

# Racism and Other Groupthink

What is group think and why do some humans want to be special because of their group?

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Date Written: 15/08/2019  
Date Updated: 23/08/2019  
Version: 0

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## Introduction

There is ongoing lobbying for specialness for many self identified groups to be treated differently.

You never hear a politician, celebrity, religious devotee, aboriginal, feminist, millionaire saying to governments and their entities – please make sure treat me just as badly as you treat every other human in society – instead many humans want special treatment.

What humans tend to do is react and feel outraged and then connect their outrage with a group. Continual outrage makes extraction of the principles and high level thinking very difficult.

In many well fed societies, which are not faced with daily survival problems, groupthink and self centered behavior becomes the norm and the very idea of coherent and principled behavior becomes more difficult.

In this article I focus on Australian Aborigines or ATSI claims for more money, land, entitlements and special powers in the constitution.

## Frame

Australian Aboriginal claims in 2019.They seek justice for historical actions. They want money, ownership and enshrined control.

## Context

Many organizations have had made many statements and claims on behalf of Aborigines over the last 150 years at least. This has resulted in laws being changed in the commonwealth and states, land being set aside, money being given, government funded departments set up, large amounts of money and government support being given to humans who identify as Aborigines.

## Perspective

There seems to be no defined end or success measures for this historically defined group. There seems to be no intent of the group to ever cease their special status as Aboriginal and special government money and support. The feminist ideology has similar feature of victimness/social justice and requiring legislated special measures and resources and also provides some perspective for this examination.

## Hypothesis

1. Aborigines are special and need to be treated specially because of being Aboriginal.
2. Special treatment is required perpetually and must be enshrined in the constitutions and legal frameworks of the nation.

## Assumptions

There is a group of humans who self identify as special and requiring that the state give them preferential treatment.

The preferential treatment usually is about more money, control and possessions (land, etc).

In Nations, Humans have claimed to be special because of;

1. Identity (gender, race, religion, disability, language, skin colour, physical characteristics)
2. Entrenched state sanctioned discrimination affecting future choice (Wealth, Power, influence, Emancipative values)
3. Past activity (state based abuse, disaster, war)
4. Characteristics of the work they do for the state

## Population

1. Individual humans who self identify as Aboriginal
2. Human groups who identify as representing individuals who self identify as Aboriginal
3. Every other Human in Australia who does not belong to those 2 categories.
4. All governments and agencies and all other legal entities or groups in Australia or Internationally based who do not belong to the first 2 categories.

## Information Sources and Topics:

Mainly internet – United Nations, government and other sources and my own personal experience and education

## Motivations

Understand the issues of groupthink using the latest Aboriginal political campaign and agenda to explore the general issues and topics which affect all groups and humans.

## Initial Questions

- Who can claim to be Aboriginal? Is it a race or nationality?
- What is the basis for special measures?
- How long should special measures last?
- What would be the circumstances under which special measures cease?

- What is the ultimate aim of any special measures?

### Initial Conditions

Special measures are enshrined in Australian Commonwealth Law – for any reason without discrimination existing and with no stated outcome – this formally enshrined in the Gender Legislation.

Colonies became states which then became a commonwealth.

- to what extent is the Commonwealth of Australia responsible for colonization? What responsibility does the colonizing country have?
- What is the history of agreements made during colonization? Were any Aborigines paid for the land?
- What is the self declared unacceptable disadvantage First people's face? Will paying more money and giving more land stop that?

### United Nations View

UN Declaration on the Rights of Indigenous Peoples <https://www.humanrights.gov.au/our-work/un-declaration-rights-indigenous-peoples-1>

Article 18

***Indigenous peoples have the **right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.*****

- Why doesn't the current democratic process allow them to participate in decision making like every other human?
- What "rights" do Aborigines claim that are special to them? How do these rights interact or take precedence over anyone else's rights and why?
- How are the ideals of non-discrimination served by discrimination for "**Indigenous peoples**" or "First nations"? Isn't "Indigenous" synonymous with race? Was there such a thing as first nation – or just tribes and families?

### All Humans are indigenous peoples.

- How does self determination work – are any group of people entitled to self describe, claim land and other **rights**?
- Dividing the Farm and Tragedy of The Commons. What are the inevitable issues and outcomes of these?
- Who gets to decide what parts of "culture" are kept? For example one culture likes to kill and eat people – it is part of their "culture". 6 Wives, underage brides, genital mutilation are all "cultural".

### Problems at the United Nations

The problem with the UN Declaration on the Rights of Indigenous Peoples is that is in potential conflict with other UN statements – particularly around Discrimination. The basic thrust of the UN is that

undefined “indigenous peoples” can form their own nation, claim land, money, entitlements from everyone else. They can form their own nation states within other nation states and do whatever they like with every else’s money.

The statement made in the Vienna declaration, in my view, is merely a rehash of many existing UN statements. It represents the kind of document you write from habit having attended yet another well funded jaunt to some overseas destination to meet with your friends and seem important – rather than something pithy or of particular insight.

Vienna Declaration and Programme of Action Adopted by the World Conference on Human Rights in Vienna on 25 June 1993 <https://www.ohchr.org/EN/ProfessionalInterest/Pages/Vienna.aspx>

It is possible that the United Nations has become corrupt and complacent and well overdue for a major review. Many large world wide organizations become more corrupt the more power and money they acquire and the less they are examined or criticized.

It has always been the case that the United Nations does not dictate what any Nation should do – it is the vehicle to have discussions between nations to avoid war and major international crimes. **It now seems to have become a virtue signaling organization which delves into any topic regardless of the emergency or crises affecting all of humanity.**

### Various Claims by Aboriginals

“basis of the ownership of the soil, or better, of **sovereignty**.”

“That peoples **possessed a land** for sixty millennia and this **sacred link** disappears from world history in merely the last two hundred years?”

“Proportionally, we are the most incarcerated people on the planet.”

“This is the torment of our **powerlessness**.”

“It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on **justice and self-determination**.”

Various self claimed descendents from various tribes have now formed one group called First Nations who want to own all the land and water and other resources of land they claim their tribes **possessed** (this land of course they claim not to have dispossessed any other group of humans from). They say this claim is very important because it is **sacred (to their culture)**. They say they are completely powerless and that powerlessness is entrenched. They say, as support for all the money and resources they want, a selected statement of declared victimness for incarceration. They make a call for **justice (whatever they choose that means to them)** and for their special group to be able to decide everything they chose to decide whenever they want based on whatever “own procedures” they want to make for their own group. Any money required to support this process and ongoing employment of First Nations humans in institutions must be provided by everyone else for ever.

As a general mode the idea of self declaring as a group then claiming temporary victimness is a common model. This is a good way, especially for nations, to examine and re-examine issues and look at nation laws and systems to see if they need changing.

Where this tends to develop is that the Group or “mob” then wants to ensure they maintain their power to change everything for their view of the world – and usually advantage themselves in the process. This is Politics.

Good debate is important because - its my view – that a good well defined democracy is the type of environment which should allow the complexity of all humanity and their self possessed and self defined groups to be able to communicate and cooperate. Alternative nation management tends to tyranny, dictatorship or other dysfunction (laissez faire, etc) usually based on disinterest, greed, corruption, ignorance, malevolence combined with utopian ideals and short sightedness. Corruption and self interest can also occur in democracies but it needs to be constantly monitored and argued.

## Truth Telling

1. Nations in Europe were sailing ships, exploring the planet and making their first contact with land masses all over the world. They were trading with humans they made contact with but also colonizing and claiming lands as colonies of their country. All the land of north and south America, Africa, most of Asia and the pacific went through this.
2. 29 April 1770 Captain James Cook in the ship Endeavour landed at Botany Bay. 22 August 1770 Captain James Cook took Possession of the east side of Australia. He had taken possession also at a number of places “upon this coast” prior to this date. He had taken possession of places in the pacific prior to this on this voyage. During this voyage he had spoken with and treated native people respectfully, traded goods and left behind small items for people to have. Aborigines tended to run away or attack.
3. There was no such thing as an Aboriginal Nation at the times of colonization. There were many hundreds (maybe thousands) of tribes who at times fought each other. The divisions of humanity we now experience with gender, race and religion were just and pronounced with all the tribes on earth throughout all history. “Others” were often seen as alien and not human but sometimes peaceful arrangements were made.
4. There were killings, attacks and other crimes. Much of it is was based around the scarcity of resources – food, water and good land.
5. Aborigines estimated up to 1 million represented 0.1% of the world’s population in 1800.
6. Given that most colonists were men it is quite possible that many children were born from unions between colonists and aborigines. In 2019 there may be more Australians who could claim to be descended from Aborigines than we currently estimate.
7. There was no single person to negotiate with about the Australia and surrounding lands and no way of locating or identifying any person of authority over the land (although attempts were made and some treaties were signed).
8. There was no nation to declare war against nor, in the mind of the colonists, was there a need to declare war.

9. Since 1989 information has been collated by Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) to Map the various Aboriginal tribes to various parts of Australia.
10. Aboriginal tribes constantly fought each and forcibly dispossessed other tribes of their lands.
11. Settlers - colonization people - were at war with the Aborigines. No national peace statement was made. No-one person who speaks on behalf of all Aborigines – only numerous tribes, groups and individuals. Many agreements, treaties and trade deals were made between settlers and aborigines.
12. Land was set aside for Aborigines and they were treated as if governed by British law and colonial law derived from British Law.
13. Attempts were made to work with and form relationships.
14. Colonies and Provinces were created by numerous proclamations by Great Britain over a number of years – boundaries were drawn and changed by Great Britain. It is during the time of British colonization that many wars were fought with Aborigines. Aborigines generally lost these wars.
15. Colonists – settlers – staked out land, were granted land – claimed and negotiated land for themselves, built fences, farms and changed the land to suit their idea of towns, cities, farms and society.
16. Governor Bourke’s 26 August 1835 Proclamation of Terra Nullius <https://www.foundingdocs.gov.au/item-did-42.html> declared all land belonged to the crown - even the land settlers had been granted, negotiated with Aborigines and paid for. This caused problems with the treaty that John Batman had with the Aborigines for purchase of land around Port Phillip on 6 June 1835. <http://adb.anu.edu.au/biography/batman-john-1752> Based on the idea that Aborigines did not own the land. The difficulty here is that if Aborigines did own the land then what does that mean for Batman’s purchase and agreement with the Aborigines? (or another agreements for that matter)
17. Starting in 1851 – the gold rush brought people from all over the world to stake a claim and make their fortune by mining gold. Some of these people, stayed to live.
18. There were crimes and atrocities. Some of these were dealt with under the law at the time.
19. In 1901 Colonies became States and combined to form the Commonwealth of Australia. States still retain the constitutional right to make race based laws. Geoffrey Robertson discussed this in the Faith Bandler Lecture I attended recently <https://www.anu.edu.au/events/the-faith-bandler-lecture-delivered-by-geoffrey-robertson-ao-qc>
20. Aborigines were treated as human - they were never classified under a “flora and fauna act”. <https://www.abc.net.au/news/2018-03-20/fact-check-flora-and-fauna-1967-referendum/9550650>
21. There were attempts made by governments to support and integrate aborigines into the way of life developing in Australia. Some aborigines continued their own way of life but on different land. Some moved to cities and towns and got work.
22. What we had throughout the period is exactly what we have now – where corrupt and self interested people will do or say anything to get what they want, they will commit crimes, tell lies, abuse their power, seek personal gain and act in their own self interests.

## Money, Power, Wealth

Australia spends twice as much per person on Indigenous humans than on other Australians – based on special measures for Indigenous people.

- Under what circumstances would it become more balanced?

6.2 million hectares of Australia is owned by aboriginal groups, 40% of Australia is claimed by Aboriginal groups. They receive special employment and grants over every other citizen, they have greater control and rights than any person who is not self declared aboriginal and have permanently employed government agencies working on their interests only. (like the Office Of Women but much bigger).

## Emerging Questions

- Should any group of humans be special?
- Should States treat groups of humans as special? – make special laws?
- What is a victim?
- What types of victimness are special?
- Are some victim groups more of a victim than other victim groups? What is the scale and relativity of victimness?
- Can any group be defined as permanent victims?

## Groups

Humans like to see themselves as special humans – sometimes it is because they have certain skills (guilds), secrets, race, language, gender, wealth, birthplace, skin colour – people will form groups about many things. Doing activities together (sports etc), same ideals for the future, same set of biases, etc. Some humans will belong to many groups at the same time. Family, tribe – there is comfort and power in groups.

## Race

Race is not well defined and emerges from a concept that humans are different originally because they occupied different areas on earth - Asians – came from the Land are called Asia – Africans from Africa etc – these are vague ill - defined human categories.

As humans travelled they encountered other groups who seemed different and group names were used.

Anglos, Saxon, Celts, Goths, Visigoths, Romans, Greeks, Vikings, Mongols, Chinese, Spanish, African - group names started to emerge. Each group had group names for each other group in their own languages.

Many people started examining the physical differences in humans from these places to see if there were different human physical characteristics between these groups – the skin colour, eye shape.

People from far away lands were brought back to be exhibited and bodies and remains were examined to see what the physical differences were.



In 1859 Darwin published Origin of the species, in 1953 Watson and Crick explained the structure of Deoxyribose Nucleic Acid and since then science has explored the basic building blocks of all life in great depth. A lot has changed in the last 150 years.

Clearly there are small differences in averages between groups of humans who have historically adapted to different environments but there also huge amounts of variability within groups.

[https://en.wikipedia.org/wiki/Human\\_genetic\\_variation](https://en.wikipedia.org/wiki/Human_genetic_variation) “No two humans are genetically identical.”” As of 2015, the typical difference between the genomes of two individuals was estimated at **20 million base pairs** (or 0.6% of the total of **3.2 billion base pairs**)”

To understand the complexity of this you need to understand the 2 to the power N (where N= the number of things that vary) -1 – represents a way to calculate the number of possible combinations. So 1023 combinations of 10 binary (have it or not have it) things where you could have ANY of the 10 things in combination (from 1 thing to 10 things). Similar calculations can be used to look at combinations and/or permutations framed in other ways. Framing this becomes more difficult because of the greater complexity of DNA (it’s not just chromosomes and DNA) it is RNA, proteins and cells as well. These numbers of complexity become so large ([2 to the power of 82,589,933](#) = 148,894,445,742,041,...,210,325,217,902,592 *One more than the largest known prime number as of December 2018. It has more than 24 million digits.[8]*) it is essentially meaningless to most humans.

All humans are different and are most likely (approaching the limits of infinity) never to be the same as any other.

AS AN ASIDE: The problems with large associations and computing have developed with work by Rakesh Agrawal [https://en.wikipedia.org/wiki/Rakesh\\_Agrawal\\_\(computer\\_scientist\)](https://en.wikipedia.org/wiki/Rakesh_Agrawal_(computer_scientist)) (NOTE: IBM and his method uses some techniques because of the sheer complexity but I have looked at a methodology which covers all possible combinations and can work without shortcuts. It may work because despite large amounts of possible complexity in real life most possible combinations cluster around regions. I move the effort to IO and storage rather than memory – i.e. try to make it infinitely scalable. Large computer problems can also be expressed in how much electricity the planet would need to produce over what period of time to run large numbers of computers to solve the problem.)

At the other gross scale of measurement you could say all humans are exactly the same because they have a head or six main appendages from a central core ([vestigial tail](#)) and group them all as one on that basis alone.(Classification techniques for of all forms of life are still developing)

## Gender

Gender has usually been considered a major distinction between humans. One human impregnates another human with sperm - that sperm then combines with the ovum in the other human who produces a baby human in their womb which is born after about 9 months gestation. Not all sperm and ovum eggs are fertile but the method for producing humans is very well established and has been stable for thousands of generations and is reflected in many forms of life. This is called sexual reproduction as

opposed to asexual reproduction. The human who has sperm is called a Male and the human who has ovums is called a Female.

A small percentage of humans do not have sperm or ovums or have both. Therefore it is not easy to describe these humans as males or females. In purely physical appearance there can be differences as well. <https://en.wikipedia.org/wiki/Hermaphrodite>

A recent idea by politically correct virtue signalers is the notion that if humans use a group term like “Male and Female” to which some small number of humans do not easily personally identify or scientifically cannot be categorized into then the group term should be removed from use. The notion here is that a general group term does not include all possibilities (which is impossible due to complexity anyway) then that group term should be removed from language, institutions and all laws. Its also “offensive” to the individual human involved and all things which “offend” any single human must be removed.

Now the general way of dealing with a lack of comprehensiveness or “coverage” is to have the idea of “**exceptions**”. So the **general term** is just that – a general term, rule of thumb, - it becomes a useful way of generally organizing things - particularly among large diverse groups - while recognizing and accommodating exceptions. It is our best hypothesis so far and it works most of the time. So what science does is develop best hypotheses with highest coverage and seek out and explore exceptions to see if hypotheses need to change.

The particular hypocrisy of humans who demand these sort of changes (remove the group terms for gender) – many of them group themselves by general group terms – like “Feminists” or “woke” or whatever term they appropriate for their own definition and use. Sometimes the hypocrisy is that all group terms for humans are offensive so the offended ones take permanent outrage – while at the same time claiming that they belong to a self described group of humans like ATSI or Feminists. This internal incoherence (some call it hypocrisy) -and desire to tell everyone else who are not part of their “group” what to do is a common feature for humans who operate like this.

**Hypocrisy is something which humans tend to immediately recognize and realize as a problem.**

In the last 70 years the physical and intellectual demands on society have decreased due to increased technology, systems and inventions – work has changed. There is not a lot of work to do to sustain life in highly developed nations. Many women pursued their own causes – this was called feminism and was funded and encouraged by the state by changing education systems to favor women, giving more money to women and any group women formed and promoting women ahead of men based on their gender. This was seen as a good thing – based on a victim narrative – this group now has almost permanent victim status in the media and many countries around the world.

Feminists started dominating universities and instead of studying humanities or history – everything became about gender - Gender studies. Women started studying their own gender and exploring issues around gender. They went on to work in law, public service and research bodies to write papers all

about women and how important women's issues are. History of injustice was studied from a feminist perspective.

Everything became about feminists driving their own agenda to advance the money, power and control for people of their own group and any other group they wanted to include. Feminism became – politically correctness and the feminists controlled (through their successful activism using the victim and virtue signaling narratives) the definition and meaning of this and which groups of humans needed more money, power and control. They influenced politics and demanded to be heard and successfully changed the face of media, law, public service and politics to ensure their specialness was enshrined.

Along the way they gathered groups which they liked to include with their own definition so they could bolster their definition of victimness – improve, enhance and remind everyone of how special their role of – victim group identification and social change – was. These groups included – Aborigines, migrants, the earth, animals, disabled, black skinned people, etc. Social justice became owned by feminists and their supporters – they wrote papers, invented statistics, did biased and incomplete research, shouted down opposition, stifled debate, dominated and ran the media for their own causes and encouraged politicians to do the “virtuous” and “right” thing by them and those groups they identified.

Eventually they realized the only group that should never be categorized as victims in a victim narrative controlled by feminists was males with white skin. This group was never to be seen as victims of anything and eventually labeled as the oppressors of everything (in a Marxist kind of model). Eventually the derogatory term “Toxic Masculinity” was coined so that males could know that they are a group that is pure poison to the world and the environment.

The Aborigines were happy to go along with this because they too were being considered “special” and getting more money and attention by aligning with the feminist social justice warriors.

## Culture

The idea that a “culture” exists for a group is an interesting one. In most nations there are things called “laws” and what people do individually or as a group need to abide by those laws. One of the claims groups make is that they have a culture independent of “law” and those things need special respect from other individuals and groups. In some cases they want laws changed to match their culture – they want everyone else in the nation to do what they want.

Let's look at some examples across the world:

Child brides, rape, gang rape, incest, revenge murder, constant physical violence, children sacrifice, genital mutilation, mutilation of children's skin, tattoos, multiple wives, laws of inheritance, tribal justice, cannibalism, drugs, death penalty, casting out from the tribe.

Some of these culture practices also belong to groups who claim to have a special religion, race or identity. They want to do what they want to do because of their special status as an individual and group and thus ignore the rule of law that nations tend to operate by. They have their own rules subject to their own whims or beliefs - based on being special.

In the case of “indigenous peoples” – they seem to want **their** land **back** (i.e. they owned it all), all the water, all the money and support the nation can give them, all the benefits which come with laws of the nation and the best bits of the culture that they themselves never had and some selected parts of the culture they claim exists for themselves.

- Should cannibals and gang child rapists continue their culture?
- Why doesn't the United Nations respect only some cultures or some parts of culture and not others. Surely if cannibalism or multiple child brides are part of you culture – does not that deserve the same respect as the rest of the culture of special groups? And if not, why not?
- Should nations be formed – self declared caliphates, declared Aboriginal Nations – be formed within other nations so they can act completely independently of the existing nations laws?
- Should all self declared groups do what they culturally like?
- Which other groups should form nations within other nations based on their own “culture” or other specialness?

## Noble Savage

When humans from Europe discovered people living on islands in the pacific, Australia, Americas and other places – who seemed to live simple lives, have simple dwellings, little clothes – they seemed less “corrupted” by “civilization” of Europe – they were thought of as special people – noble savages.

[https://en.wikipedia.org/wiki/Noble\\_savage](https://en.wikipedia.org/wiki/Noble_savage)

This is a notion which has progressed into the view that the style of living that they had developed is really what all of humanity should do - hence “noble” – so that all the “bad” things in humanity could be avoided and removed. Some writers wrote books which went out of their way to perpetuate this view by ignoring anything ignoble that they observed and only writing about what these humans did which seemed “good” to them. These humans had the best type of life any human could and should have.

The context of “bad” from a European human’s point of view was war, disease, greed, famine and catastrophe. So humans from Europe were looking for an answer to these problems – this was Utopia <https://www.bl.uk/learning/histcitizen/21cc/utopia/utopia.html>. Utopia was not a new concept at the time of the discovery of native Humans living in these “idyllic” places - but humans have been conditioned to imagine that these places existed and search for them through history and all of the earth. Humans are curious and explore.

Humans from these new world places were seen as special and arguments arose about what “primitive”, “civilized”, “Native”, “Savage” – meant.

Humans have always sought out answers to their problems in many places. Some believe in Gurus. Some see answers to world’s and human problems by adopting whole lifestyles from other places or just parts of their “culture”- diet, religion, clothes, marriage, sacrifice, etc.

## Cultural Appropriation Crime

Lately there has been a big issue of being offended. Many humans take personal offence – not at what is said or done to them – but what they may, hear, see or be told about. We have multiple generations of

people who understanding of the world is based on taking personal offence. They have no other ability or frame with which to examine the world. With this notion comes the self identification to a particular group or designated victim category – as a result some individuals belong to many group categories and they spend a lot of their time being offended. Their idea of right or wrong, good or bad – has been distilled into offended or not offended.

The idea is that anyone from any group can claim anything as part of their culture - colour, face paint, hats, clothes, style of painting, art, shoes, dance, poems, hairstyle, nose piercings, language, mannerisms, food, recipes, plants, symbols, flags and other miscellaneous items, songs, singing style, house design, etc – nothing is off limits. When they claim ownership of these vague notions then they also claim rights and offence against anyone they judge as using what they think is their “culture”. This claim is usually accompanied with requests for money, genuflection, debasement, apology, public humiliation and ridicule and jail time.

So for example If someone dances in wooden shoes which look like clogs from the Netherlands then the people who claims “clogs” as a cultural item can be offended at any “lack of respect” shown for their cultural item – “clogs”. This can be complicated if the wooden shoes also look like wooden shoes that another culture claims – then they too can claim offence. Using the word “clogs” inappropriately becomes a crime.

This turns into culture wars and each special group trying to seen as more special and entitled or finding nuanced differentiation to split the cultural offence e.g. wooden shoes of this type belong here and wooden shoes of another type belong to another special group.

It also applies to things like symbols, flags and so on.

For example – it does not have to be exactly the same – in Sanur in Bali there is a sign which is a backwards Swastika – and variants of the symbol have been used in many cultures and religions over the years.

So these vague notions are seen as the same as the crime of “theft”. A special group alleges that someone else – an individual or a group – is stealing an idea of something they claim to own for all time. Groups can take over ownership of someone else’s symbols or cultural items.

Ownership – some vague (tunes, ideas, songs) things can be owned – this is usually covered by copyright and patent laws. They tend to have time limits – say 75 years maximum (the lifetime of an individual). There is a formal process of claiming this ownership and it must be registered – how else will people know that are stealing it? Intellectual property rights is the latest description for this notion.

- When do human inventions and discovery become free of license costs for the rest of the world to use?
- How does misrepresenting the origins or truth about anything or anyone (in what ways – culture, nations, states, regions, race, religion, victimness, specialness – branding?); How does this relate to intellectual property rights, corruption or criminality?

## Native Nation – post hoc group formation

Symbols can become ways where people can say they belong to a group. These symbols can be displayed on clothing and flags - which are rectangular pieces of cloth with colours on them which can be put on a stick and waved in the air or hung pole to wave in the wind. Flags, songs, colours and clothes have become ways nations identify themselves – this has largely develop with the Olympics – a sporting contest for nations.

In Australia the Aboriginal flag is seen as a group identity symbol for the hundreds of different ATSI tribes and their descendents i.e. forming a Nation within another nation based on an idea that warring tribes were not aware of at the time but now (post hoc) declare themselves to be a Nation of “First peoples” or first nations.

Post –Hoc - Re-writing history and representing what happened in the past in a biased of self interested view is very common for individuals and groups. (Autobiographies are common).

Flags can also be good money making businesses.

Aboriginal flag Stutus. <https://aiatsis.gov.au/explore/articles/aboriginal-flag>

*“In 1995 the Aboriginal Flag was recognised by the Australian Government as an official 'Flag of Australia' under the Flags Act 1953.”*

*“In 1997 the Federal Court of Australia officially recognised Harold Thomas as the author of the flag. This decision meant the flag was protected under the Copyright Act 1968 and can only be reproduced in accordance with this legislation or with the permission of Mr Thomas.”*

*“The copyright license for the manufacture and marketing of the Aboriginal flag has been awarded by Mr Thomas to Carroll and Richardson Flags.”*

## Human Differences

Humans tend to see others as aliens.

They notice differences.

They examine differences – hair, colour, language, size, shape, etc.

The history shows humans have concentrated on one particular category of difference becoming more important, studied, talked about, legislated and used as a basis of discriminating between humans.

For while discrimination was around location, then it became about shelter, clothes, wealth and fighting skills. Special humans have always wanted to be special and receive benefits from being special. Sometimes those skills were appreciated – if someone fought off someone trying to kill you – it was natural to appreciate that. They stopped you from dying.

Specialness became difference. Everyone who was different wanted also to be special so they could they could get the same benefits special humans got. Then competition developed.

Race was studied in depth for thousands of years. Religion was studied for thousands of years -that became Religion and religious studies. Society and Culture was studied. Humans were compared on their group practices. Science exploded and removed benefits from many Religious specialists. Group organization was studied – this become political theory. Philosophy tried to pull all these themes together in a way to see a broader picture. Opportunity to flourish because of better living conditions grew and suddenly large numbers of people had time to do things other than just survive from day to day.

This opened up opportunities for many people to seek to be special - All time everyone wanting to be different and special at the same time. Creativity flourished – human energy was freed up to explore so much. People did not just have to survive – they could “fulfill” themselves as human beings.

One method of being special was to be excellent at what you did and be appreciated for that excellence- a farmer producing good produce would get better prices for their goods.

Another method of surviving if you could not be special was to beg for money. This was humans who could not get benefits for being special in excellent and appreciated ways so they had to develop skills in getting benefits. Begging has been around for thousands of years. Obviously in harsh situations – like the outback as a primitive tribe (little technology and support), humans who did not contribute were left behind to die otherwise the tribe perished. In societies where there were sufficient resources this question was not faced as often.

Race and religion still dominate the arguments about deserving special treatment and benefits from everyone else. More recently gender too has joined the bandwagon for getting special treatment and resources for nothing more than declaring to be a female. This has been very strong for 100 years or more as women sought more money power and control and used their positions in power to hold on to their benefits.

Corruption occurs when all these groups (the elites) fight for the resources that everyone else produces for being excellent. Race, religion and being female are non-productive by themselves and the sense of entitlement which comes with **self declared** specialness is obviously in direct opposition to the success of humanity. (Darwinism)

Doolittle in Pygmalion by George Bernard Shaw makes a speech about his role in the class struggle. The idea that rich people (those with more) should give to those with less (the deserving oppressed) is a constant and innate issue for humans where survival is not the only consideration and there are other people who have acquired resources – by a number of means.

## Colonisation

- What is colonization? Resource grab? Invasion?
- Should a larger more powerful more technically advanced group of people be able to invade land and claim ownership of the resources?
- What should happen when humans on land or in a nation are taken over or invaded by humans of another land or nation?

- What is the difference between colonization, migration and invasions?

We are now at a stage where all land, sea and water on earth is claimed by one nation or more.

**There is no-where left to go.**

**It is time to look at models which do not involve war, colonization, invasion, etc.**

## **Land, Earth, Sea, Air, Sky, Water, Space and Universe – Borders - Nations**

Nations and boundaries is a strong well supported idea. Having no borders or boundaries has shown not to be a good survival characteristic for human groups. In any situation where human groups have interacted – defined boundaries have served human survival well. This has been accompanied with the idea that the group of people within these boundaries govern and control what happens and they develop decision making systems to do this.

Nations are a good and useful idea. Nations have borders. Borders are a good idea.

## **Migration**

- Humans will migrate between borders. If they have nothing – how can they share the resources?
- What does movement of people between nations mean for resources, land, money and governments?

## **Democracies – representation models for Nations**

Having a voice or a say in how Nations are managed has many variants.

Family, gender, age, land ownership, slavery, religion, race, money, popularity, celebrity, hereditary – and many other human factors historically affect how much voice or democracy takes place in the use of Nation's resources.

Native groups in Fiji did not like that more people were not in the same group so they changed the constitution to give native groups permanent power over other groups who were citizens of the country. They enshrined racism in their constitution. Same for New Zealand and many other countries where special groups have enshrined advantage over other groups.

Some nations block immigration or make it difficult for groups who are not the same as their group to live, stay or obtain the right to vote - many nations struggle with the idea of voting and electing governments who act of their behalf and look after the Nation's interests. There have been many models over time.

See <https://humanistman.com/wp-content/uploads/2019/05/Groups.rtf>

In many Military Coup d'état plagued nations – the military end up with special powers in the constitution and greater representation and voting power.



There is as yet no common good definition for this type of Nation resource management problem - all nations are still experimenting with Democracy in its various forms. Dominance by any one group over the other groups – giving special powers – seems to have turned the concepts of warring tribes roaming the earth - back into warring tribes within nations – each seeking more money, resources, power and control over others based on group identity or power.

Feminists in many countries have enshrined rules and legislation in their favor and have ensured that women as a group have special representation, government organizations and laws. In Australia – like many countries, women are advantaged over other groups. They use the same arguments that are used for indigenous peoples – social justice for historic wrong doing. They too want their specialness to be permanent for “their people”. Many countries around the world have gone along with this – much in line with the United Nations and their various proclamations. What history has shown is that these groups – women, indigenous or any other self defined group for that matter – tend to self interest and corruption. Women in Australia achieve far more protections in the legal system, employment, health, education and just about every facet of life – not only because they have run the victim and social justice narrative and appealed to the gullible virtue signalers, but also because once in any position of power within government or government agencies the women tend to act in their own group’s interests by ignoring other groups and advantaging their group over everyone else. Some of the humans are well aware they are operating like this but they base their current corruption on a revenge motive. It’s our “turn” now.

**“Isn’t it about time we had someone from my group as prime minister”**

All if this is complete opposition to competency and democracy and representing everyone’s interests.

**What emerges from this analysis is the close relationship between fair, proportional, justice, greed, corruption, self interest and the tensions on the spectrum and distribution of measurements of this. Humans will use a variety of means to claim to be special and have special needs in the Tragedy of the commons. All of the means of being greedy and special I will explore later. I think this argument is a constant human argument.**

Ideas emerge that somehow someone from a self declared victim group who is entitled to social justice is less self interested, less corrupt and more competent than anyone else.

What we have invented is the notion of the **Noble Victim** – free from corruption and having the highest ideals for all humanity.

Of course the romanticism, bias and blindness of humans who think this is the same thinking which supported the notion of noble savage.

Other historical trends emerge – slavery (being controlled by another), freedoms, citizens, rights – all of these things come into play as nations evolve.

**The problems which affected humanity between tribes and nations historically also continue within nations.**

## Special Decision Makers to Solve World Problems

In general humans are fat (accumulate and store food), dumb (don't speak) and lazy (conserve energy).

It's a survival thing.

Humans look for short cuts and making things easier.

We also tend to want quick fix and magic solutions.

We avoid complexity and constantly simplify.

Why do we need to invent ideas like Noble Savage and Noble victim?

Humans have always despaired at the challenges around them – the naked greed, abuse and corruption of humans as well as the whole planet and all of its challenges.

We tend to see children as special and innocent – i.e. not yet corrupted by humanity itself – new and emerging humans who can do better than their parents.

So other humans who portray themselves as having special powers to solve complex problems are sought out. Some of these special powers are:

- Knowledge
- Certainty
- Virtue – uncorrupt and representing the best of all humans

Many people and groups will try to convince others that they know the future or are pure of mind or have special insights to the world. Some of them have even convinced themselves that they are special and deserve to tell everyone else what to do.

These special humans are always sought out by other humans – not just as input to discussion of the problems facing humans – but as the very answer to all questions and problems. (42 – Douglass Adams Hitchhikers Guide to the Galaxy).

So feminists and indigenous occupy and pursue a victim narrative supporting the idea that only their group (as victims) have special powers of virtue which then feed into naturally having special decision maker powers over every other human. The raising of the “wretched” and the “victim” to having special insight and capabilities is a common theme in history, art and literature.

The problem with humans who claim to be virtuous and acting in everyone else's interest is how blatantly they do the opposite and then abuse their positions to stifle criticism or dissent. Unlike the humans who claim special skills of knowledge and certainty – they can't pretend that are not affected by the same things which affect all humans – bias, corruption, inaccuracy, confusion, imperfection, etc. It is only the virtuous who put themselves above all other humans – this is probably why – humans claiming virtue and being corrupt and self interested are the most malevolent type of human. (see - <https://humanistman.com/wp-content/uploads/2019/06/11-Humanism-Corruption-Hypocrisy.pdf> )

## Examination of Possible ways forward

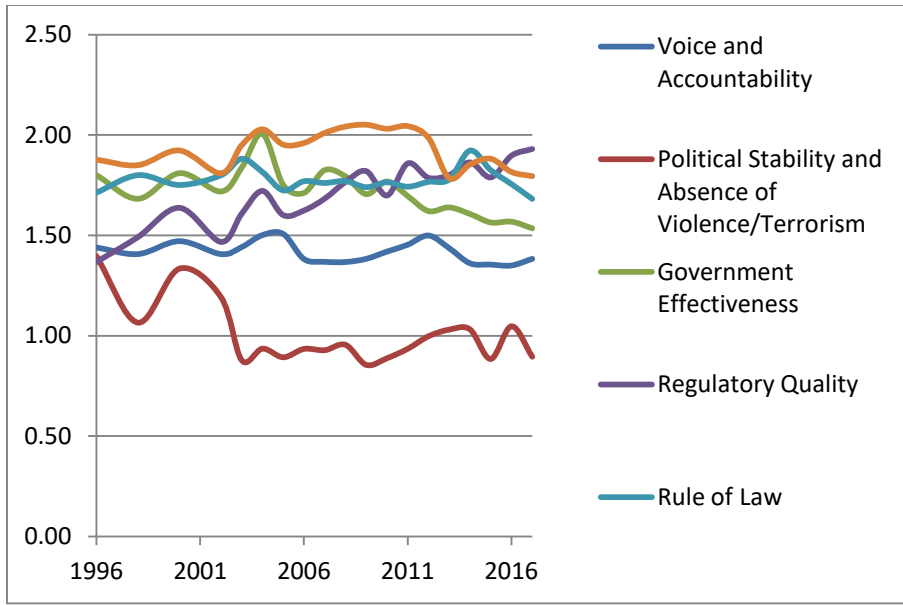
- At the root of the problem is that Aborigines want to own all of Australia and all the water and sea and what they have now is not enough and never will be.
- The idea of “Traditional Custodians” (and the implied virtue for all humanity) is now fully replaced with land, money, power and control grab.
- How can self declaration as a group be enough to be treated specially?
- Why can any group create their own nation within another nation?
- Why can any human have greater rights in a nation than another citizen?
- Which tribes can make claims against other tribes? Who arbitrates that?
- What if survival is based on ignoring their “culture” and adapting to other “Culture” and laws?

## References

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2. Global governance and global rules for development in the post-2015 era - [https://www.un.org/en/development/desa/policy/cdp/cdp\\_publications/2014cdppolicynote.pdf](https://www.un.org/en/development/desa/policy/cdp/cdp_publications/2014cdppolicynote.pdf)

*“Effective global governance cannot be achieved without effective international cooperation. Besides being a manifestation of international solidarity, **international cooperation is a means to promote common interests and shared values** and to reduce the vulnerabilities generated by increased interdependence. It is also a legal obligation. Already in 1945, Member States of the United Nations recognized the centrality of “international cooperation in solving international problems of an economic, social, cul-tural, or humanitarian character, and in promoting and encouraging respect for human rights and for **fundamental freedoms for all without distinction as to race, sex, language, or religion**” (United Nations , 1945, Article III).”*

3. Governance Assessment Overview of governance assessment frameworks and results from the 2006 World Governance Assessment Report from ODI Learning Workshop, 15 February 2007 <https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/1959.pdf>
4. The Worldwide Governance Indicators (WGI) project <http://info.worldbank.org/governance/wgi/#home>  
*“Control of Corruption - Reflects perceptions of the extent to which public power is exercised for private gain, including both petty and grand forms of corruption, as well as **“capture” of the state by elites and private interests.**”*



5. UN Declaration on the Rights of Indigenous Peoples <https://www.humanrights.gov.au/our-work/un-declaration-rights-indigenous-peoples-1>

*United Nations Declaration on the Rights of Indigenous Peoples*

*The General Assembly*

*Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,*

*Affirming that **indigenous peoples** (undefined) are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,*

*Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,*

*Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin, racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,*

*Reaffirming also that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind,*

*Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, **their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,***

*Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,*

*Further recognizing the urgent need to respect and promote the rights of indigenous peoples affirmed in **treaties, agreements and other constructive arrangements with States,***

*Welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring an end to all forms of discrimination and oppression wherever they occur,*

*Convinced that **control by indigenous peoples over developments affecting them and their lands, territories and resources** will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,*

*Recognizing also that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,*

*Emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social progress and development, understanding and **friendly relations among nations and peoples of the world,***

*Recognizing in particular the right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,*

*Considering that the rights affirmed in treaties, agreements and constructive arrangements between States and indigenous peoples are, in some situations, **matters of international concern,** interest, responsibility and character,*

*Considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between **indigenous peoples and States,***

*Acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights as well as the Vienna Declaration and Programme of Action, affirm the fundamental importance of the right of self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,*

*Bearing in mind that nothing in this Declaration may be used to deny any peoples their right of self-determination, exercised in conformity with international law,*

*Convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith,*

*Encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under international instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned,*

*Emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples,*

*Believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field,*

*Recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that **indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples,***

*Recognizing also that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration,*

*Solemnly proclaims the following United Nations Declaration on the Rights of Indigenous Peoples as a standard of achievement to be pursued in a spirit of partnership and mutual respect,*

#### *Article 1*

*Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.*

#### *Article 2*

*Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.*

#### *Article 3*

*Indigenous peoples have the right of self-determination. By virtue of that right they freely **determine their political status and freely pursue their economic, social and cultural development.***

#### *Article 4*

*Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.*

*Article 5*

*Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their rights to participate fully, if they so choose, in the political, economic, social and cultural life of the State.*

*Article 6*

*Every indigenous individual has the right to a nationality.*

*Article 7*

- 1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.*
- 2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.*

*Article 8*

- 1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.*
- 2. States shall provide effective mechanisms for prevention of, and **redress for:***

*Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;*

*Any action which has the aim or effect of dispossessing them of their lands, territories or resources;*

*Any form of forced population transfer which has the aim or effect of violating or undermining any of **their rights;***

*Any form of **forced assimilation or integration;***

*Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.*

*Article 9*

Indigenous peoples and individuals have the right to **belong to an indigenous community or nation**, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

#### Article 10

Indigenous peoples shall **not be forcibly removed from their lands or territories**. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and **after agreement on just and fair compensation and, where possible, with the option of return**.

#### Article 11

1. Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, **protect** and develop the past, present and future manifestations of their cultures, such as archaeological and **historical sites**, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.

2. States **shall provide redress through effective mechanisms**, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

#### Article 12

1. Indigenous peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and **have access in privacy to their religious and cultural sites**; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

#### Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

2. States **shall take effective measures** to ensure this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

#### Article 14



1. *Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.*

2. ***Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.***

3. ***States shall***, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

#### Article 15

1. *Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.*

2. ***States shall*** take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

#### Article 16

1. *Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.*

2. ***States shall*** take effective measures to ensure that State-owned media **duly reflect** indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately-owned media to adequately reflect indigenous cultural diversity.

#### Article 17

1. *Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.*

2. ***States shall*** in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.

3. *Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.*

#### Article 18

*Indigenous peoples have the **right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.***

*Article 19*

***States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.***

*Article 20*

*1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.*

*2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.*

*Article 21*

*1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.*

*2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.*

*Article 22*

*1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.*

*2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.*

*Article 23*

*Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.*

*Article 24*

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.

2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

#### Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship **with their traditionally owned or otherwise occupied and used lands**, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

#### Article 26

**1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.**

**2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.**

**3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.**

#### Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

#### Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, of a just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.

2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

#### *Article 29*

- 1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.*
- 2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.*
- 3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.*

#### *Article 30*

- 1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.*
- 2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.*

#### *Article 31*

- 1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.*
- 2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.*

#### *Article 32*

- 1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.*
- 2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the*

*approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.*

*3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.*

#### *Article 33*

*1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.*

*2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.*

#### *Article 34*

*Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.*

#### *Article 35*

*Indigenous peoples have the right to determine the responsibilities of individuals to their communities.*

#### *Article 36*

*1. Indigenous peoples, **in particular those divided by international borders**, have the right to maintain and develop contacts, relations and cooperation, **including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.***

*2. **States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.***

#### *Article 37*

*1. Indigenous peoples have the right to the recognition, observance and enforcement of Treaties, Agreements and Other Constructive Arrangements concluded with States or their successors and to have States honour and respect such Treaties, Agreements and other Constructive Arrangements.*

*2. Nothing in this Declaration may be interpreted as to diminish or eliminate the rights of Indigenous Peoples contained in Treaties, Agreements and Constructive Arrangements.*

#### *Article 38*

*States in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.*

*Article 39*

*Indigenous peoples have the right to **have access to financial and technical assistance from States** and through international cooperation, for the enjoyment of the rights contained in this Declaration.*

*Article 40*

*Indigenous peoples have the right to have access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.*

*Article 41*

*The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of **financial** cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.*

*Article 42*

*The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States, shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.*

*Article 43*

*The rights recognized herein constitute the minimum standards for the **survival**, dignity and well-being of the **indigenous peoples** of the world.*

*Article 44*

*All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.*

*Article 45*

*Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.*

*Article 46*

1. *Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair totally or in part, the territorial integrity or political unity of sovereign and independent States.*

2. *In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law, and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.*

3. *The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, **equality, non-discrimination**, good governance and good faith.*

6. International human rights system

<https://www.ag.gov.au/RightsAndProtections/HumanRights/Pages/International-Human-Rights-System.aspx>

*The Australian Government also **supports the United Nations Declaration on the Rights of Indigenous Persons as a non-legally binding document.***

Having read the document I think the Australian Government should withdraw their support and maintain that no group of humans deserve special treatment because of identity. If there are acts which are deemed crimes then those acts will be addressed and resolved through the legal system of the Commonwealth of Australia.

7. United Nations Declaration on the Rights of Indigenous Peoples

<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

8. Vienna Declaration and Programme of Action Adopted by the World Conference on Human Rights in Vienna on 25 June 1993

<https://www.ohchr.org/EN/ProfessionalInterest/Pages/Vienna.aspx>

*Emphasizing the responsibilities of all States, in conformity with the Charter of the United Nations, to develop and encourage respect for human rights and fundamental freedoms for all, without distinction as to race, sex, language or religion,*

*Welcoming the **International Year of the World's Indigenous People 1993** as a reaffirmation of the commitment of the international community to ensure their enjoyment of all human rights and fundamental freedoms and to respect the value and diversity of their cultures and identities,*

*B. Equality, dignity and tolerance*

1. Racism, racial discrimination, xenophobia and other forms of intolerance

19. The World Conference on Human Rights considers the **elimination of racism and racial discrimination**, in particular in their institutionalized forms such as apartheid or resulting from doctrines of racial superiority or exclusivity or contemporary forms and manifestations of racism, as a primary objective for the international community and a worldwide promotion programme in the field of human rights. United Nations organs and agencies should strengthen their efforts to implement such a programme of action related to the third decade to combat racism and racial discrimination as well as subsequent mandates to the same end. The World Conference on Human Rights strongly appeals to the international community to **contribute generously to the Trust Fund for the Programme for the Decade for Action to Combat Racism and Racial Discrimination**.

9. Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities Adopted by General Assembly resolution 47/135 of 18 December 1992  
<https://www.ohchr.org/en/professionalinterest/pages/minorities.aspx>

*Emphasizing that the constant promotion and realization of the rights of **persons belonging to national or ethnic, religious and linguistic minorities**, as an integral part of the development of society as a whole and within a democratic framework based on the rule of law, would contribute to the strengthening of friendship and cooperation among peoples and States,*

**The point about minorities is that we are all minorities – every single human is a minority. I'm a minority of one.**

10. 2015.0 - Census of Population and Housing: Selected Social and Housing Characteristics, Australia, 2001  
<https://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/2015.02001?OpenDocument>

ATSI represent about 2.2% -3.3% of the population

11. APH – Parliamentary Library - Current Issues Brief no. 4 2004–05 The end of ATSIC and the future administration of Indigenous affairs Angela Pratt Social Policy Section Scott Bennett Politics and Public Administration Section 9 August 2004  
[https://www.aph.gov.au/About\\_Parliament/Parliamentary\\_Departments/Parliamentary\\_Library/Publications\\_Archive/CIB/Current\\_Issues\\_Briefs\\_2004\\_-\\_2005/05cib04](https://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/Publications_Archive/CIB/Current_Issues_Briefs_2004_-_2005/05cib04)
12. The **National Congress of Australia's First Peoples** <https://nationalcongress.com.au/about-us/>

*National Congress has grown to be the largest Aboriginal and Torres Strait Islander organisation in the country, counting over 9,000 individuals and 180 organisations as members.*

*Congress was set up in April 2010 as a company limited by guarantee and registered under the Corporations Act*

<https://nationalcongress.com.au/history-national-representative-bodies/>



Aboriginal and Torres Strait Islander national representative body **must be funded adequately** to achieve these goals and activities. Further, **we must insist on independence from government for both funding and operations.**

<https://nationalcongress.com.au/advocacy/redfern-statement/>

**.. our people need to have a genuine say in our own lives and decisions**

that in 2016 **First Peoples** continue to experience **unacceptable disadvantage**;

Restoring, over the forward estimates, the **\$534 million** cut from the Indigenous Affairs portfolio in the 2014 Budget to invest in priority areas outlined in this statement; and

Reforming the Indigenous Advancement Strategy and other **Federal funding programs** with greater emphasis on service/need mapping (through better engagement) and local **Aboriginal and Torres Strait Islander organisations as preferred providers.**

Secure **national funding** agreements between the Commonwealth and States and Territories (like the former National Partnership Agreements), which emphasise **accountability to Aboriginal and Torres Strait Islander peoples** and drive the implementation of national strategies.

A national Aboriginal and Torres Strait Islander representative body for Education

A national Aboriginal and Torres Strait Islander representative body for Employment

Aboriginal and Torres Strait Islander peoples, concerted effort needs to be directed to **creating jobs** that are **suitable and meaningful for our people**. This is of particular concern in **remote areas**, where mainstream commercial and labour market opportunities are limited. In urban and rural areas, Aboriginal and Torres Strait Islander people are faced **with issues of racism and discrimination in the workplace.**

A national Aboriginal and Torres Strait Islander representative body for Housing

The next Federal Government should ensure that the Primary Health Networks (PHNs) engage with ACCHS and Indigenous health experts to ensure the **best primary health care is delivered in a culturally safe manner.** There should be mandated formal agreements between PHNs and ACCHS to ensure Aboriginal and Torres Strait Islander leadership.

Addressing the nexus between being a victim/survivor of family violence, incarceration, and the **removal of Aboriginal and Torres Strait Islander children**

Make a long-term commitment to **subsidise full-time access for Aboriginal and Torres Strait Islander children** (0-6 years) so that all families, and particularly the most vulnerable, can afford five days of early childhood education.

It is estimated that approximately **45 per cent of Aboriginal and Torres Strait Islander people identify as having some form of disability, with 9.1 per cent having severe and profound disability.**

<https://nationalcongress.com.au/advocacy/country/native-title-reforms-submission/>

**National Congress stresses that the benefits of recognising Aboriginal and Torres Strait Islander *ownership* over our traditional lands and waters are not limited to our peoples' ability to *pursue financial security and independence*.**

... and the ***right to assert ownership and control from natural resources extracted from our lands***.

13. Aboriginal land councils

<https://www.creativespirits.info/aboriginalculture/selfdetermination/aboriginal-land-councils>

Aboriginal land and sea councils **help Aboriginal people get back and manage their land**, and are a point of contact for non-Aboriginal people's inquiries.

14. **APH – Parliamentary Library - Current Issues Brief no. 10 2002-03 Defining Aboriginality in Australia Dr John Gardiner-Garden Social Policy Group 3 February 2003**

[https://www.aph.gov.au/About\\_Parliament/Parliamentary\\_Departments/Parliamentary\\_Library/Publications\\_Archive/CIB/cib0203/03Cib10](https://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/Publications_Archive/CIB/cib0203/03Cib10)

15. Estimated Aboriginal Population 1788

<https://www.abs.gov.au/ausstats/abs@.nsf/0/68AE74ED632E17A6CA2573D200110075?opendocument> 315,000 - 1 Million. Est 715,000.

16. 3238.0.55.001 - Estimates of Aboriginal and Torres Strait Islander Australians, June 2016

<https://www.abs.gov.au/ausstats/abs@.nsf/mf/3238.0.55.001> 798,000 (3.3% of Australia)

17. Native title

[http://www.nntt.gov.au/Information%20Publications/Native%20Title%20and%20local%20government%20processes\\_.pdf](http://www.nntt.gov.au/Information%20Publications/Native%20Title%20and%20local%20government%20processes_.pdf)

*The Federal Court may decide for a variety of reasons that native title no longer continues to exist for an area. Factors that may influence such a determination include: the **native title holders ceasing to exist**, the Aboriginal or Torres Strait Islander people **ceasing to observe their customary laws and traditions on which their title is based**, loss of continuing connection with an area, the Aboriginal or Torres Strait Islander people **surrendering their native title to the Crown, possibly in exchange for other benefits**. Native title is **not fixed for all time**.*

18. List of Democracies <http://worldpopulationreview.com/countries/democracy-countries/>

19. Democracy Index – The Economist <https://www.eiu.com/topic/democracy-index>

**Full Democracy, Flawed Democracy, Hybrid regime, Authoritarian Regime**

20. History of Australian Colonies [https://en.wikipedia.org/wiki/Territorial\\_evolution\\_of\\_Australia](https://en.wikipedia.org/wiki/Territorial_evolution_of_Australia)

21. [https://en.wikipedia.org/wiki/Timeline\\_of\\_historical\\_geopolitical\\_changes](https://en.wikipedia.org/wiki/Timeline_of_historical_geopolitical_changes)

22. **Noongar settlement** <http://www.noongar.org.au/settlement-agreement>

*The South West Native Title Settlement (the Settlement) is the **largest native title settlement in Australian history**. The Settlement will affect an estimated 30,000 Noongar People and encompasses*

approximately 200,000 square kilometres in the South West. Harry Hobbs and George Williams of the Faculty of Law at the University of New South Wales have described the Settlement as **'Australia's First Treaty'**.

23. History Frontier Wars [https://en.wikipedia.org/wiki/Australian\\_frontier\\_wars](https://en.wikipedia.org/wiki/Australian_frontier_wars)

24. AIATSIS map of Indigenous Australia <https://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia> Our functions are established under the Australian Institute of Aboriginal and Torres Strait Islander Studies Act 1989.

*The information on which the map is based is contested and may not be agreed to by some traditional custodians. The borders between groups are purposefully represented as slightly blurred. They do not claim to be exact. The map was produced before native title legislation and is not suitable for use in native title or other land claims.*

*The Native Title Act 1993 also established the **Aboriginal and Torres Strait Islander Land Fund** and the **Indigenous Land Corporation** (ILC) to assist Indigenous people in buying and maintaining land. As of 30 June 2014, the **ILC has purchased 250 properties within Australia with a total land area of over 6.1 million hectares.***

25. Languages <https://aiatsis.gov.au/news-and-events/blog/arthur-capell-and-language-codes>

26. National Indigenous Australians Agency <https://www.niaa.gov.au/>

27. The Indigenous Land and Sea Corporation. Your trusted partner in growing and realising the potential of the **Indigenous Estate.** <https://www.ilc.gov.au/>

*Aboriginal and Torres Strait Islander peoples' rights and interests in land are **formally recognised for around 40 per cent of Australia's land mass.***

28. Black War [https://en.wikipedia.org/wiki/Black\\_War](https://en.wikipedia.org/wiki/Black_War)

29. Frontier conflict <https://aiatsis.gov.au/explore/articles/first-encounters-and-frontier-conflict>

30. World population estimate <https://www.ecology.com/population-estimates-year-2050/>

31. 3105.0.65.001 - Australian Historical Population Statistics, (updated to 2019?)

2016 <https://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/3105.0.65.0012016?OpenDocument> Australia's population growth varied widely until about 1901. Migrants/colonists/settlers account for 360,000 of the total population of 437,665 - so from 1788 to 1850 the settler population had increased by about 20% - all at a time when there was a ratio of 3 men for each woman. Its highly likely that there were many births to aboriginal women and these children became part of settler families and were counted in the statistics. ABS estimates minimum aboriginal population at 314,500 in 1788 and 180,402 in 1861 – giving a total population of around 720,000 around 1860 where ¼ were Aboriginal. While there were migrations after this period as well its likely due to inter marriage that **25% of Australians are descendents of Aborigines and possibly much more.** From 1861 to 2019 there has been about 8,644,581 net migration

32. Sea museum <https://www.sea.museum/discover/online-exhibitions/waves-of-migration/australia-immigration-history>

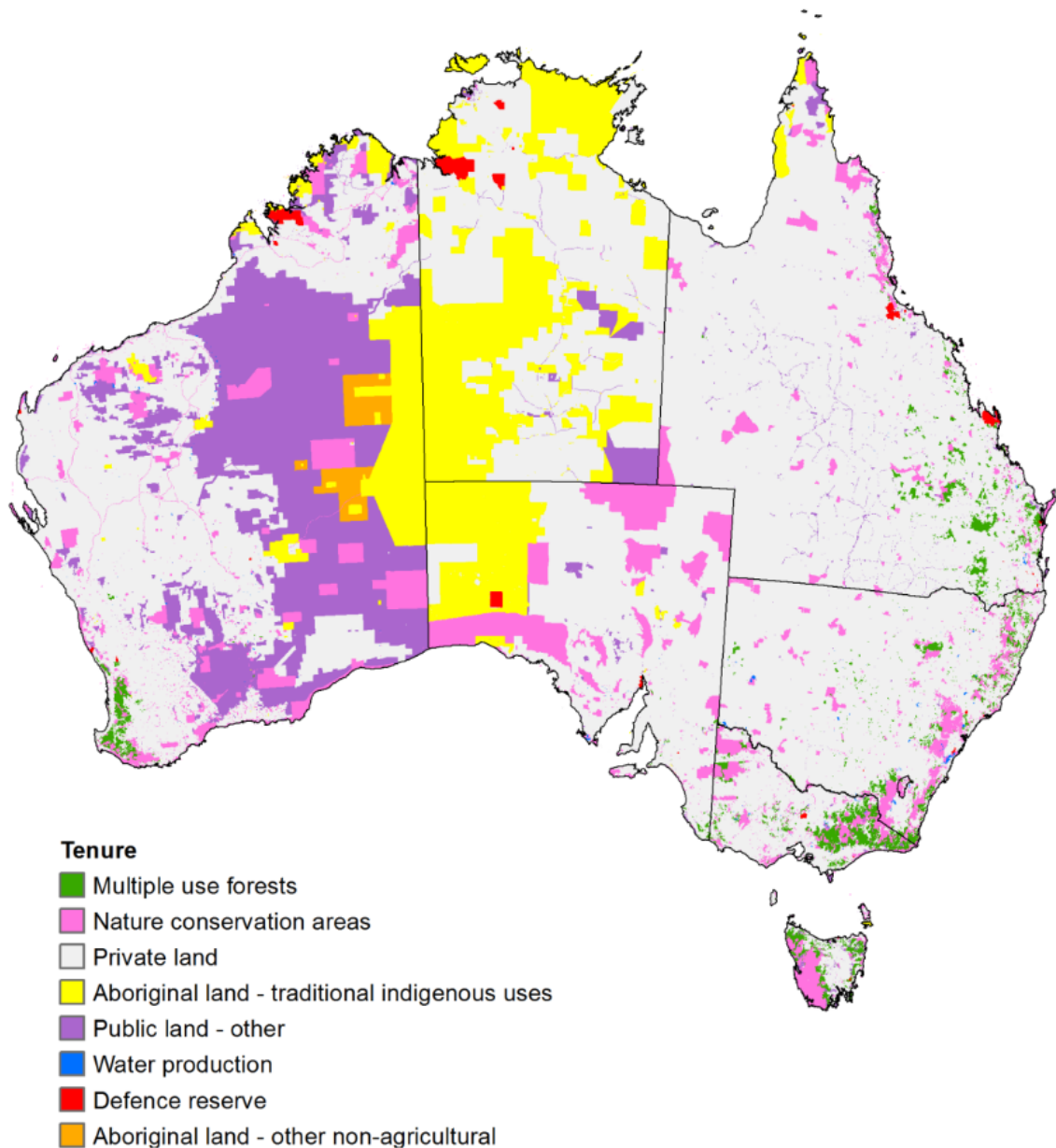
*"From 1788 to 1868 Britain transported more than*

*160,000 convicts from its overcrowded prisons to the Australian colonies” “Between 1793 and 1850 nearly 200,000 free settlers and assisted immigrants chose to migrate to Australia to start a new life. The majority were English agricultural workers or domestic servants who outnumbered the Irish and Scottish migrants.” “Thousands of Chinese people came to Australia during the 1850s gold rushes”*

33. The Number, Size, and Distribution of Farms, Smallholder Farms, and Family Farms Worldwide  
Author Sarah K.Lowder Jakob Skoet Terri Raney Food and Agriculture Organization of the United Nations, Rome, Italy Available online 9 February 2016.  
<https://www.sciencedirect.com/science/article/pii/S0305750X15002703>
34. ABARE Land Use and Management Information for Australia  
<http://www.agriculture.gov.au/abares/aclump>
35. ABARE Land use data download National scale land use data  
<http://www.agriculture.gov.au/abares/aclump/land-use/data-download>  
[http://data.daff.gov.au/data/warehouse/luav5g9abl20160704/luav5g9abl20160704a00ap\\_16/NLUM\\_UserGuide\\_2010-11\\_v1.0.0.pdf](http://data.daff.gov.au/data/warehouse/luav5g9abl20160704/luav5g9abl20160704a00ap_16/NLUM_UserGuide_2010-11_v1.0.0.pdf)

36. Map 4

**Map 4** Tenure layer



37. Tragedy of the Commons [https://en.wikipedia.org/wiki/Tragedy\\_of\\_the\\_commons](https://en.wikipedia.org/wiki/Tragedy_of_the_commons)

38. Indigenous Expenditure Report 2017 <https://www.pc.gov.au/research/ongoing/indigenous-expenditure-report/2017>

39. Fact Check ANU FactCheck Q&A: is \$30 billion spent every year on 500,000 Indigenous people in Australia? <https://cass.anu.edu.au/news/factcheck-qa-30-billion-spent-every-year-500000-indigenous-people-australia> By Dr Nicholas Biddle, Fellow, ANU Centre for Aboriginal Economic

Policy Research (CAEPR) and Deputy Director, ANU Centre for Social Research and Methods (CSRM). Reviewed by Prof. Dennis Foley (University of Newcastle) and Elise Klein (University of Melbourne). This article first appeared in The Conversation on 5 September 2016.

40. Aboriginal population in Australia

<https://www.creativespirits.info/aboriginalculture/people/aboriginal-population-in-australia#toc2> around **100,000** aboriginals live in remote areas – mainly NT, WA and QLD

41. ABS - 2071.0 - Census of Population and Housing: Reflecting Australia - Stories from the Census, 2016

<https://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/2071.0~2016~Main%20Features~Aboriginal%20and%20Torres%20Strait%20islander%20Population%20Article~12>

42. Overcoming Indigenous Disadvantage: Key Indicators 2016

<https://www.pc.gov.au/research/ongoing/overcoming-indigenous-disadvantage/2016>

43. A statistical overview of Aboriginal and Torres Strait Islander peoples in Australia

<https://www.humanrights.gov.au/our-work/statistical-overview-aboriginal-and-torres-strait-islander-peoples-australia> **Government pensions and allowances was the main income source for 50% of Indigenous respondents in 2002 (compared to 55% in 1994). In 2001, 18% of all Indigenous people who were classified as employed were engaged in Community Development Employment Projects (CDEP).**

44. *Aboriginal mothers and children Aboriginal mothers are younger and rarely give birth in private hospitals. Their babies are likely to be born prematurely and have low birth weight. Source: Aboriginal mothers and children - Creative Spirits, retrieved from*

<https://www.creativespirits.info/aboriginalculture/health/aboriginal-mothers-and-children>

45. Families and cultural diversity in Australia <https://aifs.gov.au/publications/archived/3539>

*A typical Aboriginal family might include mother, father, several children, numerous aunts, uncles and cousins, a number of grandparents and several grandchildren. These family members are both real and classificatory. Kinship ties dictate a person's behaviour, rights and obligations. **Most Aboriginal families want to continue their traditions and beliefs** in the context of modern Australian life.*

46. Migration Flows - Guy Abel <https://guyabel.com/> ,

[http://download.gsb.bund.de/BIB/global\\_flow/](http://download.gsb.bund.de/BIB/global_flow/)

47. Australia: **Arable land**, percent of land area

[https://www.theglobaleconomy.com/Australia/arable\\_land\\_percent/](https://www.theglobaleconomy.com/Australia/arable_land_percent/) (6%) – 46 Million Hectares – rank 126 of all countries by % - Australia land total **769.2 million ha**, ABS Land management and farming - <https://www.abs.gov.au/AUSSTATS/abs@.nsf/mf/4627.0>

48. Dept of Agriculture <http://www.agriculture.gov.au/abares/publications/insights/snapshot-of-australian-agriculture> Australian agriculture accounts for: **58 per cent of Australian land use (385 million hectares, excluding timber production)**, 59 per cent of water extractions (9,434 gegalitres used by agriculture in 2015–16), 14 per cent of goods and services exports in 2016–17, 2.7 per cent of value added (GDP) and 2.5 per cent of employment in 2016–17.



49. <https://www.abc.net.au/news/2019-08-11/the-weight-of-his-world/11390620> Michael Yunupingu - "We want to have this voice in parliament, and we want to **have our little say**. Or get just a tiny bit of Indigenous Australians being inserted into that [constitution]." It's how they survived here for millennia, **never leaving or ceding sovereignty**, as mines and towns were built around them. Yolngu people **fought for ownership and royalties** of their mineral-rich land, but **their nation is still struggling from the dispossession**, said Djawa Yunupingu. He is the younger brother of Dr Yunupingu, another leader of the Gumatj clan, and he is fighting for **his people to be heard** in modern Australia. This is the "**unfinished business**" that he and his-great nephew will keep working towards.
50. IOM (UN) Environmental Migration Portal <https://environmentalmigration.iom.int/iom-and-migration-environment-and-climate-change-mecc>
51. World Values Survey <http://www.worldvaluessurvey.org/WVSContents.jsp> Degrees of change, Self expression (individuality) versus survivability (group control)
52. [https://www.huffingtonpost.com.au/2017/10/25/what-exactly-is-cultural-appropriation-heres-what-you-need-to-know\\_a\\_23253460/](https://www.huffingtonpost.com.au/2017/10/25/what-exactly-is-cultural-appropriation-heres-what-you-need-to-know_a_23253460/) What is cultural appropriation? Cultural appropriation is defined as "the act of taking or using things from a culture that is not your own, especially without showing that you understand or respect this culture."
53. Human genetic Variation [https://en.wikipedia.org/wiki/Human\\_genetic\\_variation](https://en.wikipedia.org/wiki/Human_genetic_variation)
54. Genetic Similarities Within and Between Human Populations <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1893020/>
55. Analysis of Fiji Constitution by Coel Kirkby <https://blog-iacl-aicd.org/new-blog/2018/5/27/analysis-constitution-of-fiji> , <https://www.fiji.gov.fj/About-Fiji/Fijian-Constitution> , <http://thecommonwealth.org/our-member-countries/fiji/constitution-politics>
56. The Commonwealth – New Zealand <http://thecommonwealth.org/our-member-countries/new-zealand>
57. Aboriginal Flag <https://aiatsis.gov.au/explore/articles/aboriginal-flag>
58. Overturning aqua nullius – securing Aboriginal water rights <https://aiatsis.gov.au/news-and-events/news/overturning-aqua-nullius-securing-aboriginal-water-rights> .." the reservation of Aboriginal water rights **needs to be prioritised above the water rights and interests of other groups.**"
59. Convicts and the Colonisation of Australia, 1788-1868, This page was written by Hamish Maxwell-Stewart and Deborah Oxley, with additional contributions by other members of the Digital Panopticon project team. [https://www.digitalpanopticon.org/Convicts\\_and\\_the\\_Colonisation\\_of\\_Australia\\_1788-1868](https://www.digitalpanopticon.org/Convicts_and_the_Colonisation_of_Australia_1788-1868)
60. AIATSIS - Birth, death and marriage records <https://aiatsis.gov.au/research/finding-your-family/family-history-sources/birth-death-and-marriage-records>
61. AIATSIS - <https://aiatsis.gov.au/explore/articles/first-encounters-and-frontier-conflict>
62. [https://en.wikipedia.org/wiki/History\\_of\\_Australia\\_\(1788%E2%80%931850\)](https://en.wikipedia.org/wiki/History_of_Australia_(1788%E2%80%931850))
63. Australian War Memorial Colonial period, 1788–1901 <https://www.awm.gov.au/articles/atwar/colonial> "European settlement was accompanied by a **protracted and undeclared war** against Australia's Indigenous inhabitants. Fighting was localised and sporadic, following the frontiers of European settlement across the continent and continuing in

remote areas of central and Western Australia until the 1930s. British soldiers (as distinct from armed police and civilians) became involved only rarely, notably during the period of martial law in Tasmania between 1828 and 1832, and in New South Wales in the mid-1820s and late 1830s. Military authorities did not usually regard Aborigines as posing sufficient threat to warrant the expense of committing military forces to pursue them, and most of the fighting was conducted by the settlers, assisted by police." The conflict between Europeans and Aboriginal Australians followed a broadly similar pattern. At first, the Aborigines tolerated the settlers and sometimes welcomed them. But when it became apparent that the settlers and their livestock had come to stay, competition for access to the land developed and friction between the two ways of life became inevitable. As the settlers' behaviour became unacceptable to the Indigenous population, individuals were killed over specific grievances; these killings were then met with reprisals from the settlers, often on a scale out of proportion to the original incident. Occasionally Aborigines attacked Europeans in open country, resulting in encounters somewhat akin to conventional battles, usually won by the Europeans. Resistance was more successful when Aborigines employed stealth and ambush in rugged country. In addition to guerrilla tactics, Aborigines also engaged in a form of economic warfare, killing livestock, burning property, attacking drays which carried supplies, and, in Western Australia in the 1890s, destroying telegraph lines." **"It is estimated that some 2,500 European settlers and police died in this conflict. For the Aboriginal inhabitants the cost was far higher: about 20,000 are believed to have been killed in the wars of the frontier, while many thousands more perished from disease and other unintended consequences of settlement. Aboriginal Australians were unable to restrain – though in places they did delay – the tide of European settlement; although resistance in one form or another never ceased, the conflict ended in their dispossession."**

64. CAPTAIN COOK'S JOURNAL DURING HIS FIRST VOYAGE ROUND THE WORLD MADE IN H.M. BARK "ENDEAVOUR" 1768-71 A Literal Transcription of the Original MSS. WITH NOTES AND INTRODUCTION EDITED BY CAPTAIN W.J.L. WHARTON, R.N., F.R.S. Hydrographer of the Admiralty. Illustrated by Maps and Facsimiles. <http://gutenberg.net.au/ebooks/e00043.html#ch8> "Wednesday 15 November 1769. We found, thrown upon the Shore in several places in this Bay, a quantity of Iron Sand, which is brought down out of the Country by almost every little fresh-water brook. This proves that there must be of that Ore not far inland. **Neither of the Inhabitants of this Place, nor any other where we have been, know the use of Iron or set the least Value upon it, preferring the most Trifling thing we could give them to a Nail, or any sort of Iron Tools. Before we left this bay we cut out upon one of the Trees near the Watering Place the Ship's Name, date, etc., and, after displaying the English Colours, I took formal possession of the place in the Name of His Majesty.**[Off Cape Colville, North Island, New Zealand.]" "Having satisfied myself of the great Probability of a passage, thro' which I intend going with the Ship, and therefore may land no more upon this Eastern coast of New Holland, and **on the Western side I can make no new discovery, the honour of which belongs to the Dutch Navigators, but the Eastern Coast from the Latitude of 38 degrees South down to this place, I am confident, was never seen or Visited by any European before us; and notwithstanding I had in the Name of his Majesty taken possession of several places upon this Coast, I now once More hoisted English Colours, and in the Name of His Majesty King George the Third took possession of the whole Eastern coast from the above Latitude down**



*to this place by the Name of New Wales,\* (\* The Admiralty copy, as well as that belonging to Her Majesty, calls it New South Wales. The island where the ceremony was performed was named on Cook's chart Possession Island, and is still so called.) together with all the Bays, Harbours, Rivers, and Islands, situated upon the said Coast; after which we fired 3 Volleys of small Arms, which were answer'd by the like number from the Ship."*

65. The Three Voyages of Captain Cook Round the World. Vol. I. Being the First of <https://www.gutenberg.org/files/56196/56196-0.txt> "Before we left the bay, we cut upon one of the trees near the watering-place the ship's name, and that of the commander, with the date of the year and month when we were there; and after displaying the English colours, I took a formal possession of it in the name of his Britannic Majesty King George the Third."
66. <https://www.nma.gov.au/defining-moments/resources/cook-claims-australia>
67. The Conversation – Peter Killroy - Discovery, settlement or invasion? The power of language in Australia's historical narrative <http://theconversation.com/discovery-settlement-or-invasion-the-power-of-language-in-australias-historical-narrative-57097>
68. SBS - The first sanctioned marriage between an Aboriginal person and a convict occurred on the 26 January 1824 <https://www.sbs.com.au/language/english/the-first-sanctioned-marriage-between-an-aboriginal-person-and-a-convict-occurred-on-the-26-january-1824>
69. Australia: The Land Where Time Began A biography of the Australian continent Feud and Warfare , Author: M. H. Monroe [https://austhrutime.com/feud\\_and\\_warfare.htm](https://austhrutime.com/feud_and_warfare.htm)
70. SMH - Geoffrey Blainey takes fresh look at Australia's early history By John Maynard <https://www.smh.com.au/entertainment/books/geoffrey-blainey-takes-fresh-look-at-australias-early-history-20150314-14340n.html>
71. Qadrant online - Tony Thomas - The long history of Aboriginal violence — Part II <https://quadrant.org.au/opinion/bennelong-papers/2013/05/the-long-bloody-history-of-aboriginal-violence/> , <https://quadrant.org.au/opinion/bennelong-papers/2013/05/yabbered-to-death-part-i/>
72. Bad Dreaming: Aboriginal Men's Violence Against Women And Children by Louis Nowra
73. THE CURSE OF 'WHITE MAN'S WATER':1 ABORIGINAL PEOPLE AND THE CONTROL OF ALCOHOL HEATHER DOUGLAS <http://classic.austlii.edu.au/au/journals/UNELawJl/2007/2.pdf>
74. The Australian 11:00PM March 6, 2007 Culture Of Denial Tradition Is No Excuse For The Epidemic Of Male Violence And Sexual Abuse That Is Obliterating Indigenous Communities. By Louis Nowra Would You Like To Comment On This Article? <https://www.theaustralian.com.au/arts/culture-of-denial/news-story/3dd28525dc85e34c1fb549813bd4d9f4>
75. Aboriginal Heritage Office - A Brief Aboriginal History <https://www.aboriginalheritage.org/history/history/>
76. C. L. Ogleby - TERRA NULLIUS, THE HIGH COURT AND SURVEYORS <http://www.csdila.unimelb.edu.au/publication/misc/anthology/article/artic7.htm>
77. Migration Heritage Centre -Governor Bourke's 1835 Proclamation of Terra Nullius <http://www.migrationheritage.nsw.gov.au/exhibition/objectsthroughtime/bourketerra/index.html>
78. ANU Press - Aboriginal History <https://press.anu.edu.au/publications/journals/aboriginal-history-journal>
79. ANU Press - Aboriginal History W.E.H. Stanner – the History Of Indifference thus begins <http://press-files.anu.edu.au/downloads/press/p176601/pdf/article01.pdf>

80. ANU Aboriginal History Special Issue Asian-Aboriginal Contact Volume 5 June 1981 <http://press-files.anu.edu.au/downloads/press/p71311/pdf/book.pdf?referer=1083>
81. **Some historical books** Preacher, politician, patriot - A life of John Dunmore Lang by D.W.A. Baker <https://trove.nla.gov.au/work/24520557?q&versionId=45690149> ,  
The Civilised Surveyor – Thomas Mitchell and the Australian Aborigines by D.W.A. Baker <https://trove.nla.gov.au/work/16172005?q&versionId=45690088> , Land is Life – from bush to town the story of the Yanyuwa people – Richard Baker <https://catalogue.nla.gov.au/Record/651245> .  
Don Baker worked at ANU and became the partner of my aunt Pat White after his marriage ended. Richard Baker is Don's son and works at the ANU examining Aboriginal History. Don described himself as a reader and Pat and Don were contemporaries of Manning Clark. People will have different views and opinions and historians have a role in ensuring that stories are told and records are kept that allow people to make up their own minds. As an 11 year old I lived in Darwin and went to school with many people from many countries. My friends at school were not chosen on race, religion or identity. I did lust after a rather pretty girl so I used gender to discriminate on lust. (I self declare as a male). Harry Chan (**Hen Fook (Harry) Chan**) was mayor of Darwin at the time and was portrayed as the first Chinese Town Mayor in Australia. He died while I was there and all the primary school children lined the street as his coffin passed in a car as a sign of respect.  
[https://en.wikipedia.org/wiki/Harry\\_Chan](https://en.wikipedia.org/wiki/Harry_Chan)