicable. No one expects this to be done immediately, but, all necessary efforts should be re-directed to achieving this same goal… both more efficiently and more effectively. (1)

It is my intuition that in understanding how indigenous inequality might be able to be reversed that the same policy principles might also be able to be applied in the reversal of non-indigenous forms of inequality, and v.v? In this regard we can also observe that inequality in the life-world of women and in the life-worlds of those who perform relatively unpaid labour both intersect Indigenous and Non-Indigenous Life-Worlds, and, a better 'economic' appreciation of that intersection, etc., might also assist in an amelioration of inequality within and across this major divide in the 'Overall Democratic Australian Political-Economic Life-World'. (2)

*For the latest version of this paper: www.homestead.com/noelshomepage/noelshomepage5.html

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[1] This Gap can be quantified by looking at key indicators and what progress, or otherwise, has been made in closing those differentials. A key indicator is mortality statistics with indigenous life-expectancy currently being much less than the Australian average. E.g., in August, 2017, 65% of deaths among indigenous people occurred before the age of 65, compared with 19% of deaths among non-indigenous people. Other indicators can include statistics dealing with specific notifiable diseases, rates of diabetes, the prevalence of chronic eye infections, rates of employment, wages, inheritable wealth, etc.

[2] E.g., on the Human Rights Internet site (www.humanrights.gov.au>projects) posted by the Australian Government, we have this Close the Gap policy. On 8 February 2018 it was noted: Ten-years after its commencement, it is time to critically reflect on why Australian governments have not yet succeeded in closing the health gap to date, and why they will not succeed by 2030 if the current course continues.

By the expression 'economic' is meant economic in both broad intentional and cultural senses'. This complex usage entails an array of intentionally-based economies as examined by myself elsewhere, namely, the economic fields of the intentional, representative, enactive, consequential, aspirational, semantic, obligational, etc., as well as contractual economies and non-contractual, compactual economies; non-monetized forms of labour; culturally understood forms of exchange; monetized or partially monetized forms of economic behaviour involving both labour and/or service[3], and/or, non-labour and/or non-service, etc; and/or the conversion of resources, natural or otherwise, into forms of monetized and/or non-monetized forms of obligation, etc., etc. Most likely, indeed, inevitably, economic classifications as defined above will overlap with those categories as just listed.[4] (3)

We could say that a distinctive life-world has a distinctive sense of an overall economy within its cultural configuration. Upon the general cultural configurations of the Overall Democratic Australian Political-Economic Life-World[5] we can observe a plurality of life-worlds which in the context of this paper can be seen as being generally, but non-exclusively, divided between an overall indigenous life-world and a non-indigenous life-world. It is possible for members of the former to see themselves as belonging to or 'passing' within both life-worlds. Indeed, in this age of political-pluralism, it is possible for some members that are non-indigenous by ancestry, through communal affiliations, etc., to see themselves as 'indigenous', and v.v. However, such 'claims' in a politically organized indigenous life-world, under certain circumstances, might be disputed by those who accept stricter definitions as to what counts as 'indigenous'. Furthermore, the overall indigenous life-world is not hegemonic given that its members can have divided tribal loyalties through family and marriage, and, many urban indigenous persons may have little, or, no local or non-local tribal affiliations, and, may or may not wish to be overtly identified as indigenous by birth.[6] Moreover, any relatively general life-world will have a plurality of minor and major life-worlds centered on gender, age, ethnicity, education, socio-economic class, religion, political affiliations, sexual orientation, vocational occupation, types of leisurely activities enjoyed, etc., etc. In this regard, the non-indigenous life-world can also be regarded as relatively non-hegemonic although the majority of its membership will speak English as a first or second lan-

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[3] By 'service' here is meant both (more traditional) service economies and (less traditional) informational economies.

[4] This non-exclusively divided classification of the overall economy is already at work in the contractual *versus* compactual economies. Generally, in Australia, e.g., green spaces in cities, as parks, are freely accessible for all citizens, yet, this free access is paid for by councils who need to maintain the upkeep of such public spaces. Hence this illustration of the non-exclusive overlap between the contractual and compactual economies. That, a deeper economic appreciation is to be realized in an understanding how these economic divisions interact and are interrelated or not interrelated, etc., rather than in the mere terms of reference to be found in any single classification. That in deeper forms of appreciation we can observe whether economies are operating in parallel, intersect, contra-parallel and/or are relatively non-commensurate.

[5] Defined as 'overall' given that it includes federal, state and local forms of government as well as associated institutions, official and unofficial committees including political parties, political action groups, and all other forms of political lobbying, etc.

[6] In comparing the Australian indigenous world with the indigenous Maoris in New Zealand we can note various important differences such as that the latter the latter lived within one language group with only a few dialectal variations between regions based on tribal affiliation. Moreover, with the advent of whaling around 1800, fratenization between male whalers and the Maoris was conducted on the terms of the latter; i.e., according to Maori lore. Furthermore, trade relations with the Maoris meant that by 1821 every adult male over the age of 21 in the north of the North Island was armed with a gun. Settlement proper, by non-indigenous parties, only accelerated after that date and meant negotiations with indigenous political forces in those areas intended for settlement. The most important of those negotiations was The Treaty of Waitangi, 6 February 1840. This process of settlement was further accelerated by the discovery of gold in the 1860's. A first discovery taking place in May 1861 in Gabriel's Gully, Central Otago. In Australia the gold rush can be dated to May 1851 when gold was found near Orange at a site called Ophir.

guage. In contrast, an indigenous nation-based culture may speak a first or second language that is indigenous in origin. In Australia, according to Wikipedia, at the start of the 21st century fewer than 150 Aboriginal languages remain in daily use, and all except 13, which are still being transmitted to children, are highly endangered.[7] (4)

With the advent of the settlement[8] of Australia by non-indigenous cultures, predominantly Anglo-Celtic[9] in complexion, the indigenous world has been persistently dominated by a much larger non-indigenous population. In this regard, it could be said, that the major political-economic discourse has mainly been set and framed by the political-economic developments within the non-indigenous life-world/s. Consequently, the cultural practices of the non-indigenous world have been treated, and are still being regarded, as if the sole, major political-economic discourse on the Australian landscape. Subsequently, the discourses of the indigenous world, in effect, have been rendered as a minor discourse if not as a set of very minor discourses; given a plurality of non-indigenous languages, etc. Indeed, the original inhabitants were even made to legally disappear through the imposition of a doctrine titled *Terra Nullius*. As a Latin Expression it means 'nobody's land', and, is a principle sometimes used in international law to describe a territory that may be acquired by a state's occupation of the same. As the indigenous aborigines were seen as nomadic, without practices of farming and building, etc., the land upon which they roamed was regarded, by this legal sleight of hand, as 'vacant'. This doctrine only being overthrown in the Australian context by the High Court of Australia in the Mabo judgment delivered in 1992; although that decision still recognized the British assertion of sovereignty in 1788. Subjected to a considerable discursive power differential for over two hundred years, the indigenous life-world/s have been continually disenfranchised internally and externally dis-empowered. Witness the fact that aboriginal languages were not allowed to be spoken in schools (on par with the non-systematic banning of spoken Welsh in many schools in Wales until the late 19th century and the implementation of this unofficial policy with the use of a wooden stick called a Welsh Not or Welsh Note). Furthermore, we have had state policies sanctioning the removal of children from their families for a variety of reasons, and, who are now referred to as the 'Stolen Generations'. All in all, such unrelenting social, religious, educative and political-economic pressures have insured that processes of acculturation have ensued along with the consequences of such sociological disvaluation, namely, diminution or loss of cultural identity and dignity, institutionalized poverty, dysfunctional family settings, and, shortened life-spans arising from a volatile mix of domestic violence, disease, diabetes, high rates of suicide, alcoholism and other miscellaneous forms of addictive behaviour from glue sniffing to ice dependency. But, to balance the books, in the midst of this persistent inequality and relentless forces of acculturation, many families and communities have striven successfully to look after their kith and kin, and, that these many 'islands' of

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[7] In the late 18th century, there were more than 250 distinct Aboriginal social groupings and a similar number of languages or varieties.

[8] From the indigenous perspective, the first day of settlement in Sydney, 26 January 1788, has been labelled 'Invasion Day'. Currently, there is a growing debate about whether the Australian celebration of this day, generally known as 'Australia Day', is the right date on the calendar to chose for a national day of celebration that will integrate and unite all Australians, both indigenous and non-indigenous. To me, in my opinion, this debate has already been lost as evidenced by conservative political forces having to continually re-argue for its celebration; especially in the context of increasing protests by both indigenous and non-indigenous supporters for a change of date. On that day in 1788 the First Fleet arrived in Port Jackson, and, witnessed the raising of the flag of Great Britain at Sydney Cove by Governor Arthur Phillip. By 1935, all states except New South Wales recognized this date as Australia Day. In New South Wales it was called Anniversary Day but changed its name in 1946. Interestingly, as a public holiday, in 2019 it will be 'celebrated', at least as public holiday, on Monday, 29 January.

[9] It can be noted, historically, that there was an inequality in power relations across this divide between those with Irish ancestry and those non-Irish British ancestry (and some historians might find the use of a non-representative hyphen troubling?).

social stability should be both recognized by policy professionals and better assisted in the realization of this objective that aspires to see the effective closure of this Gap. Although the contours of this 'gap' can be quantified through various key indicators; in a comparison to their counterparts in the non-indigenous life-worlds, still, what is not represented is the degree of additional suffering being directly engaged in lived experience continually resident behind this expression which might be more accurately denoted and connoted as a 'rift' or 'chasm'. (5)

How might such inequality be reversed? Through much hard work[10] by all parties concerned along with support from a raft of suitable policy measures that find forms of evidence-based assessment and their ongoing refinement through suitable policy re-assessment.[11] In this mix, there is much room needed for both optimism and innovation! (6)

In this paper I am now going to introduce and briefly examine a number of concepts that could help us to oversee an innovative process of beneficial policy re-direction aimed at reducing forms of inequality in general. (7)

Next, I am going to explore the inequalities between the life-worlds of women and those who do relatively unpaid work as a way to explore a rectification of inequality in both indigenous and non-indigenous life-worlds given that these two worlds under such scrutiny intersect both indigenous and non-indigenous life-worlds. (8)

Then, I am going to focus on how such insights might be more directly applied to the indigenous life-world/s, and, from there to the non-indigenous life-world/s, and v.v. (9)

To present a provisional conclusion I will then recapitulate a number of key points that might specifically assist, hypothetically, in dealing with both a reversal of inequality and the existential reconstruction of that same particular type of life-world as might be critically approached through this more innovative style of review. (10)

In the course of my Three Critiques of neo-liberalism I have consistently argued that increasing inequality is 'progressively' deconstructing our democratic life-worlds through the advent of disruptive forms of retrogressive populism, and, that this inequality induced by neo-liberalism *et al* needs to be both stopped and reversed either by non-chaotically oriented beneficial processes of change, and/or, both existentially deconstructed and re-constructed, more often than not, by chaotically oriented beneficial processes of change. That, in this regard, carefully re-designed and re-directed innovative policy formation has an important role to play! (11)

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[10] Certainly not through hard work alone since inequalities, more often than not, are structural, and, are more likely to apply to those who are relatively more excluded through such social enstructuralization. E.g., it is quite conceivable that in a vocation that remains traditionally male dominated if a panel were to review a series of CV's and this review was conducted without reference to gender identification then more women are usually more successful than if that same type of review were conducted as an interview. If both women and men had equal access to the same educational opportunities then, ideally, they would be equally successful, or equally unsuccessful, in that type of review that suppresses information re gender. Given that we are now more in a world of intersectional diversity, for a variety of reasons, then to overcome traditional forms of bias 'reviews', without intersectional characteristics, is one way to overcome more traditional forms of bias without having to resort to quotas or some other mechanism for optimizing such intersectional diversity.

[11] By 'suitable' I mean, in using my technical sense, 'the proper (phenomenal-phenomenological) treatment, appropriate (hermeneutical) treatment, and apposite ([non-systematic] existential) treatment' of that in question (in order to pro-relationally enrich the modal density, intensity and iterative propensity of valuational formation arising from non-adverse, beneficial forms of advertent and/or inadvertent social engineering).

1. A Philosophy for Introducing Innovation as a Method for Minimizing Inequality

I have argued in my Third Critique that innovation has a distinctive phenomenology, namely, the taking of a conventional genre of behaviour or a series and/or set/s of conventional genres of behaviour and tweaking a few sequential steps in the course of their application in order to arrive at the re-direction of policy, through this transformation of genre, better able to ensure enhanced and/or augmented beneficial outcomes within a widow of opportunity before unintended consequences diminish and reverse the positivity of such transitions or transformations in that political-economy. Let me explore what is meant by this complex definition by examining its relatively simple components. (12)

To commence a possible quest for innovation we must first focus on what is either problematic or realized as problematic through it problematization. This gives us an intentional objective, as our topic, that can then be possibly resolved through either adopting and adapting relevant and proven conventional genres of behaviour and/or through the beneficial micro-re-modeling of the same. (13)

If we find that the mere reapplication of conventionally associated genres does not suitably realize our objective then from either past experience, random and/or non-random real-time intervention/s and/or speculative processes of simulated re-directed application we explore how sequences in closely associated genre/s might be tweaked, i.e., re-directed, in order to realize a more beneficial form of resolution of the aspirational objective/s being sought for within this topic in question.[12] Eventually, interventions are envisaged that either positively redirect and/or re-direct outcomes in such a manner so as to arrive at beneficial forms of either non-chaotically oriented, incrementally instituted *augmentation* through such redirection and/or chaotically oriented, incrementally arrived at forms of *enhancement* realized through such re-direction. (14)

An iterated pattern of behaviour observed as relatively beneficial becomes a recipe, through habit, for future behaviour, and, therein and thereafter, acts as a genre for establishing, realizing and resolving the thematic nature of our topic. (15)

But, the instantiation of this technique for this relative degree of successfulness can then be regarded as memetic (in its acting like the dissemination of a meme). However, all intentionally directed forms of behaviour eventually realize unintended consequences. Before this occurs, we have a so-called window of opportunity. Once that point is reached innovation must re-occur in order to bypass that effective point of operation now rendered, to some degree or other, as relatively inoperative. (16)

In the pursuit of conventional and/or innovative forms of behaviour our intentions can be classified as either realized as intended, mis-intended (through the defective application of genre/s), unintended and/or non-intended (when accidents of fate intervene to disrupt the effect of conventional and/or innovative patterns of behaviour). E.g., respectively, we twice successfully sliced a full loaf of bread with a sharp knife in order to get two pieces of sliced bread to toast; we find the bread is not properly sliced because our knife is not sharp enough and the two pieces of toast are either two thick and/or two thin and/or imperfectly shaped because after years of slicing bread we find the one and only sharp knife we have is now far too blunt to suitably slice any loaf of bread; and, although we sliced the

[12] Generally, a chaotically oriented process of re-direction in contrast to a non-chaotically oriented process of redirection is indicated in the use of the hyphen. E.g., representation *versus* re-presentation. From an archetypal economic point of view, it can be considered as occurring in the third dialectical moment of the non-systematic existential. Hence, e.g., the representational economy can be seen as comprising the dialectical interactions within and between the moments of the phenomenal-phenomenological presentation, hermeneutic representation and existential re-presentation, etc.

bread to toast we inadvertently left it in front of an open window through which two large birds flew in and then left through that same window with these same two slices of bread. Hence this classification of the execution of our intentions as intended, mis-intended, unintended and not-intended. (17)

Unintended consequences might not be met if that current window of opportunity has not closed. E.g., new anti-biotics are now expected to be useful for a specific patient if appropriate and re-sistance to that anti-biotic has not yet materialized. (18)

Conventionally, bread was sliced or broken. As an innovation it was sliced in the bakery (rather than in a shop that retails the same). But this innovation demanded the innovation of having that bread also wrapped (and thence the packaging could be branded; used as medium to having its contents and/or ingredients labeled, etc.). (19)

Sequences in a genre of behaviour are the instructions for the execution of that type of behav-iour. Without thinking too much, e.g., we can make a quick of cup of tea; assuming what is required is to hand. However, if you were very tired and called upon to make a cup of tea note the number of the many steps required to realize this simple objective. E.g., go to the electric kettle and make sure it is filled with water, plugged in, and, now, switched on. Now, go the cupboard to choose the right tea or tea-bag. Then, go to the same cupboard or another cupboard to get a cup and saucer, or, a mug, in order to drink that tea, etc., and so on. As you can see the simple making of a cup of tea must involve a com-plex set of sequences. As noted elsewhere, three general types of sequential mistakes can be noted. Namely, steps taken out of sequence. i.e., mis-sequencing; correctly sequenced steps incorrectly per-formed, i.e., dis-sequencing; and, steps in different genres being confused with one another, i.e., contra-sequencing. E.g., respectively, pouring hot water or tea into a saucer having forgotten to put the cup on that saucer first; pouring the tea from the teapot without letting it draw first; and, putting the tea-bag into the toaster inadvertently while you were making both the tea and toast at the same time. (20)

As noted, a need for innovation arises when recurrent problems do not seem to be suitable ad-dressed and redressed through the conventional application of genres already in place and/or current problems are found through a problematization of what previously may not have been found to have been problematic and also do not seem to be suitable addressed and redressed through the conventional application of genres already in place. Innovation is also invoked when patterns of behaviour are ren-dered both more effective and/or efficient in the realization of their instantiation usually in conjunction with the presence of price signals, or some such equivalent, that rewards those who participate in the delivery and dissemination of those improved outcomes. (21)

Economic activity can be viewed as that spilling over from intentional behaviour beyond mere intentional terms of reference. Intentions are formed and discharged through resolution and prioritiza-tion. Therefore, a deeper understanding and appreciation of the economic looks at this interface be-tween the relatively intentional and the relatively non-intentional. E.g., I give an apple to a friend of mine. ‘Gifting; is intentionally directed behaviour, but, the apple *per se* is not intentionally formed in a direct sense since its growth need not involve direct human intervention. Therefore, a deeper appreciation of the economic should entertain this distinction as well as all higher order intentional involvement that takes into account apparently intended consequences, associated subjective-intersubjective phe-nomena such as obligations, interpretations, perceptions, memories, invoked allusions, aesthetic preten-sions, etc., etc. Hence a need to observe the transition and/or transformation of objects, states, etc., as well as noting how they are apparently approached, either subjectively and/or inter-subjectively, through apparent adoption and adaptation of genres along with all the critiques that were made or could

be made of all such associations. So, in the light of the prior example, we can note the transition of an apple in the being given to its recipient, and the transition of that same apple should it be eaten by its recipient, etc. Such transitions and transformations being able to be interpreted when such observed processes are regarded as being both intentionally formed and found to be informed by an apparent genre, and/or series and/or set/s of genres the net result of which is assumed to be richer than the mere summation of such processes of transition and transformation. Such an e/valuation is arrived at through a process of e/valuation that can infer an enrichment of understanding beyond the mere e/valuation of the transitions and/or transformations of the object/s or state/s in question. So, e.g., the eating of the apple is assumed to have been an enriching experience for the eater given that they eat the entire apple and that that person expressed their pleasure in having eaten it, etc. (22)

In the light of this understanding, and making some additional assumptions, we can assume a certain economy has an existence for-us when a reasonable degree of an overall engaged alignment is experienced between a certain set of objects and/or states treated in phenomenal-phenomenological terms of reference and in which we observe within a certain type of social setting certain transitions and/or transformations, and, this is done in the hermeneutical context of both an apparently suitable genre or conjunction of genres along with their associated sense/s of con-text/s, and, there emerges a degree of valuation beyond the values of the individual inputs assessed as a non-integrated aggregate. An 'alignment' is important here since without these aspects mutually reinforcing each other we would experience a shattered life of continual anomalies, whereas, in lived reality, anomalies are never central to our psychic sense of being however disconcerting their experience. Moreover, we find our ability to resolve the anomalous deepens our awareness and understanding of the world around us. So, through such resolution, we soon know, e.g., that the 'bent' stick half-dipped into water is still 'straight'; or, the moon only looks bigger on the horizon; or, that you cannot walk down both sides of a street at the same time, but, you can walk up one side and then return back down the other side; or, that eye-witness testimony can be notoriously inaccurate and becomes more inexact to recall with time; or, that it was you, yourself, who put your keys down somewhere, but, that for the moment, you cannot remember where even though it was yourself who put them down; or, you turned the water tap on even though you also know that the water supply is temporarily cut off while the waterboard do repairs to the watermains in the street; or, in a new city thick with pollution, at midday, you find yourself lost and unable to determine which way is North and which way is East, even though you are not absolutely lost given that you know in which city you are lost in if you already knew the name of that city before, therein, you got lost, etc., etc. We experience many anomalies on the fringes of our experience of self in is passage through this world as lived. On the other hand, anomalies more central to our psychic sense of being may well indicate a serious level of cognitive dysfunction if not a psychosis in some form. (23)

We appreciate an 'economic world' because we can appreciate an overall 'world of economies'. Indeed, these economies collectively present our vision of this world as lived. This subjective vision is also inter-subjectively oriented given the inter-subjectivity of language/s and all genres (of which our first language, etc., is but one complex genre central to our intentional engagement with others in these shared economies along with our ability to reflect upon the same, and, through comparative contrast, engage all things found there-for-us in these same, similar or different economies, etc.). It could also be argued that our very ability to engage means that no economy could ever be totally incommensurate both to-us and for-us given that engagement is economic through some form of direct and/or indirect intentionally directed interaction therein; regardless of whether such 'interaction' is non-virtual and/or virtual in orientation. In other words, what is comprehended is 'economic' through the conjunction of these special senses of being both intentional and cultural as they collectively constitute the nature of our economic engagement in lived experience. Moreover, much of this subjectively oriented experience

must also be inter-subjectively oriented given both our subjective and inter-subjective alignment/s with these apparent objects and states, transitions and transformations, con-texts, inter-subjective genres, shared forms of e/valuation, the voicing of private ambitions and public aspirations, etc. (24)

With this *ad hoc* taxonomy[13] of economic experience to hand we are now in a position to better appreciate deeper levels of economic activity beyond the purely financial or, for that matter, the purely perceptual; given that our appreciation of genres, e.g., is not just linguistically based but also based in an evaluative stance where the apparent significance of that economy is also appreciated. Hence our ability to appreciate an evaluation of value, in a process of e/valuational formation, as it co-arises with economic activity. Now, let me apply these insights to the imputed economic activity of an archetypal indigenous life-world; albeit in hypothetical terms of reference. (25)

Before the settlement of non-indigenous peoples, it is safe to say that economic activity did not include a financial form of exchange in a form that we would have today (just as the current complexities of the financial system have evolved for us). On the other hand, it would be totally wrong to say that no economic activity, along with its processes of exchange, ever occurred (on the grounds that such exchanges were not formally monetized and merely dismissed as some form of incidental bartering, etc.). Various intentionally directed transitions and transformations would have been observed.[14] Such observations, for an outsider to that culture, would have been a 'work in progress' as they tried to make sense of such visible forms of textual deposition. It has been noted, e.g., that, often, more stone tools were made at any one time than were actually ever needed in such stone aged cultures. That, obviously, an economic surplus was admired, and, that a proliferation of economic behaviour was being entered into within this specific economy, and, the workers in that economy more than likely enjoyed the making of such stone implements be they used as scrapers, adzes, borers, spears, clubs or maces, etc. (26)

These ideas of economic activity, surpluses, different modes of exchange, etc., allow me to segue into a concept I would like to call a *cultural transform* and its associated creation of a supplementary and/or complementary[15] economy engaged in a pattern of *co-economic expansion* (and sometimes *memetic colonization*). One must assume it is natural for a culture to take pride in the excellence of its cultural production especially in those artefacts that are well made if not also found to be innovative and aesthetically pleasing. Indeed, on such production we might find the placement of a cultural premium being put on such objects (e.g., a stone axe) and states (e.g., rituals). This cultural premium would also most likely be observed in a system of status formation and recognition. Such a premise (when uncontested and more or less accepted) is trans-cultural and it is often the case that objects of status, once appropriated by people with a greater status in a certain culture, then, later, may become re-appropriated as items of status to be admired in some other culture. Now, I would like to argue that this focusing on such items of status, within its culture of origination, is able to initiate and propel a form of co-economic expansion. E.g., stone axes, ostensively, would have been made to have been used (even if proliferation of production meant not all would have been used, at least on a regular basis), but, if a very beautiful stone axe is made the participants in that culture might be more reluctant to use it, and, instead, treat it as a cultural item of status. Now no longer seen as a mere implement it takes on the ve-

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13 As listed in paragraph 23, e.g.

14 I.e., 'observed' by those who entered into such exchanges, and, seen by others observing the same, and, imputed by us retrospectively (as necessary in general, as genre-ruled in their particularity, and, specified through the nomination of participants, objects and states along with their transitions and transformations). I.e., this non-naturally formed stone axe is thousands of years old, was made as an implement within the genre of tool-making and using, and, is specifically present in the very implement being looked at or referred to, etc.

15 'Complementary' through redirected extension and 'supplementary' through re-directed innovation.

neer of an item of status along with its creation of a form of co-economic expansion. Let me parallel this phenomenon in our own democratic life-worlds modeled on the Westminster system. A ceremonial mace is used in the opening of a parliamentary session. Once, in Mediaeval times, a mace was used as a club by one combatant in a conflict to hit an opposing combatant over the head or body with the intention of seriously wounding them, if not killing them, and, thereby, allow the first combatant to exert their will over the loosing combatant (who acted either as a representative of themselves, alone, or, more often, some military organization representing some form of political institution). But, now, this ceremonial mace is not even contemplated as an item to be used in that form of combat. It is a beautiful item made in expensive materials, carried by a special person, stored and looked after by someone in a special place reserved for it keeping and upkeep. The institutionalization of its status has created a parallel form of co-economic expansion. It would have been most likely that people who made military grade maces could have made ceremonial grade maces, and v.v. Hence this idea of 'co-economic' expansion. However, in military terms, we no long put our trust in people wielding maces to maintain our comparative military strength. Mace making has died out except in its memetic innovation that involves ceremonial mace making. Still, this innovation, maintains a form of economic 'expansion' given that these objects now need to be made, wielded, stored, etc., even if such activity is no longer co-economically conducted in parallel with its once more conventional counterpart. (27)

Cultural transforms are in every culture, and, can be found expressed in many forms everywhere within those cultures. Moreover, such items and states invite forms of co-economic expansion that enrich those cultures in all senses of this expression 'enrichment'. It gives some people a livelihood within that culture, and, it can give all participants in that culture a sense of cultural identity and integrity. Such objects, as cultural transforms, can also often create forms of co-economic expansion in other cultures as those cultures appropriate such items in exhibitions, in the musings of scholars, for purposes of trade, creative emulation, in the formation of collections; be they private or institutional, etc. Hence the memetic properties of some of these objects and states when they find extensive admiration in other cultures, etc. (28)

Recently, I read of a certain indigenous person who made it a mission of theirs to retrieve certain cultural items acquired by a certain British museum in the nineteenth century. Part of that collection entailed four spears. Now, these items were made to be used, be that non-ceremonially and/or ceremonially, but, in being seen as representative art of that culture these spears have now taken on an importance much greater than that originally invested in their manufacture. This person, as a representative of their culture, would like to see these authentically representative items of their culture returned to the safe-keeping of their culture. These desired objects have taken on a cultural transformation beyond that originally intended. In such a context it would be more correct to say those spears have more significance for that culture than that institution of the museum *per se*. Moreover, most museums are like icebergs with the objects on exhibition being only a fraction of what is actually stored. Given such pressures it might be expedient for such curatorial institutions to enter into various forms of agreement to either share or lend, if not restore, such cultural property to their original owners should they or their valid proxies exist in this regard. Moreover, the same process could also be entertained in reverse where significant cultural properties, in turn, could be shared, lent or given to such curatorial institutions in the spirit of an openness to other cultures and the creation of mutual forms of understanding. (29)

On this topic of cultural transforms, as expressions of a certain culture, in the Australian indigenous context, forms of co-economic expansion could be instituted and maintained through the instituted formation of repositories for such significant cultural artefacts. The psychic benefit of such an institution for such indigenous nations must be greater than the financial outlays initiated by Federal or State

initiatives, or, income returned to such nations, or, from royalties associated with such territories should they exist. Such repositories could also be cultural guardians of human remains found associated with that region. The exhibition or non-exhibition, the access or non-access permitted for such inventoried items by either cultural residents and/or non-residents being decided by those representatives of that institution and whose deliberations, etc., can also be regarded as an existentially constructive form of economic expansion (regardless of whether a certain degree of labour invested in the running of this type of institution is in either a monetized or a non-monetized form). In the light of this more formal recognition of significant cultural transforms we can also segue to the following points, namely that political recognition of aboriginal nations needs to be formalized, and, non-monetized forms of economic activity also need to be better recognized and promoted alongside an expansion of monetized forms of economic activity and exchange. Let me explain what is intended under these two heading. (30)

The idea of indigenous 'nations' is not a new concept. A.W.Howitt refers to such political organizations in his book *The Native Tribes of South-East Australia*, first published in 1904; and reprinted in 1996 by Aboriginal Reprints, Canberra. There he describes in detail the different ways these 'nations' ran their own affairs. Now, if it is granted that suitable forms of recognition be afforded significant cultural transforms, and, that such institutions help to integrate and better express forms of cultural identity, then, why not take a further step and recognize these significant cultural institutions as having an equally valid place, if not a more important placement, on the political landscape? (31)

Various political discussions have been recently raised on this and allied types of topic from inclusion of 'the indigenous Australians as the first inhabitants of this continent', as an overdue amendment to the Australian Constitution, to treaties and other forms of political recognition (in my opinion also long overdue). A process of evolving recognition, supported by Australians in general, that entails the observation of two important principles or, rather meta-principles, namely, that the range or jurisdiction of any principle can never be absolute, and, that no principle should be treated in an absolute mode. The 'nation' of Australia and indigenous 'nations' need ever argue for absolute forms of political preference just as Australia has to politically interact with all States and Territories, and v.v., and, the former have to deal with Local Governments, and v.v. Similarly, Australia has to participate in the evolving area of international laws through a suitable observance of our treaties made with other countries, etc. Moreover, just as ethical principles need to be scoped, in harmony with the zeitgeist of current opinion as to how such principles should be scoped, so too any conventional observances should also be qualified, when and where necessary, given an eternal overlap of both competing principles and jurisdictions. A case in point: is the conundrum of Uluru and tourists wishing to climb this iconic part of the Australian landscape. The traditional rulers have ruled it as disrespectful to climb this sacred rock. But this landform has been climbed on a regular basis, and, some people, like myself, almost feel it to be a religious duty to climb iconic landmarks and directly experience the uniqueness of their sublime and numinous essence. Should one party be allowed to completely overrule another party with a different point of view in this type of matter. Obviously, if not strictly adhered to, some forms of compromise would need to be beneficially entered into by all relevant parties. Perhaps certain days could be put aside for respectfully organized climbing and/or certain payments made as a form of respectful restitution (as is already happening)? Similarly, circumambulation of this sacred rock could also be better instituted (given that in hot weather this type of religious progress could be equally dangerous). Anyhow, I raise this issue as indicating an approach where compromise by all parties will need to be observed in order to establish the harmonious functioning of all such inter-dependent political institutions. All too often the principle 'that we can serve only one master (or mistress)' is observed much more through its breach when we have to negotiate all the differences in power relations, albeit in a generally harmonize form, that constitute the political nature of our world as lived. Such negotiation in its core is

usually non-problematic since much is already conventionally worked out for us and only peripheral aspects invite re-negotiation from time to time. In this continual process of re-negotiation political timely innovations will need to be made in order to more harmonious expedite such rules for how we are to live together. Without a doubt, upon careful reflection, such qualified forms of political recognition would better serve both indigenous Australians and non-indigenous Australians alike. (32)

A superficial observation, that is easy to make, is that indigenous Australians have less opportunities of finding suitable forms of employment in a more formal economic setting. I suspect that this type of trend is already present and becoming more prominent for non-Indigenous Australians as well given that the nature of work is rapidly evolving and many recent forms of traditional vocation are also going to fall by the wayside as much as blacksmiths and farriers did with the advent of the motorcar. However, although new technologies do present new opportunities for employment, as we are forever so optimistically told, I must wonder how the transformational-transition to a world of integrated informational possibilities will be able to second unskilled labour amongst its ranks or have labour sufficiently reskilled to work in that type of field (given institutional resistance to a more efficient 'meeting and matching' of education with vocation, a general lack of political will to seriously confront the issues that we can already foresee will arise with such a metaphorical 'roadblock', the prohibitive cost of education when generally presented in a privatized format, and knowing that all such discontinuities have considerable degrees of anxiety, if not suffering, both for its so-called 'winners and losers' etc.). However, I said this was a superficial observation. In a recent article in The Monthly[16] I read that it was noted that if Gross National Product (GNP) was calculated in such a manner so as to included unpaid or underpaid forms of labour, then our estimation of a more realistic appreciation of GNP would practically double in size.[17] This article stated that "an Australian Bureau of Statistics study in 2014 revealed that unpaid work in Australia was worth $434 billion, equivalent to 43.5 per cent of GDP.[18] Obviously, the economic contribution of this sector is considerable, and, I am sure, it also makes a sizable contribution to the overall economic life of indigenous life-worlds as well. An economic dimension of indigenous life-worlds as much overlooked as in non-indigenous life-worlds. With these insights, that much of our economic life is not just lived in a financial world of price signals, then it behooves us to seriously ask how inequality in this type of sector should also be taken into account in this general quest for a reversal of inequality in whatever form it might be found to manifest itself. This article also adds that much of this unpaid (and underpaid) labour is done by women (and, likewise, women in non-indigenous life-worlds, generally, also do not meet full wage equality);[19] and, that through a variety of causes, but especially centered around the raising of a family, they also meet inequity in the form of the level of superannuation they finally achieve on retirement.[20] As this article pointedly notes, that what is not counted, unfortunately, does not 'count', indeed, is often dismissed as "of little or no importance".[21] Obviously, in a deeper appreciation of economic inequality we must take a much broader view! (33)

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16 The Monthly, May 2018, by Anne Manne titled: The Unfinished Revolution: On Marilyn Waring and the gross domestic hoax; p.18.

17 Another omission is the net cost of ecological degradation that results from mining and agriculture if the costs of amelioration or resource replacement are also not take into account.

18 *Ibid*., p.23.

19 In Australia, the gender pay gap has hovered between 15% and 19% over the last 20 years. In November 2017 the average weekly earnings of full-time Australian male workers, on average, was 15.3% higher than those of female workers. According to Wikipedia citing: Gender equity insight: inside Australia's gender pay gap (PDF). Australian Government. 2018.

20 *Ibid*., p.25: "Women in their late fifties are 50 per cent more likely that men the same age to have virtually no retirement nest eggs. According to an ABC's 7.30 program in March, 2018.".

21 *Ibid*., p.23. How statisticians in 1953 treated the inclusion of unpaid work; justifying its exclusion from the System of National Accounts. Marilyn Waring: "What we don't count, counts for nothing". *Ibid*., p.24.

2. Examining and Minimizing Inequality for Both Women and Un(der)paid Workers

If questions of equality are going to be equitably addressed, in both indigenous and non-indigenous life-worlds, then considerations of gender inequality and un(der)paid work have to be seriously recognized and considerably redressed; especially in light of the fact that much un(der)paid work is done by woman. In this same equation, seemingly in parallel with asymmetrical power relations both between individuals and between groups, younger people are also often treated inequitably as well as those in older demographics, people with non-mainstream ethnicities and people with disabilities… and the list goes on. (34)

In this article just cited another important point is noted – "What we measure affects what we do, and better measurement will lead to better decisions."[22] However, we can only measure what is already recognized. Obviously, in a deeper appreciation of economic activity we need to recognize the entirety of that economic activity. Only in this broad perspective can issues of social equality be better understood and where extreme forms of inequity will hopefully find suitable forms of amelioration and eventual rectification. How should we approach this type of broad general economic exploration? By attempting to recognize what could be measured given an openness to all forms of exchange that take place in a particular life-world as they are found to occur in that life-world and in what manner that life-world relatively intersects or does not intersect with all other implicated life-worlds in the particularity of an overall life-world that better represents that community placed under such scrutiny. Tentatively, I would like to suggest the following provisional list of trans-intentional economies as a good place to start in this respect.[23] On this list, going beyond a formal economic position, we could note the role/s played by contractual economies and non-contractual, compactual economies; non-monetized forms of labour; culturally understood forms of exchange; monetized or partially monetized forms of economic behaviour involving both labour and/or service[24], and/or, non-labour and/or non-service, etc; and/or the conversion of resources, natural or otherwise, into forms of monetized and/or non-monetized forms of obligation, etc., recognizing that this list is open, overlapping, with various degree of flexibility, certain distinctive forms of durations, different kinds of iterability, and, from time to time, the admission of new forms of innovation, etc. Let me now illustrate this list with some examples (without emphasizing either any indigenous or non-indigenous type of context?). (35)

Under a contractual heading we could include most forms of paid work, i.e., full-time, part-time, a so-called gig-economy, casual labour, piece-work assignments, etc. (36)

Under the heading of compactual we would expect to find most forms of unpaid work such as, e.g., caring for sick relatives or friends, raising a family, doing volunteer work, etc. A larger percentage of the work done in this category is done by women. (37)

Non-monetized forms of labour could include, e.g., an artist painting a picture for a friend, say, as a birthday gift, or, just given as a sign of their friendship, etc. (38)

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[22] Ibid., 24. As Joseph Stiglitz told Jon Gertner of the New York Times in 2010.

[23] By 'trans-intentional forms of economic activity' is merely meant economic activity in which transitions and transformations of objects, states, environments and subjects can be inter-subjectively observed rather than addressing intentional forms of subjective perspective as entailed in acts of representation, enaction, consequential analysis, etc.

[24] By 'service' here is meant both (more traditional) service economies and (less traditional) informational economies.

Culturally understood forms of exchange could include a priest blessing their congregation, or, an indigenous elder conducting an initiation ceremony, etc. (39)

Under this next complex set of headings we note the inclusion of mix of formal or informal economic arrangements that include monetized or partially monetized forms of economic behaviour involving both labour and/or service[25], and/or, non-labour and/or non-service, etc; Respectively, e.g., being paid to work in someone's garden or mow their lawn; receiving a pension as a carer; receiving dividends from shares; being paid as a fire-person on duty waiting for a call-out that may not happen on their shift; etc. (40)

Under this relatively wide heading of the conversion of resources, natural or otherwise, into forms of monetized and/or non-monetized forms of obligation we could include farmer and miners; people swapping produce from their gardens; the gifting of surplus food, flowers, wood, etc., on the understanding that people only take what they both need and can use and when they could would do likewise by gifting what they might have in the way of surplus produce, bought food, etc. (41)

What has been sketched above is only a brief map of the different kinds of economic activity that could occur in any hamlet, community, town or city. Some of these categories will overlap. However, a more interesting approach must be in observing how these categories interact on deeper levels of scrutiny.[26] (42)

Within the *ad hoc* scheme as sketched above let me now investigate the economic world of women and the world of un(der)paid work which to a considerable extent can be found to overlap. (43)

Even if the gender pay gap in Australia, e.g., were to be effectively closed, as has occurred in a few economic sectors, women could still fall behind in terms of equity through instances of continuing male-dominated prejudice, or, should they decide to raise a family, or, in the advent being called upon to look after another family member, a relative or friend; a lot that usually falls to the ministrations of women. (44)

So, assuming this gender pay gap, as a particular type of gender-based inequity, is overcome then how might we deal with these other two important issues, namely, the costs incurred in either raising a family and/or acting as a carer; be that full-time or part-time, and, be that over a shorter or longer period in time? (45)

On one hand, as citizens in a nation, we have all benefited from the delivery of such compactually-oriented behaviour. Our parents or their proxies have raised us when we are well and will have also cared for us when we have been unwell. Perhaps, now, as we have become progressively more wealthy as a nation it is time to both recognize and recompense such labours of love.[27] We may never fully re-

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[25] By 'service' here is meant both (more traditional) service economies and (less traditional) informational economies.

[26] As discussed in footnote no.4 where I merely note that the superficial incommensurability between contractual and compactual types of economic activity are very much interdependent upon one another. Just as the upkeep of city parks are paid for by city councils, and, contracts only operate successfully in the stability of a compactual environment based on trust and the honouring of that contract, or, where the remedy of certain predefined forms of compliance can be successfully exerted in the event of the dishonouring of that same contract, etc.

[27] This comment is almost 'ironic'. Yes, as a nation, e.g., Australia, but, we could substitute a long list of other countries, yet, through the relentless adversity inflicted through the ongoing imposition of the neo-liberal paradigm wealth has more rapidly trickled, if not flooded, up the socio-economic spectrum or ladder and has not generally moved sideways or

munerate such hitherto unpaid work, but, in pursuit of a level playing field in these concerted matters of reversing inequality and restoring some degree of balance in terms of equity perhaps such an issue needs to be better recognized both in passive terms, in an insightful understanding that is positively translated into the political formation of policy, and in active terms, in the form of the suitable delivery of financial compensation. Addressing this latter point let us explore what might be entailed in this respect? (46)

All too often, a certain number of set political prejudices are invoked in the face of an impending shift in political direction. Progressive policies are promoted by 'liberals' on one hand, and, demoted by 'conservatives' on the other. In the ideality of a bi-partisan political world a central consensus would eventually develop that would either re-direct the state rapidly in a certain direction in the face of a crisis or more cautiously move it in a direction that common sense would prudently dictate. However, in a politics divided by a lack of a reasonable consensus, driven to some considerable extent through donors and the extremist selectivity of their donations, as argued in my Third Critique, reasonable people, as a communal body, are going to have form a consensus that inequality must be comprehensively addressed and redressed. So, in the light of this need for *communal consensus forming* let me sketch a few observations that might incite and spur such a shift in public thinking. (47)

On one hand, such labours of love should be better recognized, and, that the performance of such selfless duties will have consequences, as they currently stand, of accentuating a wide range of ensuing inequities. In a pursuit of general social equitableness such recognitions need to be suitably compensated. In this regard we are not so much paying for unpaid labour, but, paying such workers in order to create a more equitable society. So, with this shift in orientation let me make these following observations as points for both initiating and concluding this type of debate. Raising a family should be both recognized and compensated, but, this is already occurring but obviously in a manner and to an extent that does not effectively and efficiently address questions of long term equity, say, as represented by the levels of superannuation of women *versus* men on their retirement. In this regard, therefore, in the Australian context, superannuation increments need to be added when the woman raising a family is not in work. Moreover, this arrangement should be gender blind to the extent that it might be a task better suited for the husband or male partner or some other partner to pursue especially if the woman is more career oriented or has a better paying job, or, the other party prefers to be the primary child carer. Questions of expense can be approached by noting that payments of various forms are already in place and that the real debate that needs to be undergone is serious reconsiderations of both quanta of income and modes of delivery that would ensure, effectively and efficiently, a more equitable landscape both over the short-term and over the long-term. I would propose that the intending carer should nominate a series of duties that would be entailed in the course of such care. The state could then nominate a number of reasonable requirements, such as e.g., regular health checks of all parties concerned; that immunological histories were kept up to date; the keeping of certain key records, such as noting the cost of accommodation be that mortgage payments, rental costs, etc., along with the total cost of groceries bought, etc. Necessary receipts could be filed online. In the light of the above a certain income would be assured, say, the average or minimum living-wage over a certain stated time frame. Superannuation would be deposited in the requisite account or accounts (given that this task of family raising could also be shared, or, perhaps, delegated to a third party?)? That, in essence, this format could also be applied to a person, as a carer, who is caring for a person considered formally to be 'in care'. Moreover, such a

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downward. Indeed, in Australia, etc., increased levels of company profitability have not been translated into any commensurate or even noticeable wages increases! How can this neo-liberal nonsense of trickle-down economics be forever peddled when it has barely any evidence-based support in a more realistic representation of economic reality?

format, as a template, could be further extended to those who are unable to get part-time employment or full employment through either the presence of a disability or vocational inability to find suitable employment close to their residence or the unavailability of part-time or full-time employment in that person's region. Rather than the demeaning and ridiculous efforts to get unemployment benefit holders to have to endlessly apply for a certain number of jobs per time unit, that just do not exist, it would be much better to have such recipients just nominate what they would like to contribute to the community without, one should add, it also impinging on those who do have full-time or part-time work. Such recipients could nominate, e.g., further education, looking after someone in need of care or substituting for carers who need some necessary degree of relief in their process of care should that normally be for them over the full day, every day, e.g. By such means, through such nominations, much unpaid work might also find both a better degree of recognition and some suitable degree of compensation through the dispensation of such 'living allowances', etc. (48)

However, the roadblock of ever recurring regurgitation of political prejudice is disseminated, advertently or inadvertently, by all manner of political commentators. E.g., ever presenting the myth that unpaid work is of little importance in society and that such 'workers' are a cost and burden on taxpayers. The inference being that they should get paid work or not be dependent upon government handouts be such benefits given to carers, the unemployed or under-employed, etc. To cite again from this article discussing the New Zealand politician and feminist, Marilyn Waring:

> In neoliberal societies, we turn more and more to for-profit care services. Paid care workers still suffer from our continued expectations that care, having once been done for "free," should still be done for love rather than money. In an industry where corporate shareholders were raking in $1 billion in profits, female child-care workers – the feminization of care has not changed – are paid less than $20 an hour for this skilled and important work. That is half the national average hourly rate. They earn less than cleaners per hour. The recent national strike by child-care workers showed just how explosive this issue can be. In aged care facilities, it is the same story of exploitation.
>
> The invisibility and devaluing of unpaid work and care that Waring draws attention to has acquired a new edge. Carers outside the workforce are increasingly seen as the equivalent of welfare bludgers. In 2016, the then social service minister, Christian Porter, complained that young carers of parents with a disability or mental illness would cost taxpayers $500,000 if they remained "on welfare' for the next 45 years. The assumption was that they were really doing nothing. Yet if they didn't do this care work, in many instances the government would have to provide a much more expensive institutional or nursing-home place.[28] (49)

In the light of the above, and my suggestion of this general remedy, the overall life-world of women should find a better degree of equity *vis-à-vis* the overall life-world of men. Moreover, this gender-blind approach would also help rectify an inequity any male would experience if they, too, were to do such traditionally unpaid forms of labour. Obviously, such an approach should also be ethnically blind, blind to those who have disabilities, and, at last, be a viable tool for rectifying, in part, the otherwise self-perpetuating inequity in indigenous life-worlds where a considerable degree of labour is unpaid whilst remaining unrecognized, unappreciated and barely compensated for in a more equitable manner over both the short-term and the long-term. However, however useful this template might be found to be, it is also true to say that indigenous life-worlds, like all life-worlds, have a different and unique range of problems and obstacles to overcome. Let me now focus on this area of inequality. (50)

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[28] *Ibid*., p.25.

3. Minimizing Inequality in Indigenous Life-worlds and, thence, in Non-Indigenous Life-Worlds

Past and current policy settings have failed to successfully reverse and close this gap, in a reasonable time frame, between indigenous life-world and non-indigenous life-worlds. Here, there is an obvious need for serious forms of innovation to both address and redress this important political issue! Therefore, let me creatively invoke the spirit of innovation and explore the following suggestions. (51)

My brief explorations earlier of what constitutes a deep economic field is that, among a number of things, we need to look past just paid employment in order to appreciate the general economy of any life-world in its entirety; be that indigenous or non-indigenous in orientation. Then, under closer scrutiny, we can hone in on more particular terms of reference and, therein and thereafter, seek to determine a possible re-specification of policy detail in order to reverse such inequality, more effectively and efficiently, from the ground-up so to speak. Such an approach needs to take into full account the aspirations of those stakeholders in question. Once such input is obtained how then might we commence this process of policy re-direction? (52)

The elements, or content, of a deep economic field, beyond intentional forms of treatment, were noted as occurring between subjects, etc., and object, etc. In closer scrutiny, therefore, such elements should be noted and representatively delineated. Moreover, such interactive elements, observed through transitions and transformations, are then co-explored and co-scrutinized through relevant phenomenal-phenomenological, hermeneutical and existential lenses as well as being co-explored and co-scrutinized through the tripolar lens of the political-economy[29] centered on policy re-formation.[30] (53)

Given the initial primacy of a committed regard for the aspirations of the stakeholders in question, we should seek to help to thematize such objectives and intermediate on how such imperatives might best be prioritized and collectively harmonized in a revision of such policy settings, etc. To this end various hierarchies of need could be noted and inputs duly registered as to how such aspirations might be better realized. Then, of course, such aspirational imperatives need to be prioritized and resolved within a policy framework that is both practical and practicable. Such a hierarchy of needs might note a hierarchical set of issues found to have various degrees of urgency for such communities involved in the registration of such stakeholder input. Let me propose, in this regard, just what type of headings that that type of list might entail:

a. Health, including preventative medicine, exercise, diet, medical care, mental health services, etc.
b. Property and housing
c. Employment, both paid and unpaid
d. Food and Water in term of access, quantity and quality
e. Education
f. Cultural matters
g. Questions of local political organization, representation, etc.
h. Communications and social media
i. Legal and financial considerations
j. Consumerist concerns
k. Transport
l. Other concerns (54)

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29 I.e., noting politically, economically and stylistically oriented input/outputs.

30 I have argued elsewhere that policy formation is central to the political economy and is its basic ‘currency’.

a. The full range of health issues that concern a specific locality should be taken into account. Given that people in a community will care for members of that community then why not nominate a number of them as official carers – give them a basic training and the knowledge to recognize what might need to be urgently taken care of outside their communities; if facilities in that community are not appropriate, etc., and the means to orchestrate such referrals, etc. Preventative health care should also be a priority. Under the heading of mental health care, the treatment of addictions, a fact of modern life that cuts across all life-worlds, would also need to have community-based policy-platforms in order to collectively deal with such issues. (55)

b. In the indigenous world, property and housing have been and remain a series of vexed issues that have not been adequately resolved. In non-indigenous families the transmission of family-based wealth is primarily through property, usually the primary residence of that family. A similar mechanism needs to be adopted and adapted in indigenous communities. They should have title to their property, and, if their traditional land is available to them, then, they need to be able to manage the same in what-ever manner the community argues is best both for that community and for the best ecological care of that land that they find available for their individual and/or communal utilization. An imperative that is not always observed in the non-indigenous management of land-care given the excessive degree we have seen in recent land clearance in both New South Wales and Queensland and being obviously over-looked in an intentionally weakened regulatory environment[31] where we need to find a better balance, in such husbandry, between individual or corporate interests and communal and national interests. (56)

There is a subtle difference between 'house' and 'home'. Imposing housing on an indigenous community, often at great governmental expense, and sometimes with elements of corruption on the part of its non-indigenous implementation, is often just as much a scandal as the poor quality of hous-ing many indigenous peoples find themselves 'inheriting'. How might this issue be better approached? As I noted there is a difference between 'house' and 'home'. The non-indigenous world does not expect a one-sized type of house, say, two bedrooms, a living area and kitchen, to equally fit all intending home-owners. Fortunately, if found affordable, they usually have access to a wide range of housing that might suit both their purse and lifestyle. We should ask what type of housing would be preferred by such stakeholders? People from different cultural backgrounds have different aspirational horizons in this regard. I would like to suggest the mass production of modules, as rooms, that can be fitted togeth-er in a variety of ways that might better suit the individual and communal aspirations of those stake-holders. Indigenous communities have different ways of seeing this topic. On occasions they might pre-fer to house themselves as an extended family and the linking of a number of modules might be more preferred rather than housing catering to the nuclear non-indigenous type of family structure. Or, they might like to get creative and live in individual modules with a grand central hall, or, use long houses with sexual segregation, or, move their modules on marriage, etc. Obviously having an architecture that better approximates their cultural vision of what is meant by 'home' would let these indigenous peoples take more pride in what they then feel to be their own. Furthermore, the way they wish to landscape their communities should also be left to local consensus. The instigation and upkeep of such communal plans could then be treated as either fully paid employment for some, and, for others, as a point of focus for both recognition and recompense through their nominated relatively un(der)paid inputs. (57)

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[31] E.g., in The Guardian we are told as a headline, on 28 May 2018, "Land-clearing wipes out $1bn taxpayer-funded emission gains". In this article we are told that 'official data shows forest-clearing released 160 million tonnes of carbon dioxide since 2015'. Moreover… 'more than $1 billion of public money being spent on cutting greenhouse gas emissions by planting trees and restoring habitat under the Coalition's Direct Action climate policy will have been effectively wiped out by little more than two years of forest-clearing elsewhere in the country, official government data suggests'.

c. By suitably addressing both traditionally paid and unpaid forms of employment, by taking a deeper economic point of view, this problem, as a problem of equity, etc., might be better approached and eventually redressed? Another approach, similar in nature, is to observe what positive forms of economic behaviours are taking place, across a spectrum, from the cultural to the political, and nominate such persons as officially having those roles, and, in the process, better fostering and furthering such activities. The end point of such promotion being the individual and collective enrichment of the members of those communities in question (be they either relatively traditional and/or non-traditional in tribal affiliations, and/or, either country-based and/or urban-based). Given that there is a tendency for families to act more as families in processes of expenditure and consumption it might be one possibility for each individual to have an inner financial account in order to preserve say ten to twenty percent of their income, in conjunction with obligatory superannuation savings, as mandated in Australia, be such monies derived directly from paid employment and/or in the form of a basic living wage, as a type of universal income, in order to insure that individuals have a reasonable level of finance accumulated on the realization of their retirement or retreat from paid work or self-nominated work through illness, etc. Punitive schemes, in effect, when and where benefits are only realized through expenditure at designated points of sale with some form of an electronic card, should be abandoned as discriminatory both individually and communally. Such schemes have also proved to be a very expensive way to operate the delivery of such entitlements. (58)

d. It goes without saying that adequate access to good food and clean water should be a right enjoyed by all Australians. How this right should be implemented should be left up to the communities themselves in conjunction with mechanisms that ensure reasonable price signals in order to pay for such resources, ensure their continuation through suitable forms of upkeep, etc. (59)

e. Access to suitable forms of education is another right that should be enjoyed by all Australians. Given that individuals, their families and the nation as a whole altogether benefit from the acquiring of such skill-sets then it behooves the nation, collectively, to suitably pay for a considerable fraction of that process and not relegate it to some second-rate, profit-gouging system where users really have to pay for such an all too often inferior service; good private universities excepted. Upon evidence-based reflection, this should include good quality, very early, pre-school education, and, on to those with suitable qualifications being able to avail themselves of a university education or its university-equivalent conducted through other institutions. Placing children for a few years merely in an expensive creche is the wasting of an invaluable opportunity in this regard. In a nation like the United Kingdom, e.g., a minimum of twenty hours a week at least is supplied free to all families. Evidence-based research has shown that such children become better socialized, are more likely to take up tertiary education, and not have a criminal record, etc. All in all, a policy that is wonderful value for the money spent rather than directed as baby bonusses, subsidies for less intensive forms of child-care, etc. (60)

f. Cultural matters are very important for creating a more positive sense of both identity and dignity. It is an area of economic activity that should be far more promoted and better patronized, an observation that applies to both indigenous life-worlds and non-indigenous life-worlds alike! (61)

g. Without a doubt, indigenous political life-worlds should be promoted through a greater degree of emphasis being placed on both internal enfranchisement and external empowerment. Their political voices need to be both better thematized and better disseminated; say, through a greater access in local newspapers and television, or, perhaps more powerfully, through suitable forms of social media. Political institutions should be formed that represent both indigenous nations and their constituents. Suitable umbrella organizations should also be empowered to speak on their behalf and to enact measures that

effect the lives of such nations. Parliamentary systems, often, are effectively three tiered through having both upper and lower chambers as well as an array of committees dealing with a diversity of political enquiries, etc. Then, we have state governments and local councils. Indigenous Affairs could be an amalgam of all of the former in a blend that best expresses the best of indigenous aspirations… (62)

h. Communications and social media are also an area of potential enfranchisement and empowerment for indigenous communities, especially if communities are isolated by geography. (63)

i. Legal and financial considerations should also be available in a form that can be non-expensively accessed when required. In an upcoming integration of our digital world such a possibility should not be too difficult to institute? (64)

j. Consumerist concerns entail reasonable non-prohibitively expensive access to products, services and information. Again, in this digital era, and the making of online orders, it should not be impossible for indigenous communities, through economies of scale, to better supervise these modes of commerce (perhaps assisted through suitable forms of government assistance)? (65)

k. With the advent of an era that will soon see the cheaper harvesting and storage of wind-power and solar-based energy systems in conjunction with cheaper forms of transport via electrical vehicles then cheaper forms of transport will soon be the rule, and not an exception, for all communities whether distant or otherwise. (66)

l. Under this heading of Other Miscellaneous Concerns indigenous communities, themselves, can note additional concerns that need to be addressed and seek to find their own solutions in processes of redress. (67)

In some measure, we could view the problems experienced by isolated indigenous communities as a distillation of the problems generally experienced in many non-indigenous rural areas in Australia. Now, it is true to say that in Australia some regions are prospering, say, those larger townships on the Eastern coastline and certain other larger towns that seem to have a critical mass and straddle major transport routes. However, in between, we have seen quite pronounced forms of rural decline. A decline that is also mirrored in forms of increased levels of inequality experienced in such townships. All too often they lose their bank or banks, their chemist, their post-office, etc., along with their schools, churches and other facilities… and as a result continue to shrink. However, the very trends that go in one direction can also go in the opposite direction, and, it is inviting to think that with a current retreat from expensive accommodation in major cities along with transformations in the nature of new forms of work, and, having access to a good quality, fast Internet, etc., that such trends, with some assistance, might be reversed… revitalizing such rural communities. I would also like to point out, as explored in this paper, that addressing the inequities of both gender inequality and unpaid work could also go a considerable way in reversing inequalities experienced in rural Australia… and that similar measures briefly introduced in this paper could also be extended to addressing and redressing forms of inequality in non-indigenous life-worlds be they rural or urban in location. (68)

4. Provisional Conclusions, Comments and Observations

In the course of these Three Critiques I have been arguing for both the cessation and reversal of adverse neo-liberal policy settings, and, both the existential deconstruction of the neo-liberal paradigm and the existential re-construction of the political-economy. I have also argued that this is an imperative in order to re-established our democratic life-worlds currently under an increasing attack by anti-democratic populists and demagogues, and a variety of other extremists, manipulating the disenchantment and disgruntlement of the population that has been exposed to the pointed end of neo-liberal policies that have overseen the over-enrichment of the top one percent of the top one percent. The myth of trickle-down economics and its associated assortment of non-evidence-based rationalizations are still embedded in the political DNA and its attendant thinking of many of our politicians regardless of their political complexion. Reasonable forces must politically confront the reality of those failed policies and re-fashion a political world that restores greater levels of equality and equity to its social fabric in and through a thorough re-democratization of our democratic life-worlds! In exploring my political manifestoes I see this process of re-democratization as occurring in four spheres, namely, in a removal of all non-small donations from our political systems; in instituting greater degrees of transparency, individual accountability and collective responsibility; in a cessation and reversal of a general inequality of 'mis-equity' through a rectification of past inequity, current forms of dis-equity and the future possibility of non-equity (through the fear or fact of imminent unemployment, under-employment and mis-employment), and, finding suitable forms of innovation that will help us to successfully navigate and negotiate this accelerating transformation of the workplace, marketplace and home space. (69)

This paper basically explored the two topics of inequality and innovation by searching for innovative ways the former could be addressed and redressed, hypothetically, in indigenous life-worlds. Suggestions to be introduced and explored within the former were developed in order to be also mooted as a possible template for the successful re-equitization of non-indigenous life-worlds. One key to this philosophical puzzle was to propose that measures that could address both gender inequality and the ensuing inequity stemming from unpaid work, often performed by woman, could be used and expanded in order to address and redress inequality in both indigenous and non-indigenous life-worlds. Moreover, it was noted that many rural non-indigenous regions in Australia were also suffering in a similar manner and that this same type of key could be applied to those regions as well. (70)

However, the main point of this essay, as an exploration of innovation, is the realization that a radical re-thinking of how the political-economy operates in the deeper reality of lived-experience is urgently called for. That, therefore, a deeper understanding and appreciation of the economic looks at this interface between the relatively intentional and the relatively non-intentional. The latter being those interactions that can be observed between subjects, etc., and objects, etc., in terms of those elements noted to be either in transition and/or transformation. That in examining this deeper economic field only then should we find ourselves in a better position to instigate those process of policy re-direction in the (three spheres) of the political-economy (through the three lenses of the phenomenal-phenomenological, hermeneutical and existential). That from an existential re-appreciation of this deeper economy we should then be more able to effectively and efficiently re-direct policy formation in a rectification of ongoing short-term inequality and its ensuing long-term inequity. As noted, such an approach needs to take into full account the aspirations of all the relevant stakeholders in question in order to then let them orchestrate this process of a re-enrichment of both their individual and communal existences..!! (71)

Noël Tointon, Sydney, 30.5.18.