Urban Sociology and Philosophic Thinking

Sustainable Living and Thinking in the City

by

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Abstract: We are living in difficult times and situations, a familiar reframe over millennia. In that thought is Lewis Mumford's thought: the city is the heart of histories, although this story flipped from had previously been seen as the heart of the nation, the rural heartland, or 'the state of nature'; mostly untangled in civilisation. The city has always been seen as the brain's in civilising behaviour, not the heart. Twentieth century thinkers challenged that proposition, offering images of a pulsating and rhythmic city life. The challenge in the twentieth-first century is avoiding the imaged (dystopian) actualisation of the dead heart, the city in ruins from a planetary disaster. Civilisations do die, but the choice for long and healthy living is ours: sustainability. This description of the abstract is philosophic thinking. The thought is scoping at different levels – global, regional, and local – and seeks out linkages; it does not say, as fools do, "it has nothing to do with me." There is the planetary challenge, the globalisation, the national ideology, the regional politics, and the urban sociology of a local city. This paper describes and explains the interrelations with its locality of Brisbane, Queensland, Australia. The thinking comes from discussions in the Southern Brisbane Suburban Forum Inc. (SBSF), and the Brisbane Southside History Network (BSHN).

Philosophic Glossary

The world around us is thought in abstract terms. 'Concreting' is shorthand for objectification of direct realism, but that kind of thinking is primary school education for children, who have yet to develop the sufficient capacity in abstraction. No philosopher has been able to explain child-like 'correspondence' with the complexity of perspective. Direct realism is an argument of only one final arbiter of perspective: sense, as in both sensation (direct, as in the classic stoic argument: "that is what it is"), and common sense (which seen as an argument of reflectively direct, absence of specialist analysis of thought, but straight common 'impressions'). The problem exists that such thoughts for all educated perspectives -- history, sociology, science -- is not direct and straightforward. Theoretical views, which are complex sets of thoughts, shape our view of the world, what is observed.

Perspectives: An object of learning has many perspectives; it is what give us the richness of thought and avoids errors in the narrowness of our thinking.

Layers: In various disciplines of learning – history, sociology, science – perspectives are amalgamated, pulled apart, reassembled anew in critical thinking, and the process of the disciplines which layer upon each other as the compatibility of comprehensive philosophy of education.

Scopes: Although we *cannot directly know* the landscapes "out there" and "in here", the set of perspectives which slides in and out, and out and in, is known as scope; the verb, the action of the thought, is scoping.

Mind-dependent realism: The action of perspective, layer, and scope, is the organism of brain. The outcome as thought is the mind. The mind cannot exist without the brain, but it is the mind which owns the brain, and not the other way around. This is because 'to own' in the language signifies 'self' which is the identity of an individual brain-dependent cognitive process, with thought and emotion intertwined.

Contents

The Urban Sociology Of A Local City

Brisbane, Queensland, Australia, does not need an extensive introduction. With a population of 2,628,083 (2022), its city area is 15,842 km². Its density is 159/km² (410/sq mi) (2021 GCCSA), but that is varied according to suburban areas. Recently, the Queensland Government approved the *Local Planning Instrument No.1 of 2023* is effectively an argument of totalitarian, free-market, governing, de-planning. This in spite of community opposition to (hyper) density planning. There is a large debate in Australian and global settings of urban sociology. As Raynor, Mayere, & Matthews (2018a:1058) stated:

> "Australian urban consolidation policy has employed a similar set of rationales to smart growth and focuses on managing rapid population growth and compromising higher density housing provision with a historical preference for suburban, detached housing (Newton and Glackin, 2014). Despite international policy support for consolidation strategies, urban consolidation remains contentious and often inspires 'almost systemic' community opposition (Searle and Filion, 2011: 11)."

March (2010:115) sums up the problem of the Australian policy historical setting from Melbourne:

> "The widespread emergence of the new form of medium density housing divided planning academics, activists and practitioners. A small but influential group of modernists, mainly from architectural backgrounds, believed good design would solve both social issues and desires to provide high quality family housing. On the other side of this divide stood opposition to redevelopment of 'slums' via demolition of existing housing stock, and the supporters of the suburbs (Yule, 2004: 161). Yet another group were the staunch supporters of planned suburban development as the ideal Australian housing form (Stretton, 1971). Even today, debate about the suburbs versus higher density living continues (Gleeson, 2006)."

There are two specific problems which arise from the Council's *Local Planning Instrument No.1 of 2023* – (1) higher (hyper) density residential building, and (2) the future and well-predictable flooding in the riverside neighbourhood (un)planned area. Added to those issues are the true valuing in (3) community design excellence, (4) community land use strategies, and (5) community urban planning. Further details are in SBSF Submission as Feedback on Kurilpa Sustainable Growth Precinct.

Brisbane is the capital city of Queensland, Australia's third-largest city. It is located 910 km (565 mi) north of Sydney, the capital city of New South Wales. The city officially (on paper) began on 13 May 1825, as the fledging township of Brisbane, named after Sir Thomas Brisbane, although it was the river named first by John Oxley during his surveying of the Moreton Bay region, late 1823. At the time Brisbane was the main hub of the Moreton Bay Penal Colony, of the British colony of New South Wales, centred on the expanding-but-small city of Sydney, then all under Governor Sir Thomas Brisbane. However, the region was the land of the Aboriginal groups of the Yugara, Turrbal and Quandamooka peoples, who never ceded their traditional ownership. Queensland, the second-largest and third-most populous of the Australian states, did not come into existence as a colony until 1859, and as a state in the Australian Federation in 1901. Queensland has an area of 1,852,642 square kilometres (715,309 sq mi);the world's sixth-largest sub-national entity. What this means for the local city is a large contraction of space for the largest slice of the state which is well decentralised.

The decentralised is central (excused the pun) to the thematic history of Queensland after an initial explanation of townships during the last nineteenth century and very early twentieth century. Already by the 1920s the population of the state was contracting back to the coastal areas, with large pockets remaining in the inland mining areas. The ports of Rockhampton, Mackay, Townsville, and Cairns grew and competed with the Port of Brisbane. In the late twentieth century and early twentieth century, the concentration of the population in the south-east area of Queensland with Brisbane at the centre of several megacities (Ipswich, Gold Coast, Sunshine Coast), much as the same as American cities in the water-edged megacity ribbons (e.g., the greater Chicago region, and the Boston-Washington commuter run). In terms of the social thinking then, as "southerners" from New South Wales and Victorian made themselves residents of South-East Queensland, the urban thinking has been more along the lines of the historical cultural practises of Sydney and Melbourne.

The Regional Politics

The Queensland character myth tells another story, one that is antiquated, but still a political devise for foolish thinkers. Examining regional characters within Australian histories and you begin to understand a distinction between myth and honest history. The Queensland character myth, unfortunately, dismissed the critical thinking on character, but even more concerning is the great distortions of understanding history and society from the mythology in the rhetoric of regional politics. Brett (2023) did this recently for the national conversation. And a group of an Australian historians have considered the different characterisation, such from Alfred Deakin and Charles Strong in the state of Victoria, and characterisation in Queensland. In Queensland characterisation has become much more a political devise of Australian and state politics: setting the federal and other state governance against Queensland, and setting Queensland regions against each other to the agenda of the Queensland Government and regional councils. By 'divide-and-rule' legislation is push through.

For a phrase which is commonly used in the Australian idiom, "the Queensland character," there has been little apparent attempt to analyse its meaning or references. There are also have been lost opportunities for wider analysis in philosophic-based disciplines. As recently as 2007, there have been investigations into the concept of 'character' but no attention has been given to the Queensland context, that is, informing from locality and time. Peter O'Conner (2007) produced a doctoral thesis 'The mediation of temperament by character in the prediction of workplace outcomes' at the University of Queensland, in the psychology discipline. The focus of the thesis was broadly organisational psychology with attention to biological models of personality. Dimensions of culture, society, and importantly, that of history, are ignored. Such biological models are supposed to pay attention to the framing of time, as evolutionary theory, but behavioural psychologists are still lost in an a-historical mindset, oblivious to the modern conceptions of 'the individual', persons, identity, and so forth. It restrains their investigations in prejudicial schemas. This is an old insight, to quote Campbell (1968):

> "Many recent studies in the social and behavioral sciences consider personality a powerful influence on man's activities and institutions. The difficulty with the inclusion of personality in regional geography or any other science is that personality is both described and derived in many different ways. There are many ways of describing the personality of the individual, but three basic elements of most descriptions are motives, self-view, and world-view. The description of collective personality is much more complex, because it may either be derived statistically from the description of a number of individuals (modal personality) or it may be inferred from culture (national character). Moreover, culture-derived personality descriptions may be based on two antithetical assumptions. Despite these difficulties, the variety of disciplines and

applied fields which geographers typically draw upon for the purposes of regional geography and which now seriously include some facet of personality as a dynamic causative element is growing. Some examples are regional economics, political science, jurisprudence, sociology, and foreign relations. The regional geographer can effectively make use of studies in these fields if he can put aside, at least for the time, the difficult problem of the effect of environment upon personality formation."

Regions has become the key term in the lexicon of urban sociology and has directed the thinking. This is very philosophical, as Nankervis (2003: 315) demonstrates:

" A basic issue in measuring anything is to identify, describe or define the concept or object. It is here that the problem begins. In the broad conceptual sense, planning is *simply making decisions about how to act in the future*, generally with the implication that a series of actions will be coordinated towards a particular end. One dictionary definition notes planning or a plan as '(noun); tabulated statement or scheme; project, design or way of proceeding'. Or; '(verb, transitive); arrange beforehand'. The inclusion of the concept 'town' or 'urban' (or regional), merely locates the decisions in space, though town planning is not exclusively about space. As Badcock (1984) argued, we need to 'put space in its place', and so town planning should not focus on space, but the human activities taking place within space."

The term 'regions' has become very common because it illustrates the different levels of scoping. In the language of the Queensland character myth, regions are an amalgamation of historical districts. However, the amalgamation of districts and the historical reshaping of the localised landscape, also provides regions, as designed in the Mapping Brisbane History Project. Nations also have regions which are more considered than state regions, even though many such regions are located within a state or territory. Those bigger regions include:

- Eastern Seaboard – being the East Coast of Australia
- Lake Eyre basin – QLD/SA/NT/NSW
- Murray–Darling basin – NSW/ACT/VIC/QLD/SA
- Northern Australia – NT/QLD/part of WA
- The Nullarbor – SA/WA
- Outback – mainly NT and WA, but all territories except ACT and TAS
- Southern Australia – TAS/VIC/SA, sometimes including NSW and WA
- Sunraysia – a portion of NSW and VIC

Thinking globally, Australia is part of Asia-Pacific region, but also the Indian-Pacific region. The name also alludes to the region of *Australasia*, a less used but a historical term for Australia, Papua New Guinea, and New Zealand.
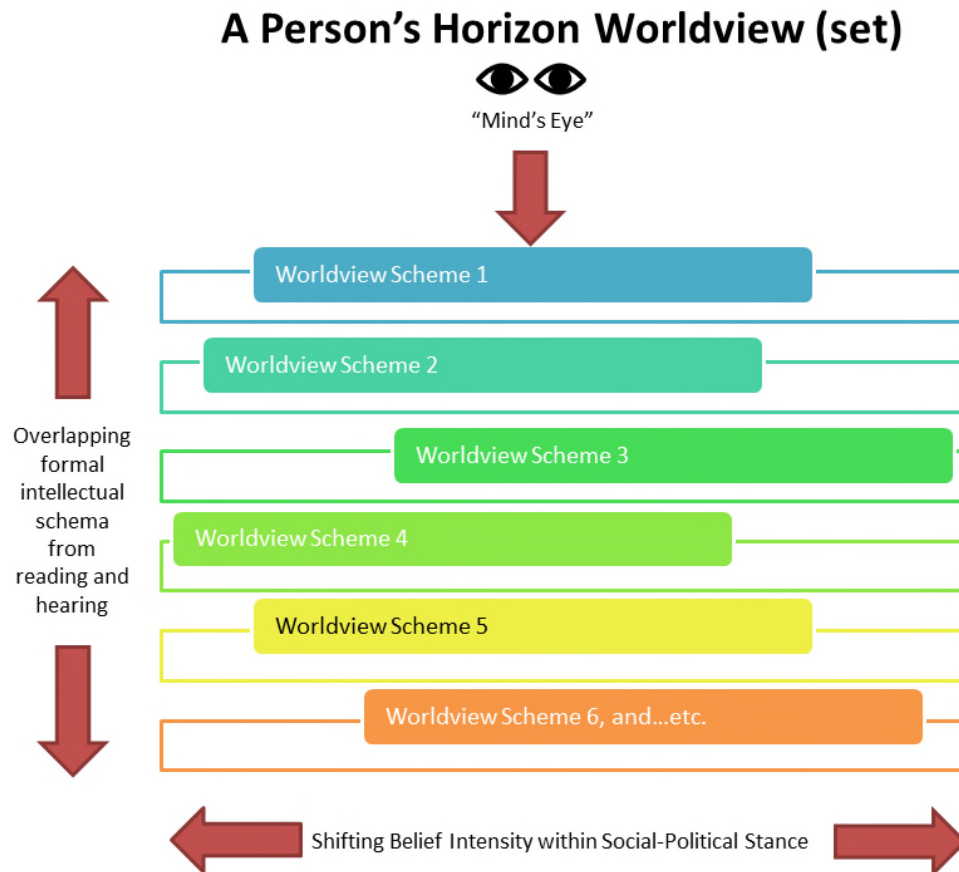
A Person's Horizon Worldview (set)

"Mind's Eye"

Worldview Scheme 1

Worldview Scheme 2

Worldview Scheme 3

Worldview Scheme 4

Worldview Scheme 5

Worldview Scheme 6, and...etc.

Overlapping formal intellectual schema from reading and hearing

Shifting Belief Intensity within Social-Political Stance

Figure 1: Mind's Eye of a Personal Horizon Worldview

The National Ideology

The national mythology is usually a generation of the regional story. Tenterfield has a few claims for fame, but none as important as being the 'birthplace of the nation.' On 24 October 1889, Henry Parkes, Premier of the Colony of New South Wales at the Tenterfield School of Arts, delivered the famous Tenterfield Oration, where Parkes called for an independent (but part of the British Empire), national 'Federation' of the six Australian colonies. Australians get a lump in their throat thinking about that event, for all the failures and success of our nation's Federation. It parallels the feeling when American patriots think of Samuel Adams' 'On American Independence', 1776. The difference is that Australians did not have to go to war, until 1915, to gain a national sense. "Tenterfield" in Australian imagination is not merely a locality, it is a central part of the New England region. The Tenterfield story adjoins in the region to its bushranger mythology of the Uralla area, and the country-and-western theme of Tamworth.

To understand the role of Australian mythology and role of region, as one drives from [Brisbane into New England](#) one must study the historiography of Manning Clark. In Australia, [Manning Clark](#) was the historian who saw the value in the intellectual traditions which shaped the cultural life of the country, and how those traditions were being eroded by the modernist conflicts. Donald Horne, as a cultural critic with both conservative and radical outlooks, also fleshed out the story of how populist and progressivist ideas were challenging the Australian identity. The messaging has not changed since the 1960s, despite the shallow spin of contemporary 'public relations' thinking. The true savagery and barbarity of the modernist conflict has only increased, doubly dumbed-down and bedazzling in the new world of social media. Australian social historians, such as Manning Clark, were misunderstood, and the imperfect grand storyteller more so. He was a great disruptor to the school histories taught from the 1930s to the 1970s, even as he imperfectly thought out the histories from the influences of those schools.

The late Geoffrey Bolton can be seen as the second 'Manning Clark' of Australian history. Russel Ward, and Geoffrey Blainey, never quite had the great literary style of Clark and Bolton. They were the two historians who could tell a national story with both literary flare and the nuances of the historical themes, with detailed criticisms of their histories notwithstanding. It is their work, along with colleagues, like Ward and Blainey (who were at varying times, critics, collaborators, and great supporters), which should have finally 'nailed the coffin' on the image of provincial-suburban Australia which arises from 'The Songs of a Sentimental Bloke'. The 'self-inflicting violence' killed the larrikin.

The question has to be then asked is where Queensland now stands in the national mythology? The 'self-inflicting violence' killed the Queensland larrikin, but since Queensland histories were popularly entertained as the character myth, there is little left to put Queensland back on the map. Queensland, however, has a progressive history(ies). Indeed, it has an intellectual history which has been hidden for too long, and Queensland politicians, bureaucrats, and academics, must decide if they want to keep it hidden. But it is not parochially about Queensland. As one drives through Adelaide and the South Australian's Hills region, one finds Australian progressivism. As one drives through the southern areas of the New England, as well it arrival point in the Hunter Valley of New South Wales, one finds Clark's and Bolton's narratives of an Australian conservative mindset, captive to economic agendas of the resource industries, and strangely at odds, in the 21st century, with the agricultural industry, deep concern for the shortage of arid land and water. Once one digs deep into Australian landscape stories, one finds that the traditional Queensland story is not much different to elsewhere. In all these stories, while conflict is acknowledge, there are ideological conflicts to divide, but compatible education.

Persons and Relations Embedded with Culture & Landscape within the Sphere of Worldviews
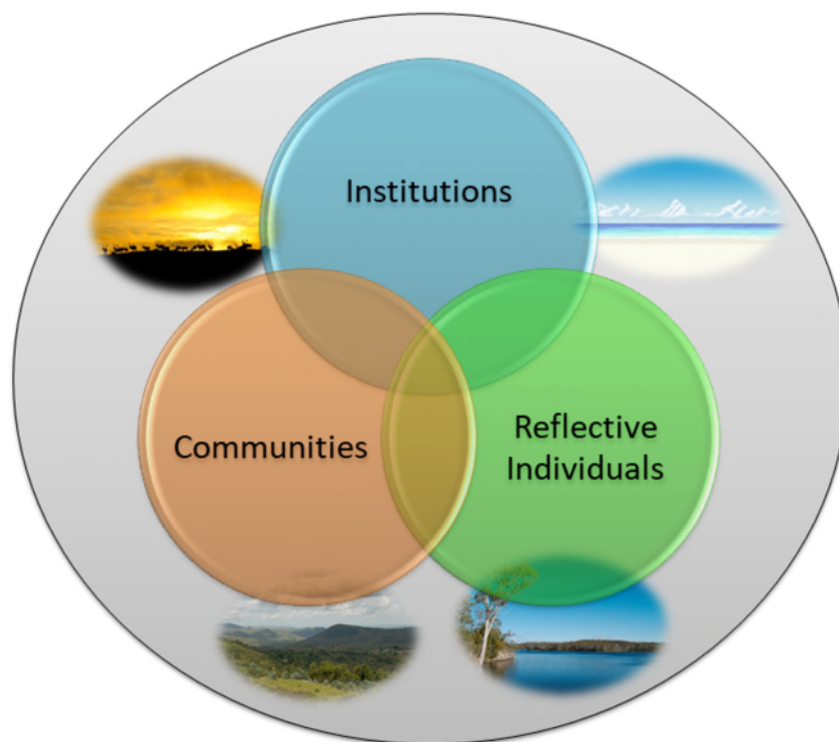
Being sites of belief, thought, learning, knowledge, education, scholarship

Figure 2: The Sphere of Worldviews

The Globalisation

There are many examples of Queensland and Brisbane organisation caught up in global thinking, even well before the 1990s. Religious paradigms in Queensland and Brisbane are often global in ways so subtle that believers are ignorant of the thought influences to which the parochial fool calls their original own thoughts. There is always some original arrangement but more often than not, it is a person thinking unawares of something in their memory of book read, a film seen, or a conversation heard. However, there are not hard categorisation of 'religion' and 'secularly' any longer. Recently, we have been reminded that global pandemics are global, and it is yet another example of the historical pattern which seeps from the global to the region to the local.

Choosing, against or changing the externals, to reach a level of being aware in the learning

Educated

Rising to being amused in the enjoyment
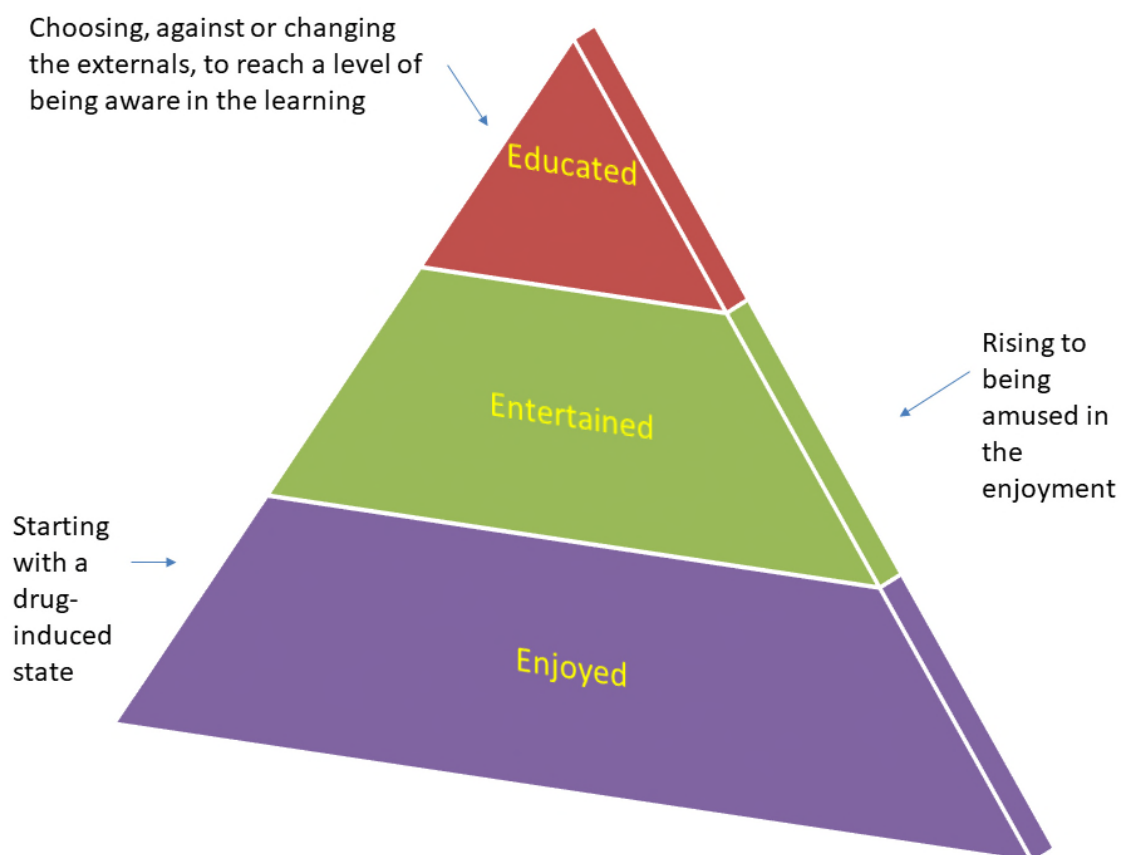
Entertained

Starting with a drug-induced state

Enjoyed

Figure 3: Buch's Pyramid of Social-Personal Development

The Planetary Challenge
*Ecology and environment*

If history is not a pessimistic determinism, what is more commonly called 'fate' or 'fatalism', the alternatives are history as a collection of accidental events or history as a kind of progression. The idea of historical progression came to dominate the outlook of most of the twentieth century, until the failures of civil rights movements and environmental reforms since the 1980s created a generally more pessimist mood (again; it seems we have been here before). The American Progressivist Movement, along with the stage of United States history called the Progressive Era (1890s to 1920s), was a model for other westernized societies. This is a large topic in historiography linking themes and ideas back through the nineteenth century to the era of the eighteenth-century enlightenment. As a too concise synopsis, the historical idea of progress draws from the arguments of Voltaire (François-Marie Arouet, 1694–1778), and Immanuel Kant (1724–1804), and among other writers of the European Enlightenment. It gained a specific political paradigm in the new nation of the United States with the liberal doctrines of Benjamin Franklin (1706-1790), Thomas Paine (1737-1909), Thomas Jefferson (1743-1826), and John Adams (1735-1826). The Idea of Progress would also have other branches, developing concepts of scientific progress or scientific revolution, social progress, economic development and the ideas of prosperity and growth, and technological change. All these concepts, including those belonging to American liberalism and republicanism, feed back into the historiography of progression. In the nineteenth century the historiography of progression was theorized by Whig historians, particularly Thomas Babington Macaulay (1800-1859). British political philosophers and ethicists, namely the utilitarian John Stuart Mill (1806–1873), also contributed to the historiography with concepts of social and personal improvement. Herbert Spencer (1820–1903) brought ideas of social evolution and harsh libertarianism into play. It is largely from these different threads in the Idea of Progress that the concept of Modernity was put together.

The challenges to the modernist conceptions were the reasons that the pessimism returned. The Idea of Progress failed on reflections regarding the Marxist (or other socialist) utopias unrealized, on the most violent violation of human rights in the holocaust and other noted genocides during the century, with the failure of international peace movements, and on the almost untouchable global environmental damage and the lack of economic and political will to take radical action to save the planet.

The ecological point is the philosophic thinking that gets us well-beyond egoism, and what is in opposition of the ego are concepts of 'unity' and 'universality', what is best called, "unitarian-universalism". The packaged philosophy of unitarian-universalism, as a community education, is not even the main point, but the process to a point of unity and universality.

Without community education, an inertial movement in common learning, we are dooming the planet, containing 'the world', 'others', and 'self'. Those who are the inertial resistant force are the contrarians who huddle in an obsession for the 'Conspiratorial Force' — accusing all others of a conspiracy which is a mirror image of their own.

The solution is obvious to those who understand the line of argument here. Change the direction of the inertia in human species for self-destruction: that collective egoism ends up destroying itself. Stop the conspiratorial movement, and begin the movement in inertial change to save and flourish the planet, containing 'the world', 'others', and 'self'.
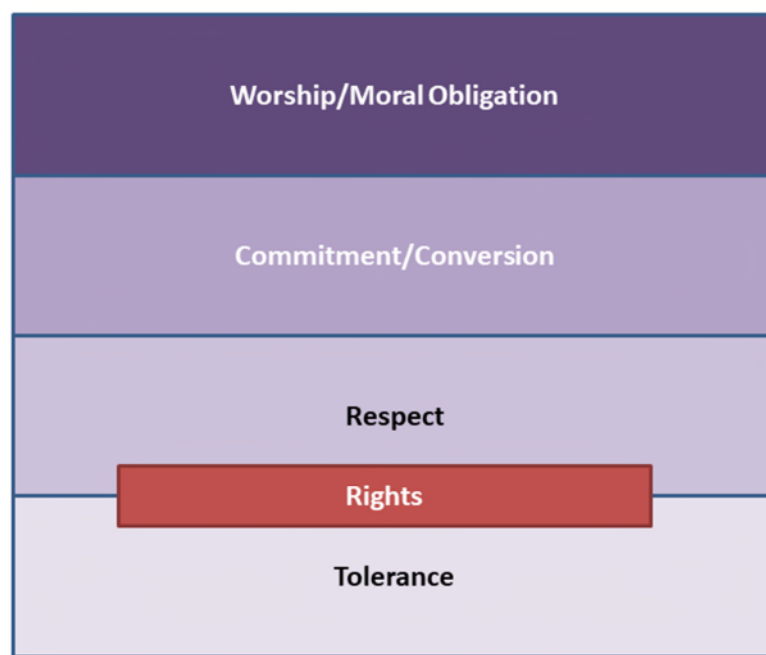
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Figure 4: Affective Levels from Tolerance to Moral Obligation

Concluding Remarks

The diagrams across the paper are the way to conclude the main argument of changing our thinking. They are the actions of thought to find the fit of different sets of systems thought:

01. Mind's Eye of a Personal Horizon Worldview: This Project, '[A.03 Book – Horizon Worldviews (Broad Society)](#)', explains the theory of the psyche-historiographical history, employing the empirical data of Queensland history 1911-2001 to develop the model as understood in a regional-local environment. There are several sociological and philosophy-of-mind models (currently twelve in this paper).

02. The Sphere of Worldviews: The historiography, historical geography and sociology is coming together in my work from the social psychology of Wilkinson and Pickett (2018). Traditionally, particularly in the German historiography, history is about institutions, and that German historiography centred in Weltanschauung, from Wilhelm von Humboldt and Wilhelm Dilthey as the historians or linguistic-historiographers; but originally thought-out by philosophers Immanuel Kant and Georg. W.F. Hegel. Philosophers and historians of the last few centuries have continued in this conceptual frame, or I should say 'frames', as there were different types of worldviews as well as multiple worldviews within the typology. Institutions dominate the discourse but communities, and individuals of original thought or of synthetic systems, are not located outside the frame(s). Here is how I am re-imagining my work as historiography, and as historical geography and sociology — the sphere of worldviews, mapped in culture and landscape.

03. Buch's Pyramid of Social-Personal Development: The Behaviourist counter-model cannot be dismissed out-of-hand. We play to better critical thinking rules than the cynic. The alternative model, to counter the Behaviourist counter-model, is the Buch's Pyramid of Social-Personal Development Model: Most of persons are bound to a work routine, where evaluation of the time is beyond our agency – we do what we do because…many external reasons beyond our control. For their leisure hours, most persons, for most amount of time, do not go beyond enjoyment. There is a drug-induced state, natural mechanisms of the human body, whether added to by pharmaceutical or leisure (alcohol and other pain-killing habits) substances or not. The better side of humanity rises to another level. There is some effort towards entertainment, which is a state of being amused and having passed the time more enjoyable than the drug-induced state. It is a state of the emergent consciousness in deliberate

judgement. Unfortunately, less of the population rise to this level. The even better side of humanity, although fewer reach this level, is the state of being educated. It is the emergent consciousness in deliberate judgement, as also to be entertained, but it has the added dimension of critical awareness, the awareness that, I as a person, have learnt something.

04. Affective Levels from Tolerance to Moral Obligation: The graph maps the affective levels from the state of tolerance to moral obligation. The graph should not be read as a necessary ordering in ethical or moral value. The moralist would hold to such ordering but other ethicists would disagree, and on different questions, would see the optimal good in any of the other possibilities. Similarly, moral obligations in the Western tradition sounds like the highest good. However, the negative side of Puritanism has demonstrated that anything worshipped, in absolute terms, quickly turns into a false god who demands absolute obedience for a perfect good which can never be delivered in a life time. This is very different to mundane, ordinary, obligations to which are ethically normative among human beings today.

05. Power-Theory: The nature of being humans is a structure in the relation between power and theory; both abstractly constructs horizon worldview(s). The literature here is informed from two key disciplines, the Sociology of Knowledge, and the History of Knowledge.

06. Thinking-Historiographically: An interpretative framework encompassing the Sense of Place.

07. Typical Pathways of Belief: The conventional and dull thinker will dwell in the security of old dogmas (including hard materialism). Most believers do not wander far from home, but often are in the territory of heterodoxy unawares — deviation from accepted or orthodox standards or beliefs. All apologia deviates. And as the logic of the argument here points out, the cynic's dismissive criticism of the semantics is subject to the same problem.

08. Interrelation-of-Ideas-on-Consciousness-and-Reality: Different fields of philosophy and the humanities investigate the same ideas which have been so far explored in the book project. The purpose of Buch's 'Interrelation of Ideas on Consciousness and Reality Model' (as

illustrated) is to demonstrate the interrelation of ideas on consciousness and reality across three fields, and to show that the interrelation rejects the extreme positioning, one which articulates too simplistic dichotomies, and the other to reduce everything to the one idea or thing.

09. Persons-Belief-in-Mind-Brain: The Buch's 'Mapping Locations on the Mind-Brain Belief Spectrum' model reframes the same argument of Buch's 'Interrelation of Ideas on Consciousness and Reality Model', but addresses the Cynic with a positive alternative to the cynicism; in other words, if the cynic is wrong on their Mind-Brain model, what is a working model? Here is how the model works: In the model there is the abstract movement from left to right which are possibilities of belief from an unquestioning supernaturalism to an empty materialism. Supernaturalism hangs on the ancient idea of soul but it is possible to carry that concept into a soft naturalism. The difference between the ancient conceptions along with, today, the thinking of naive modern fundamentalists, against the rest of our population, is that the supernationalism is so unquestioned that it has what most consider as a comical character. God is a comedian or superhero or super villain, quite literally. As soon as a methodological naturalism is adopted – and it begins with the ancients – it changes the game completely. Naturalism is basically the argument that supernatural entities – what we determine is above/outside the ordinary patterns (of science or common-sense observation) – has no bearing on judgement. However, judgement can consistently work as compatibly between opposing principles or basic beliefs. Apparent contradictions might be resolved in a different rearrangement than what came before. Methodological naturalism is often the rearrangement – rearrange natural features into a theory without recourse to supernatural items.

10. The Climb & Swim of Life: We begin life in growth. We first make the effort. I decide I will do it. We gain skills we need. And then through the continuing effort and skills, we find the knowledge for success. This is the climb of life. However, what is often missing in this common narrative of education and life is the role of luck. No matter how much effort, skill, and knowledge there is, luck can throw the whole matter off-course. If the luck is negative, we have 'slide of luck' that takes us off-course to failure. Unless we die that is not the end of the story. We have gone from the side of growth to that of recovery. Again, we have to start with a small measure of effort to get back on our feet. The experience of recovery is not like climbing, but swimming our way out of drowning in failure. And so we're back to recover and adding new skills and knowledge, with renewed effort, until we are on even-keel and can start to climb again. Luck can be both negative and positive. It is not a matter of just sliding us to failure, but luck can arrive to provide us with a jump up. In many ways this can be unfair, as we say life is unfair, with others around us finding luckily, undeserved, advantage. The thing is that it can happen to us too. If we get that boost with luck, all well and good. The point is

that luck operates in an environment where effort, skill, and knowledge exist and they are together the pathway to success. This is the terrible-but-wonderful complexity of climbing and swimming in life – trying not to drown in failure and finding a way to success.

11. The Choice & Perception of Social Interaction: The Buch's 'Choice and Perception of Social Interaction from Centre of Self' Model brings the book project to a conclusion and brings the history of Queensland out more formatively. In thinking we start existentially and finish existentially. What is not understood in Queensland history was there were many, many, historical players engaged in theories of personality and philosophical ideas of what made a person. This involved leading philosophers in Queensland, but it also involved many ordinary residents of the state who did not have the philosophical language. The model simply states that historical players have agency. Each person has had the capacity to divert from the script of time-space as we have once read history. Hard Determinism is an intellectual scheme which reads history backwards but fails to understand the concept of the present moment in the history-making. What choice was available to historical players is a key question for the better historian. This is the philosophical sub-field known as the study of 'agency'. The model here offers an answer. The agency is potentially there for the historical player to be (i) cognitively engaged (meaning both thinking and passion/emotion as the one neural process: a set of processes) or unengaged; and (ii) to operate in an ethical framework which lift up or push/pull down "the betters" or "the less".

12. Queensland Horizon Worldview(s): This image symbolises the way to assess Queensland history, and combines the resources of historiography, social psychology, and several branches of philosophy.

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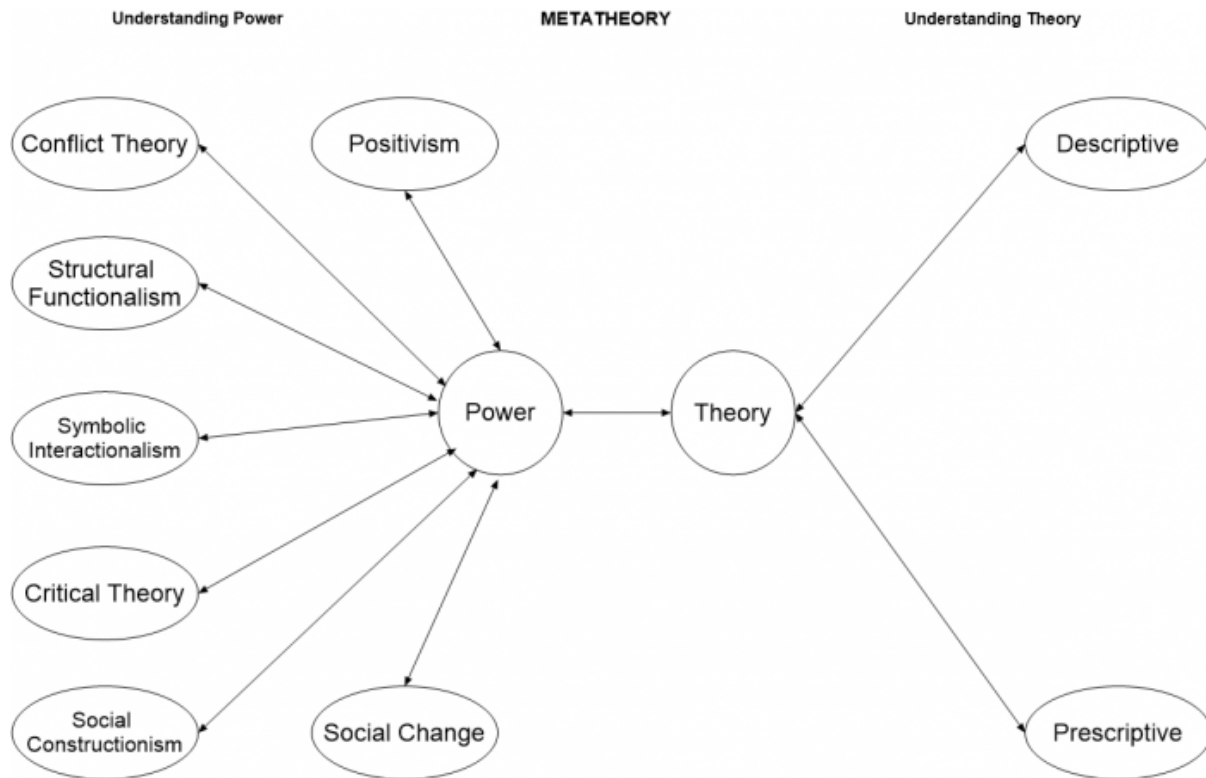
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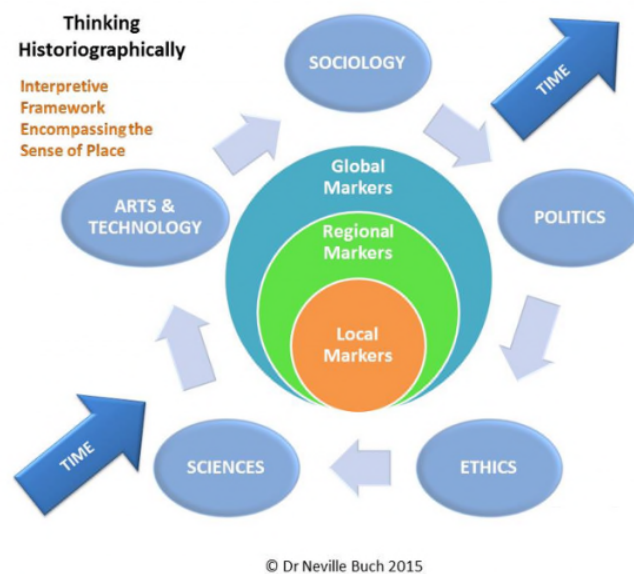
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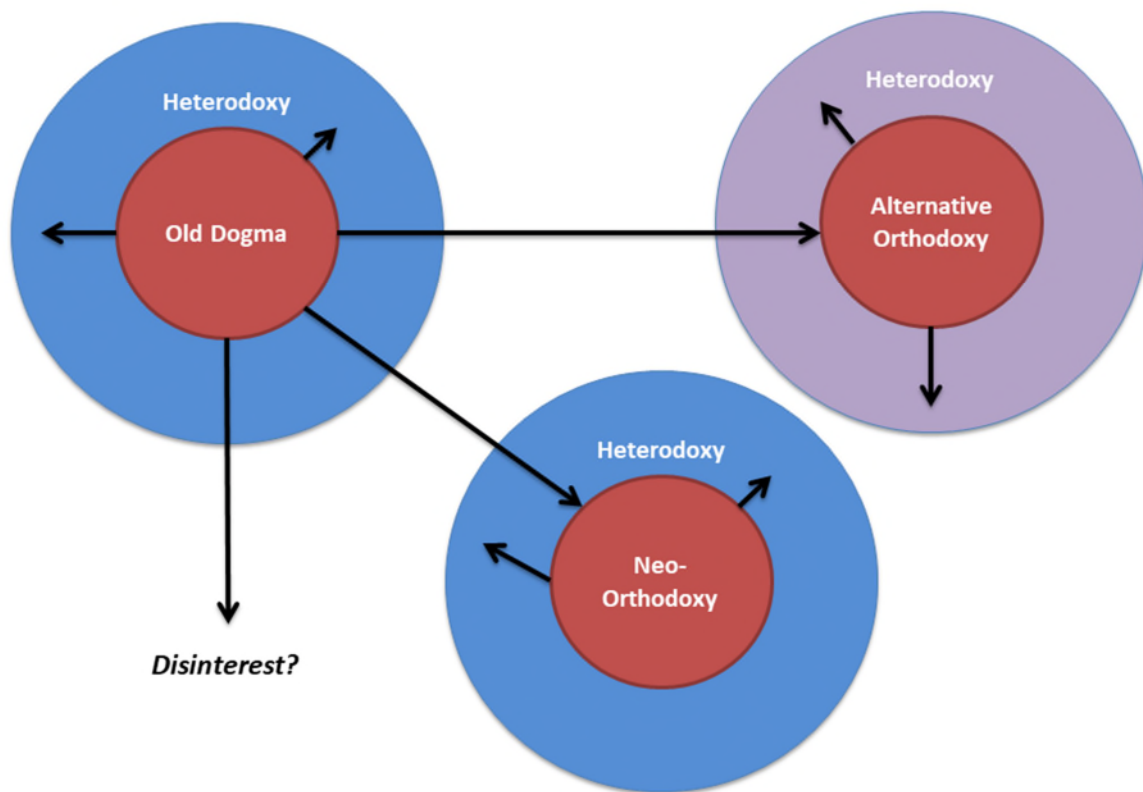
Typical Pathways of Belief Between Orthodoxies, Heterodoxies, and Disinterest

Figure 7: Typical Pathways of Belief

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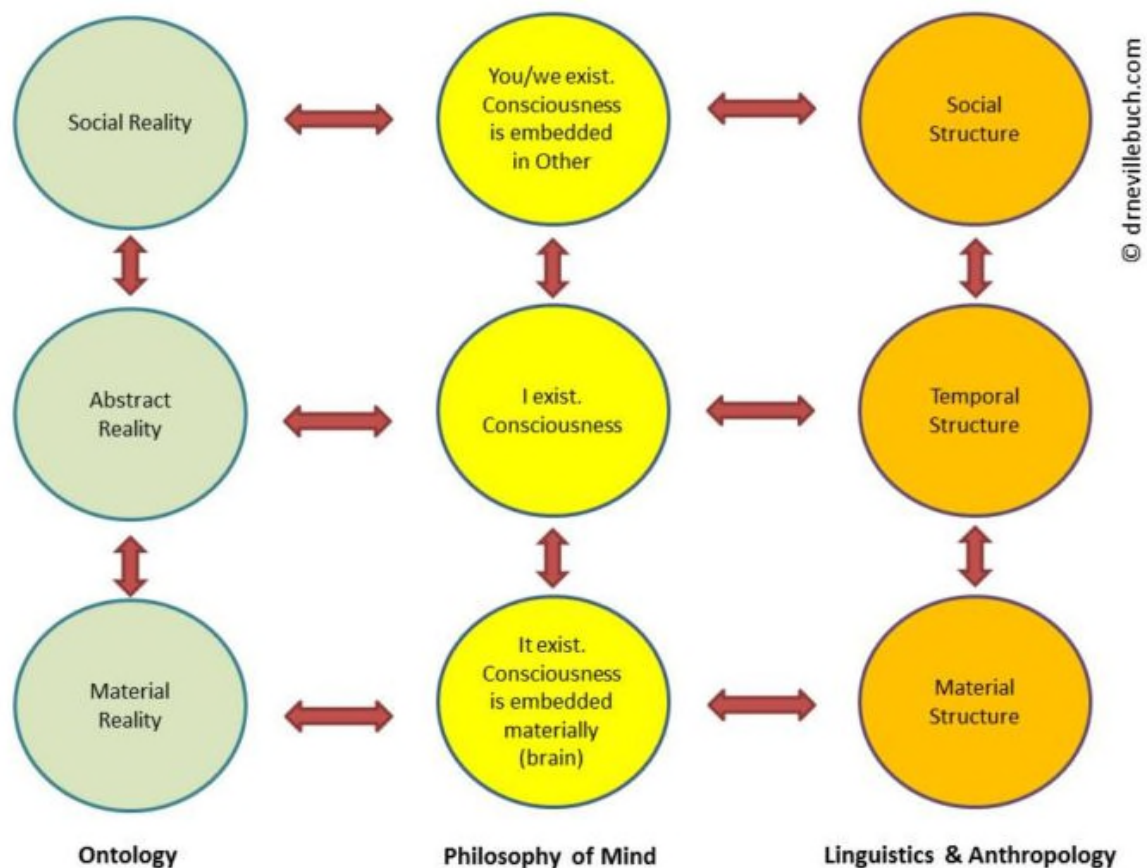
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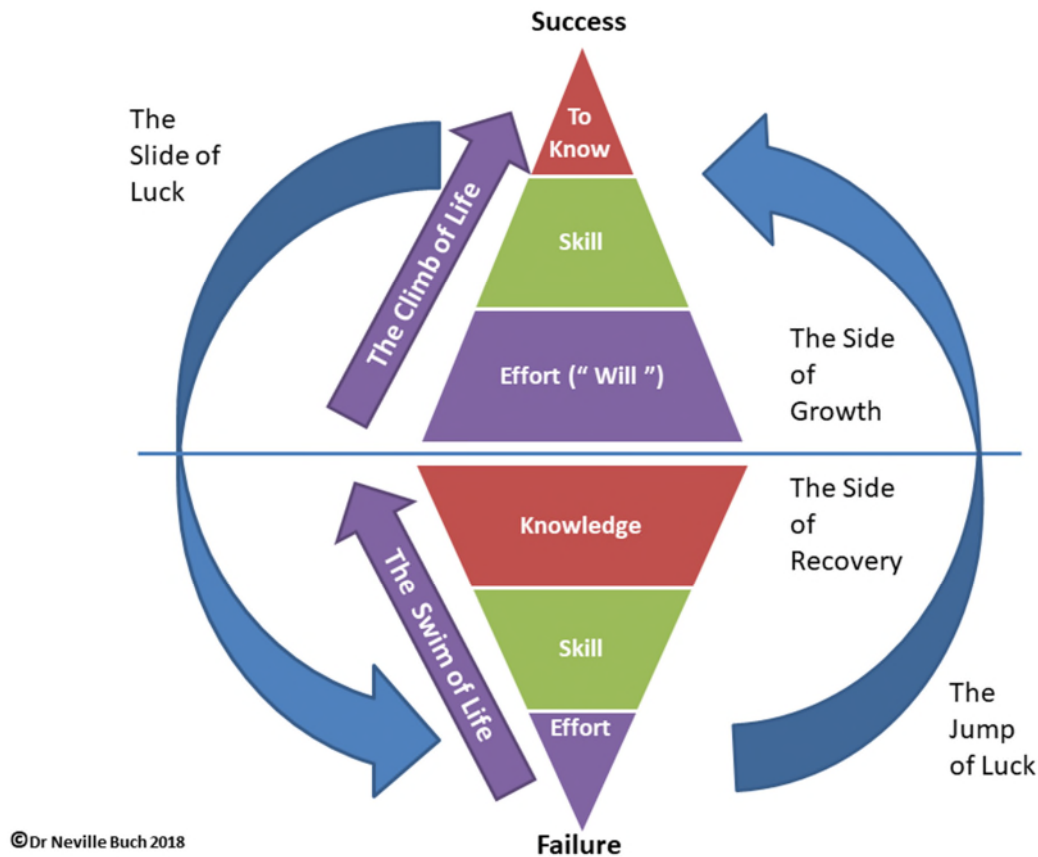
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The Choice and Perception of Social Interaction from Centre of Self
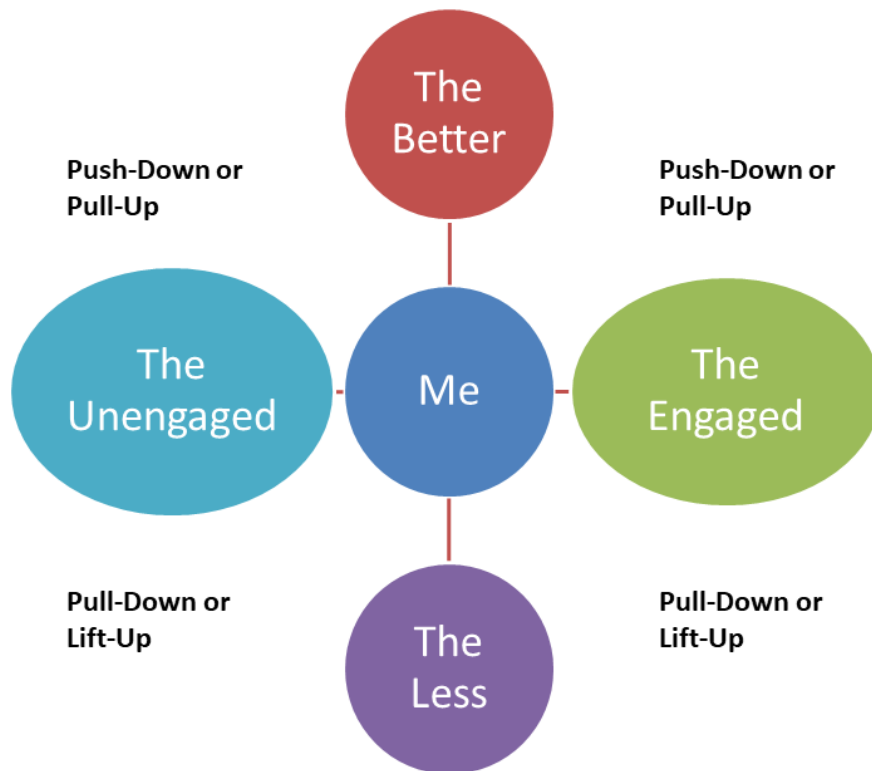
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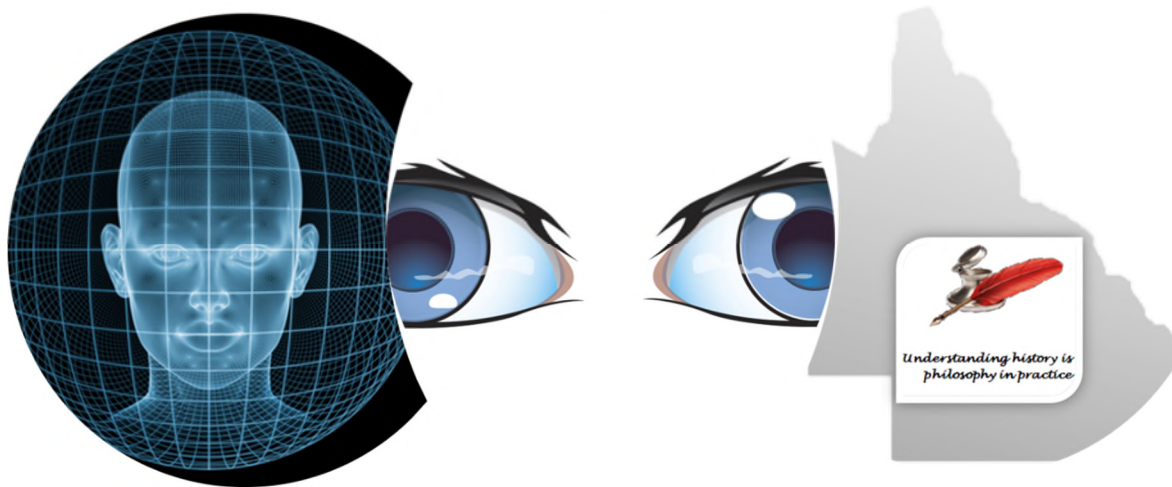
Figure 12: Queensland Horizon Worldview(s)