

Guilt, shame and community



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A shame community is described as a society whose main tool for ruling over is gaining having power over children and continued control over adults in the perpetration of shame and corresponding threat of social rejection. A guilt society is described as a society that is maintained by creating control and consistently strengthening the sense of guilt and the anticipation of reprimanding now for predestined behaviors.

Raimond Gaita carefully explains that there is moral challenge in the Australian society in the contemporary society. He arguably disagrees that by keenly depriving the indigenous inhabitants their land the Australian government the most important part of their humanity thereby denying them a chance to enjoy their lives to fullest. In report of bringing them home and 'Mabo' are associated to legal and historical symbols that bring back to what was not given to inhabitants of Torres Strait and Aboriginal Islands by taking away the land that formed part of their humanity.

Professor Raimond also explains that refuting peoples their humanity is terrible and that it calls a change of attitude and language for the society to remain intact. The drawing on Simone Weil "Love sees what is invisible", the professor recognizes that some ideas "can only be understood by the heart". Raimond, sees the Australian High court instituting ruling using wild language and describes the judgment as shameful to those who pay attention with their hearts. There is racial discrimination in the Australian society which is depicted by the phrase, Terra nullius, which is used to imply that Aboriginal people are not full human as the invaders. The latest decisions of Australian High court have been done to bring an end to past

injustices and the court had affirmed the full and the same humanity of native people.

According to Raimond, those people who were involved in refuting indigenous people their humanity felt guilty, and there was shame to all the members of the Australian society. Raimond believes that just as society should be conceited about national achievements in which people have not been directly involved, the society should also express shame for what wronging its inhabitants and develop a method of amendment to manage the nation shame. Raimond views that if there is no shaming and its consequences, then justice cannot be possible.

According to Raimond, true shame societies are reliant on outside sanctions for good behavior not as true guilt societies on an internalized fervor of transgressions. Shame is depicted as an effect to other people's condemnation. Raimond claims that a society is openly scorned and rejected by fantasizing to it that make it ludicrous.

According to Raimond, when shame is viewed as a heteronymous forced or involved with issues that are deemed morally irrelevant or insignificant it becomes as a subject of psychological evaluation. Raimond views familiarity of guilt to be socially induced or associated to be ethically irrelevant.

Raimond believes that torture, should not be applied to human race during interrogation. But he further adds that in circumstances where there is a potential threat of terrorism then use of torture should be advocated.

Raimond believes the fact that many Australians do not understand what has been substantiated in the report of bringing them home requires to be put in

a wider social context. The Australian community's comment that they never cared enough about Aborigines humanity demonstrates the scope of racial discrimination in Australia.