



**RECONCILIATION
A GLOBAL CALL**

WHY?

Nell Arnold

**One
Immigrant's
View**

Time is not linear,
but moves through space
in connecting circles.

Time does not stand still
And the concept of the next generation,
Is one of witnessing change

The Spirit that became Australia,
That spirit is about people
who dared to dream.

That spirit continues
Within and Out of Australia.

Our land, Australia, is part of a globe.


A globe that continues to revolve and evolve
within a sense now of universe.

Over time we realize change in country,
globe and universe.

Culture is grounding but it is also about change.
Culture communication then is about cultures
that are not static, but instead remain dynamic.

In delving into our cultural learning,
we develop a process for continuing to evolve
as a person and as a country.

Finding, sharing, extending, and grounding self
in our culture enables us to understand the past
but also to evolve a future for ourselves
and for our community, and
the collection of communities within a nation.



**As we share,
we both learn about ourselves
and our ideas.**

**And we expand our sense
of world and possibilities.**

Our culture is an anchor to country and sense of history, but our spirit and courage allows us to be part of today and to learn more about and from others.

As you share your culture
you reconfirm who you are.

But you keep learning
and others participating with you
also learn more about themselves
even as they learn about your culture.

Reconciliation is a global challenge
Calling for cultural dialogue,
a bridging between cultures

Reconciliation is also a global opportunity
People can be the leaders they seek
in their own lives and can share that
understanding with others.

Hope Whispers Again.

This presentation is an abstract as Professor Nell Arnold shares with other immigrants some of the cultural history of Australia and why on February 13, 2008, the Prime Minister offered a nation's apology.

The original Indigenous art from the larger work has been removed until the launch of the series. Some concepts are illustrated with global clip art of Microsoft Office and other sources as the topic is global and not reserved only for Australians.

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By Nell Arnold

Out of Australia Series

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Dedication

**To the original people of Australia
and the 142 cultures finding sense of country as
immigrants to this nation.**

**In recognition of the courage
To be leaders
In a global effort toward peace.**

Prologue

Introduction

In Search of Value

In Search of Ethics

In Search of Self

Walking within Their Dreams

Reading Scripts Without Words

Philosophical Short Essays

A Continent Slow to Change

Remembering the Reason

Reconciling, a Continuous Effort

Resources

About the Author

On February 13, 2008,

One of the great moments
of Australia's history,

*Prime Minister Kevin Rudd
Apologized on behalf of the nation
to the Original People of Australia
for the hurt caused by decades
of state-sponsored treatment of
Indigenous Australians.*

A moment that will progress
over many years in the process
of reconciliation between cultures.

For as people become aware
of their culture and that of others,
they begin to ask each other questions,
and instead of ignoring each other,
they engage, and begin a pathway to
reconciliation – acceptance of difference.



Introduction

In Search of Value

Greatness of spirit, courage, dedication, humility and honour are not qualities attributed only to seniors whose pathway has been one of trial and survival.

Nor are these qualities reserved for the young who are super stars in sport.

They are qualities that stir in the hearts of humans who walk routinely in sense of community, social justice, cultural communication, social responsibility, economics of supporting family.

Australia has known several such men and women. Leaders of quiet revolutions in spirit.

Although their words resonate,
from a contemporary time,
they parallel an era of European history –
the **Renaissance** in which men sought
to be “Gentle Men”, well rounded in sport
but also excelling in intellectual pursuits,
music, dance and art.

Men of the Renaissance brought light
to the Dark Ages and hope to a world sorely in
need of values beyond those of a bully.

They gained insight by striving for greatness of spirit,
then and continuing.

Through their gentleness, they achieved
unity by listening, hearing, reconciling to
differences, and co-building futures.

Some became politicians, others voices for human rights. Some built enterprises to share knowledge, wealth and opportunities; others served as scientists.

They became legends, not always within their own time, but certainly in the inspirational stories told through the histories of every continent.

In Australia, the making of these legends began many thousands of years ago.

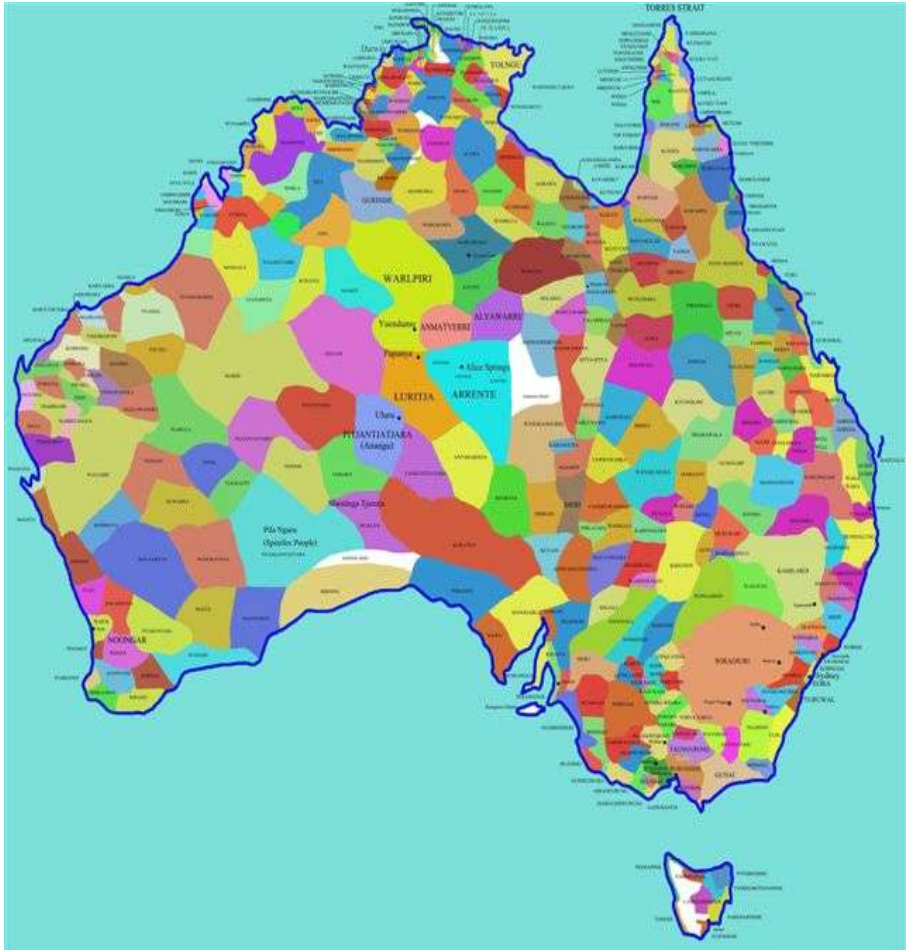
They continue

In the continent that became Australia



Indigenous Map of Australia

Image: theboomerangweblog.blogspot.com/2008/11/histo.



Many thousands of years ago

the Original People walked the land –
which continents are not known.

The concept of continent did not exist,
only the concept of country –
land of birth and learning.

Unlike the early cultures of the Middle East stretching their discoveries in irrigation, writing, architecture, medicine, and navigation into Europe, the Aboriginal people of Australia stayed as small nomadic clans on the great sand island.

Only two centuries ago the original map began to change as explorers from islands and countries of Asia Pacific floated into the Straits between the land masses that became known as Australia and Asia.

The pace of change picked up as England's explorers crossed some 1,600 miles, claiming rights of ownership to this massive land bank.

Over the two centuries that followed, the western legends featuring explorers found mirage in commemorative names of Australia's mountain ranges and rivers – Flinders Range and Atherton Tablelands.

More dominant military conquerors and political leaders claimed naming rights to settlements that became towns and cities.

Cooktown, Sydney,
Melbourne, Adelaide, Perth, and Darwin.

The original map of some 55 original countries and many hundreds of languages submerged to be preserved within the legends of the original nations.

Today, in this contemporary nation, globally linked by technologies of travel and communication, we often do not stop to respond to the sorrow of the original nations.

Their sorrow?

Australia's original nations, the oldest known in this world, are losing their original sense of place, languages, cultures, and the legacy they have passed from one generation to the next - through 40,000 years and in some cases 60,000 years around the islands north linking Australia and Papua New Guinea.

Why is this sorrow shared by later residents who came as explorers, settlers, prisoners, refugees, and new immigrants?

Within the original cultures, the world's contemporary people find the beginning of humanity.

In Australia that beginning is not only about religious, cultural/social, geographical, and physical attributes of people and the societies they formed.

That beginning is realized also in the values which were passed to guide humanity; values to which we aspire in contemporary times; values founded in knowledge lost in many parts of the world where cultural groups have been mingling for many centuries.

Values of community, family, sharing.

Values of self governance through honour.

Values of self respect learned and earned.

Values of caring for the land as shared resource.

60,000 years in the making,
those original values continue,
vital to spirit, to sense of each “country”.

Those original values are our legacy,
not only Australia’s legacy,
but that of the world,
grounding us as individuals, as nations,
and now as a globe of people
in communication and in reconciliation.

In Search of Ethics

The first residents of the continent, engaging as families, formed a sense of community and determined a code of conduct by which they agreed to live together.

Tribes formed agreements, established identities bounded by land mass, language and slight differences in cultural practice.

That process was called **reconciliation**.

Australia, like many countries,
passed through a “Dark Age”

Unlike many countries,
only two centuries in the making,
history is recorded through the lens
of the “Conquerors of Nations” .

.
Invading military demanded supremacy;
Poems made heroes only of those who could
rise from the dust, tears and ashes of violence.

Politicians found reflected glory.
And in the process, the original people,
their nations of many thousand years evolving,
lost presence, voice and value.

The contemporary world found this two century
lens to be myopic. The world also discovered
the importance of “Reconciliation.”

One's culture is an anchor to country
and sense of history,
but our spirit and courage allows us
to be part of today and to learn more
about and from others.

As you share your culture
you reconfirm who you are.
In sharing you learn from self
and others exchanging with you.

This exchange is the original concept
of Reconciliation.

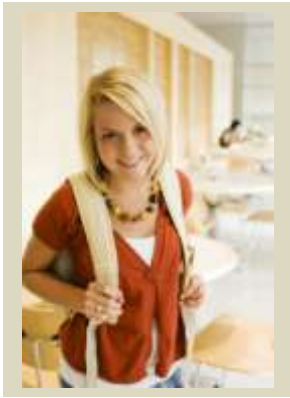
In losing this dialogue between people
And nations, reconciliation has become

a global challenge instead of a global opportunity

**Reconciliation is a process
finding and founding ethics.**

In this process, people can be the leaders
they seek in their own lives
and can share that understanding with others.

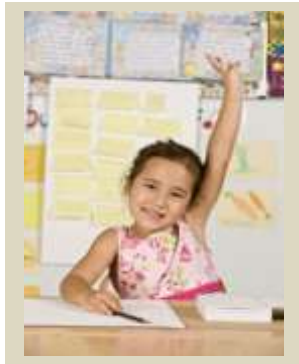
Hope Whispers Again.



LEADERS FOR LIFE



OWNERS



The Beginning of Reconciliation Aligns with the Introduction of Ethics

On February 13, 2008,

following 170 odd years of cultural diffusion,
a new country of people from every continent,
paused to reflect,
with understanding, or not,
why this great nation,
now treading with the champions for human rights
and democracy worldwide, should pause to say
“I am Sorry” to the original people that walked this
continent, the land now known as Australia.

**Is this the beginning of a new story? No.
It is a turning point .**

Reconciliation grounds all people, all nations, to the reality of being human; enables all of us to seek the greatness within and to share that search and achievement with others.

As a contemporary philosopher, I am read but not grounded in cultural anthropology, or sociology or archeology or other social sciences seeking to understand the when, where, and how people lived from the beginning of time.

Instead I reflect from how people learned, thought and expressed themselves.

How over time they used communication space between themselves and others to touch the hearts, minds and spirits of people. For it is into that created space we may co-form ideas, hopes, aspirations, and a pathway to our shared rather than disparate futures.”

In this philosophical approach we may establish another reality.

“We all come from the fire age people.
We are only distanced by time.”

***We are decedents of the fire age people,
not only in anthropological lines of affiliation,
but also in spirit that gazes into limitless skies
and adventures into aspirations with those
who dare to dream of borderless worlds.***

Centuries and many merging cultures over time, distance our immediate heritage from the original people of Australia, Yet we share in common a contemporary time and our search for understanding about what inspired people from the beginning of time.



In Search of Self

Where does self begin?

Where does the story go?

Indigenous Australians' stories form from first memories as a child nurtured through the right to explore.

The wisdom guiding comes from a different memory, an ancestral whisper; the whisper of "legacy."

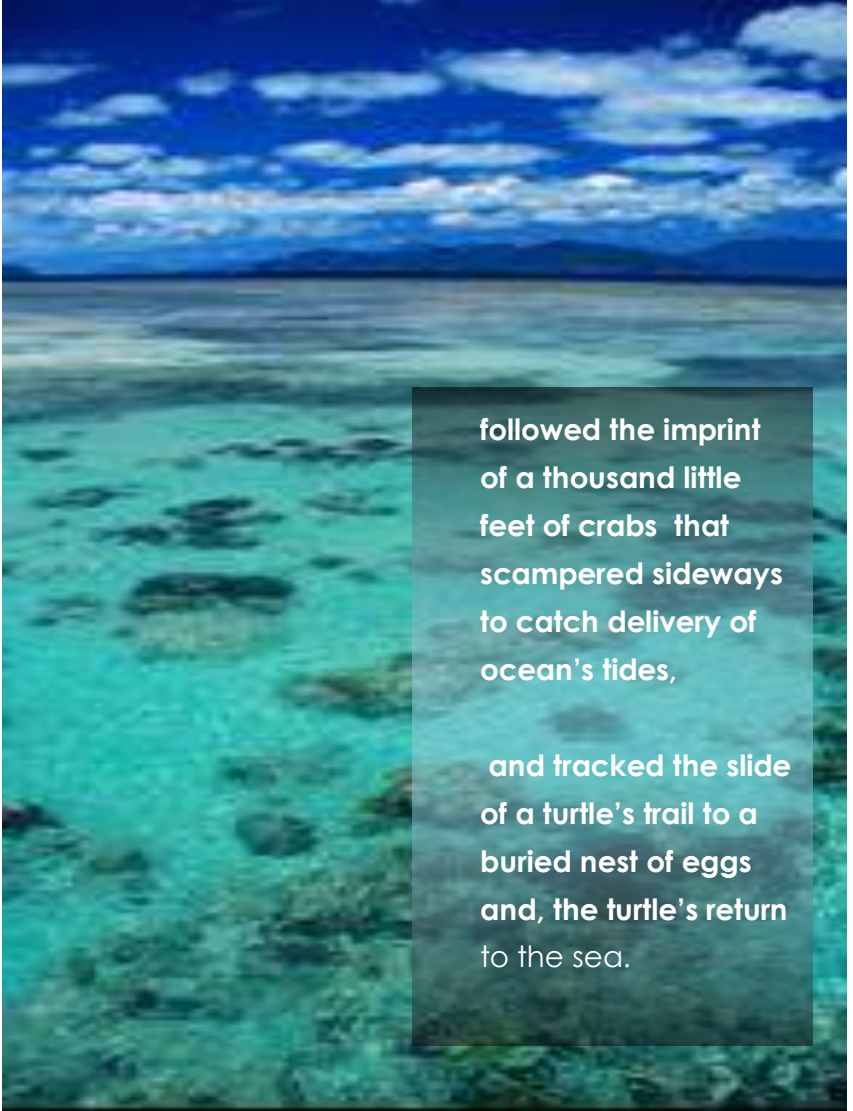
In Australia's present map the story begins around 40,000 years ago, maybe longer, as original people walked the land of their various home "countries."

The "countries that were part of Australia, now known as Papua New Guinea, hosted countries believed to be 60,000 years in origin.

Known as the "Fire Age People",
Original people formed survival clans whose spiritual unity found oneness with the land and in the sands of many thousands of kilometers –
beaches outlining the massive island,
later to become known as the continent of Australia.

They listened to the sounds of the bush,
read footprints of lizards scurrying
across the red earth,





followed the imprint
of a thousand little
feet of crabs that
scampered sideways
to catch delivery of
ocean's tides,

and tracked the slide
of a turtle's trail to a
buried nest of eggs
and, the turtle's return
to the sea.

All this activity was only part of the life of the original people. Another part was about continuous creativity and learning through communication.

Exploring, discovering, sharing, and evolving their cultures over many thousands of years, their knowledge and spirit were not bound by earth or by sky.

Limitless thinking linked their sense of earth to spirits beyond and to a belief in ancestral life for those who gained wisdom.

One's responsibility was to leave knowledge about "continuing" in the hearts and minds of others persevering.

In Australia today multiple “other” legacy paths parallel and cross the landscape. Those paths are trodden by people of other nations bringing both enrichment and sorrow from their time and from centuries of their own legacy, whether European, Asian, African, Middle Eastern, or Indian.

Two centuries of lost travelers, explorers, invaders, visitors and immigrants to this land, now called Australia.

These new residents to Australia’s ancestral land are called to a continuing effort in new nation building.

From this beginning are bridges to more recent experience, two centuries of confusion introduced by visitors and invaders, to envision a pathway of cultures in communication and accord.



The answer to my question then is found in both the legacy of values and the confusions more recent in contemporary dialogue about the grief between cultures invaded and invading.

Cultural values and our visions encircle us through centuries of time.

Looking closely at Indigenous expressions – art, story telling, and dance -three intricacies of perspective are realized.

Original People are guided by a legacy even beyond the heritage of Aboriginal “sense of geo-space country.” Ancestors of many centuries, long before inhabitants walked the earth, watched and guided the earliest of people as they began to walk in country.

The ancestors of original legacy, of dream time, continue to inspire those remaining on this planet.

Many of Indigenous art works may be viewed from these three dimensions –

- **from aerial space to inner space**, the view of the ancestors looking down into the dynamic present. Fading spots and circles disappear into the background of the canvas distancing the past and hinting of futures



Artist Alick Tipoti's Torres Strait Island Warrior

- **from two dimensional, linear sense of time** beginning with Aboriginal original country, moving through the present awakening of two cultures in “reconciliation”, into the next era of recognizing and engaging together and with other cultures into the future.

The brilliance of the work comes to life in the Aboriginal sense of legacy of life before time. When people finally walked the earth, spirits guided from beyond the sky.

The artworks defy anthropological debate about forty to sixty thousand years of humans walking the earth. Aboriginal sense is within the space of universe.

Many art works then begin within the philosophical understanding of Aboriginal people, “beyond time and within our dreams.”



Legacy but also the future
is within our dreams,
Our Sense of Self.

WALKING WITHIN THEIR DREAMS

Nell Arnold

With respect for Aboriginal people,
their “country” in which I am an immigrant,
I recognize the Aboriginal people as the original
guardians of the land, and the cultural trustees of
many original language groups who found a sense
of country on this continent.

With respect I advise that if we are to walk within
their memories of the past and dreams of the future
we do so honouring their approach to cultural
communication.

Indigenous people provide the reference card
by introducing themselves as from the country(ies)
of the father and mother, thus identifying within
family’s
ancestors who held stewardship of the land.

The introduction establishes the legacy of
values that continue to be upheld.

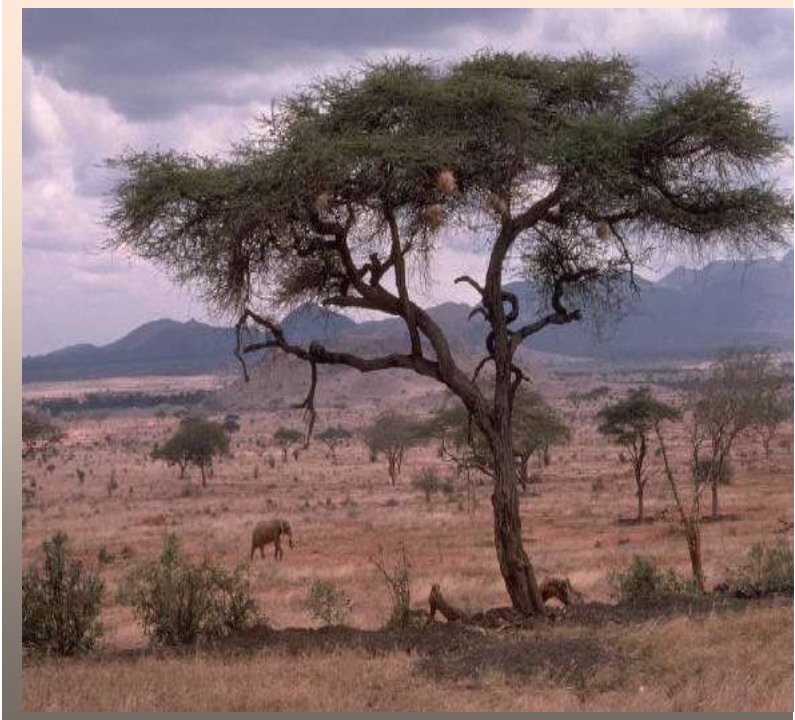
As I introduce myself as part of this communication process continued through centuries I am reminded of the “heraldry” practice throughout the world.

So I establish myself as grounded in my ancestry which blends country of England and country of Wales.

However, I did not grow up in the land of my father or mother, but rather in the land of ancient cultures of the Middle East and the original cultures of Africa.

Like many contemporary people, Indigenous or not, who have grown up away from home country, I tend to mix my own culture with that of the hosting culture’s practices. In that process I built my own set of values.

I traveled from an early age in many countries. My sense of homeland blended the calls to prayers from the mosques of Islam with the bells of England’s cathedrals.



Through my travels I came to value human life
and right to dignity no matter which sense
of “country” or “culture.”

The grasslands of African plains and the deserts of the Sahara merged in my heart with England's woodlands carpeted with primroses and bluebells. The Nile and The Thames gave me a sense of "upper to lower country".

The Mediterranean and the Atlantic were one and the same to me – a large body of salty water we visited once every five or seven years.

Over six decades my studies, research and travels took me through seventy-five countries. On every continent of the contemporary world, I have been privileged to walk with the Original People, and been invited into their "country."

I learned as they shared their values defined through song, dance, and enactment of nature's stories. I joined in the humor of children's antics and witnessed the shared sorrow in passing of a member of a closely woven community.

I followed classical studies in trumpet, piano, voice and ballet, choreography and opera. My continuing studies and research in philosophy, creativity, innovation, systems design and communication stretched through the years and continue.

My concept of culture became global and often from a classical base of communication rather than cultural specific. In this way I become global in reflection and communication. I found affinity with Indigenous art.

Interestingly communication from the fire age to the energy age is finding full circle.

We communicate now in symbols which are an abbreviated form of full context. We are returning to a time when written language is less important, but communication in thoughts, feelings, emotions, illustrations, and actions is more readily sought.

Reading Scripts without Words

When did this inspiration begin, with whom?

How was it shared? How do we know?

Why is this relevant today?

Who should know? Who should tell?

In Africa, China, India, Japan, the Americas, New Zealand, the Middle East, Oceania and Australia – many hundreds of languages disappeared as whole nations of people died from wars, disease and catastrophic weather patterns.

The search for understanding about time, legacy and spirit inherited is challenging. Many cultures did not have a written language, instead they passed knowledge through stories and recorded knowledge in designs.

With time and fading memories, some legacy is thought to be lost. In many “Aboriginal countries” the knowledge continues; some information is private to family, passed only within the related families.

In sharing understanding of Aboriginal cultures, I do so with respect for the right of all people to retain information of personal significance for family members only.

I share my understanding of these values as they evolve through the centuries to become more universal

General knowledge found in Aboriginal designs confirm Australia’s original people mapped out rivers, hills, large bodies of water, and sources of food. Within the map, the designers placed landmarks of the beginning of “country”. The

mountains, rocks, rivers and caves as features hold meaning relevant to the “mob” or tribe that resides in that “country”.

Like many religions that formed centuries later, Aboriginal people share the stories about the creation of their specific “country”. A snake comes in lightening from the sky to carve up the land as river. Other spirits of ancestors came as whirl winds gathering sand to form mountains. Food sources appear teaching about environment and survival by sharing.

Incorporated into the design maps then are special physical features but also symbols of values learned. Special features are commemorated as a place for reflection, for burying, for finding food and water sources, or for discussion/reconciliation places as men or as women, or as a tribe.

Four themes of learning and vision appear in the Indigenous cultures I have visited.

Fire of energy/passion for life.

Earth as grounding/understanding.

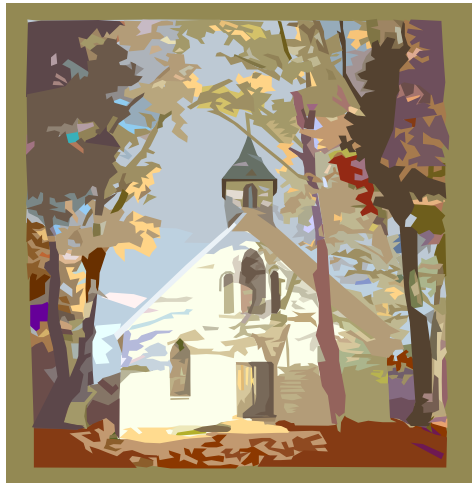
Water as light/sky/wisdom of ancestors reflecting.

Air/sky as the vision of the ancestors of wisdom, the eagle's viewpoint.

Each theme holds multiple stories teaching values, enabling self, community, and universal learning. While a child may be born in the fire of passion and delight in energy as youth, fire is not reserved for any one age, and individuals return to fire and ground(ing) often to understand light and gain wisdom.

In most cultures, only those who strive through their lives to achieve understanding (greatness within) are able to experience a sense of sky, become part of the ancestry.

Over the centuries not only the stories, but also the teachings about values are recorded in the designs, and thus passed through generations. Special places both for ceremonies and for festivals are remembered.



Many centuries later, Western cultures continued the practice of special places. Cathedrals were built where there were no spiritual rocks. Market places hosted open spaces for festivals, and women, men and youth formed societies, organizations and clubs for special or gender interests and ceremonies.

Aboriginal people who yet walk in their ancestors' dreams, bridge the centuries between the vast Australian landscapes of special features and the urban centers of cathedrals and parliamentary seats of power.

Some of designs then are not so much about the original stories, but rather focus on the values embedded in those stories; values that passed through centuries to our contemporary life.

The decedents of Fire Age people, continue to celebrate these values.

“Dream Time” is set aside to reflect on original legacy, but also to envision a future.

What it could be, might be, and with reconciliation, (“a return to goodwill”), will be.

Within the original cultures,
the world's contemporary people
find the beginning of humanity.

In Australia that beginning is not
only about religious, cultural/social,
geographical, and physical attributes
of people and the societies they formed.

That beginning is realized also in the values
which were passed to guide humanity;
values to which we aspire in contemporary times;
values founded in knowledge lost in many
parts of the world where cultural groups remain
in discord.

Thousands of years in the making,
Aboriginal original values continue,
vital to spirit, to each sense of “country”.

Those original values are our legacy,
not only Australia’s legacy,
but that of the world,
grounding us as individuals, as nations,
and now as a globe of people
in communication and in reconciliation.

Great ideas, great spirit of adventure,
great spirit of self continues to find place
in Australia. Together we stand, strive,
create futures.

That greatness of spirit within is found in our athletes, politicians, and our military men who serve country and the world in striving for world reconciliation.

But it is also found in the quiet people, thinkers, whose sword is pen, paintbrush, piano, or didgeridoo.

Hope whispers again

Nell Arnold
2009

RESOURCES I

Philosophical Short Essays On Cultural Communication

Nell Arnold

A Continent Slow to Change

Remembering the Reason

Reconciling, a Continuous Effort

A CONTINENT SLOW TO CHANGE

In my travels through every continent of the contemporary world, I have walked with the Original People, and been invited into their country. In Africa, China, India, Japan, the Americas, New Zealand, the Middle East, Oceania and Australia – many hundreds of languages have disappeared, but legacy's faded memory finds light in designs and artwork, and in the continuing whispers of home country.

The stories I am told and remember from all these nations hold a common reality, a whisper of hope, for people treasured sense of spirit, valued a greatness within, sought and taught values. Men and women undertook specific responsibilities in establishing culture and in communicating the values inherent.

As a sense of original country expanded, cultures began to mingle sharing their inventions of fire, cultivation and arts. The cultural exchange evolved into what we now call the civilized world some 40,000 years ago.

Civilization was an “impression” word describing people of different cultures reconciling differences through cultural communication. Civilization is often attributed to people In the Middle East who, sharing technologies of irrigation co-built canals to support crops and turned trails into roads between emerging towns that evolved into multi-lingual cities.

Centuries of explorations were followed by centuries of conquests over land and goods. The “Dark Ages”, not reserved for European history, are recorded in stories of all Original People. To achieve power, invaders had to destroy any sense of existing country. Yet whispers of hope also traveled through the centuries. Original cultural values teaching did not die out, rather those values submerged to find place in folk lore.

Today – the proclamations about human rights remembered through the centuries reflect these values. Interestingly, contemporary thought confirms the need of humans to be creative, to live beyond just survival, and to be leaders of their own lives, and within their sense of cultural context.

Today - the search for “greatness within” is considered the right of all humans in roughly 50% of the world. Slowly women, children, slaves and the Indigenous, the original people who started the first whispers of hope, are again being included in the interpretation of proclamations of peace, declarations of freedoms, and bills of rights to seek and to access opportunities to achieve a sense of accomplishment and value.

Today - the tragedy about these whispers of hope is that they are not yet shouts of joy.

“REMEMBERING THE REASON”

Reconciliation – A multicultural search for truth

As an immigrant to this land, I have no memory of early experiences in Australia. My research however sheds light on one major challenge confronting Aboriginal people. The challenge continues as part of global practice in a process called “cultural reconciliation.”

After major conflicts destructive to humanity, proclamations are made about reconciliation. On these statements the laws of a restructured or renewed country are fashioned.

Tracking reality in the pathways to democracy I found a disturbing pattern. Two or more centuries of drifting time passed between proclamations of equal rights and the enabled practice of those rights. Stalling for time was in the best interests of those with privileged rights.

Illustrating this truth from diverse cultural viewpoints of the one time far flung British Empire, I charted the distance between the dates of “reconciliation proclamations” and the dates enabling equality in those rights.

Year The Dark Ages of Europe

1215 **The Dark Ages** is partially broken by a charter in England “The Magna Carta Libertatum”

The Charter of Freedoms of Lords of the Realm took sweeping powers from the King of England. Interestingly, these rights do not flow to those under the lords and serfdom continues across the land.

Enlightenment in Europe

1488 The arts and literature forge pathways through
1603 courts and country breaking centuries of restraints and repressions of religious orders.

European explorers expand their reach to new continents in search of riches for the realm and their own purse. They meet Indigenous on all continents.

Another form of cultural communication is laced with two centuries of war over rights to own land and people

Treaties outlining co-existence agreements are made, ignored, changed, and adapted for another two centuries. Then another series of revolutions erupt.

Revolutions of the Settlers and Serfs

- 1776 Declaration of Independence of Settlers in America
- 1787 Constitution of the United States of America
- 1789 Bill of Rights – 10 additional rights are added.
- 1789 Declaration of the Rights of Man – France

Breaking the hold of the lords of privilege, settlers and serfs engage in centuries of struggle for the rights to their own sense of greatness.

The concept of democracy is articulated by men of learning, but again, as privileged rather than equal rights. Another two centuries of debate and struggle follows around the concept of equality.

Extending Rights within the British Empire

- 1799 Scottish Serfs released
- 1807 Declarations about Abolishing Slavery begin in UK
- 1833 Cornerstone legislation frees slaves but only children under 6. Other slaves become indentured servants.
- 1863 Dutch West Indies and China release slaves
- 1873 India, Middle East releases slaves

Proclamation of Emancipation – Slaves in America

- 1863 President Abraham Lincoln's edict releases slaves. President Lincoln is shot and dies. Emancipation struggles for women's rights continue through 19th-20th century.
- 1876 Emancipation of Women Declared in the UK
- 1890 Indigenous gain back some land rights
- 1893 Indigenous nations of America required to release slaves
- 1920 Women gain rights to vote in 1920

Struggle for Equal Rights Continues In Civil Rights Movement – USA

- 1963 Martin Luther King confirms lip serve to equal rights. Martin Luther King is shot and dies. President John F. Kennedy enforces equal rights. His brother, Attorney General Robert Kennedy forces equal opportunities. Many Americans march until streets and schools are forced opened to the generations of former slaves. Both President Kennedy and later his brothers are shot and die. While this tracking of a two century pattern discloses the greater and the lesser side of human endeavour, one point of interest arises in studying Australian history.

Proclamations in Australia

- 1788 Half of Australia is claimed under British flag
Indigenous are reported to be non-existent
although Captain Cook's crews engage with
Indigenous people
Crown awards land rights to Indigenous
- 1967 Indigenous Right to Vote in Australia
Civil Rights Marches Continue

Many of Australia's people, perhaps influenced by the emancipation history within Europe, attempted to shorten this two century framework. Australians were vocal in marches and media campaigns related to women's rights and Indigenous rights.

2009 Parliament Apologizes to Indigenous of Australia - Reconciliation begins.

While this tracking of a two century pattern discloses the greater and the lesser side of human endeavour, one point of interest arises in studying Australian history. Many of Australia's people, perhaps influenced by the emancipation history within Europe, attempted to shorten this two century framework. Australians were vocal in marches and media campaigns related to women's rights and Indigenous rights.

Civil Rights movements continue in Australia for There is yet considerable distance in access to learning, health, employment, communication, transportation services between many of the original cultures and the cultures more recently settling in Australia.

Cultural communication then is not only about the history of destruction of cultures but also about the length of time and the neglectful process of changing practice after proclamations of democracy to the re-empowering and re-enabling of all cultures to recover their sense of country and self.

Remembering the past is important for that memory we learned about values but also, we learned to discriminate against valuing of others.

Discrimination becomes a challenge in an unwillingness to reconcile within self a belief in equal rights of other cultures to explore their potential and to achieve a sense of self and community.

In Australia a whisper again crosses the land. The whisper is one of hope. Many more Australians are asking questions and engaging in cultural communication.

Many Australians carry two flags,
one from land of birth and one of land adopted.

Many more Australians recognize a third flag,
one of original pride and sense of country.

**There is value in understanding that
“Striving for Greatness Within”
is not only a poetic phrase, rather it is a
responsibility.**

**This responsibility was understood and passed
through the centuries from the Original People.
It remains their whisper of hope.**

It remains our contemporary responsibility.

RECONCILING a continuous effort

Reconciliation is not a new concept. For Aboriginal Australians reconciliation is a way of thinking and living with the land, a way of showing respect and recognition for all in the community of “country.”

Reconciliation is also a way of seeking first an invitation before stepping into another’s territorial “country”, recognizing rights and reconciling to role of host and role of guest.

Over centuries the practice disintegrated in the building of empires of Marco Polo, Julius Caesar, the Vikings, Genghis Khan and later in Spain’s invasions into the Americas.

The Dark Ages of centuries dominated our knowledge of history. Religious fervor controlled the world of art, word and war in Europe, the Middle East and Asia.

The enlightenment in Europe was preceded by a similar era in Asia and India. Mid-era in Europe, England’s borders spread beyond an island of five nations into the far east, East Indies, India, parts of China, and the Americas.

The enlightenment was lead by artists, musicians, poets and scribes. The struggle of the centuries toward human rights and equality of rights has been outlined.

Proclamations of good will and intent do not touch all hearts and declarations of rights remain parchment, crackling behind glass frames.

Beyond the proclamation, then is the need for voices, instruments, pens, and paintbrushes that are vigilant in reminding humans that they are human first and above all else.

There is value in understanding that
“Striving for Greatness Within”
is not only a poetic phrase,
rather it is a responsibility.

To this end, through the centuries each country has known great orators. Australia is of no exception. More recently, Sir William Deane, Chris Sidoti and General Michael Jeffery calls to consciousness and conscience over several decades stirred the hearts of many thousands of people to reconciliation as a continuous process in Australia.

Sir William Deane, Governor General of Australia called on Australia to remember this responsibility.

Three decades after the new Australians awarded rights of presence and voice to the original Australians, Sir William Deane reminds both. The nation of people came to consensus to pass the rights of vote and equality to the Indigenous people – the original people of Australia.

In 1996, Sir William Deane also reminds Australians that their declaration of rights should be followed also by actions reconciling the distance between those who had experienced freedoms and those who were without equal rights of access to education, training, health, employment, and economic stability.

His words resonate into Australia's history in words similar to orators in civil rights movements in Europe and America.

Sir William Deane, Governor General of Australia, from his inaugural 1996 address, The Vincent Lingiari Memorial Lecture, "*Some Signposts from Dagurag*", called citizens to apologize to Aboriginal people.

"It should, I think be apparent to all well-meaning people that true reconciliation between the Australian nation and its Indigenous people is not achievable in the absence of acknowledgement by the nation of the wrongfulness of the past dispossession, oppression and degradation of the Aboriginal peoples. "

"Where there is no room for national pride or national shame about the past, there can be no national soul."

What was the shame?

He reminded citizens that three decades after the new residents of Australia had awarded equal rights of presence and voice to the original Australians, a significant distance continued between citizens who had experienced freedoms and those who continued without access to education, training, health, employment, and economic stability.

His words resonate into Australia's history in phrases similar to orators in civil rights movements in Europe and America. Beyond the proclamation must be an enactment and a practice of the commitment made.

Four years passed.

Chris Sidoti called again to Australians to realize their responsibility. Graduation Address, Faculty of Medicine, University of Sydney, 25 May 2000

THE HISTORICAL NEED FOR RECONCILIATION

“If we are to understand why we need reconciliation, we must go back to the very beginning of modern Australia, to the day in January 1788 when Arthur Phillip raised the British flag and proclaimed about half this continent the property of His Majesty the King of England. Australia was already an ancient land that had had owners and custodians from time immemorial. Yet they were not consulted; they were not asked their opinion; they did not consent and they signed no treaty ceding land or sovereignty.

Indeed they were not even forced, let alone invited, to sign a treaty. In this respect the colonisation of Australia was unique among British colonies. No other land colonised by Britain was decreed to be empty, no other lands, no one’s land, and no other original people were dispossessed without rights under treaty or law. Not in the United States, not in Canada, not in New Zealand, only here.”

“From this original wrong of non recognition and dispossession flowed the sorry history of poverty, marginalisation, deaths by disease and murder, removal of children, degradation. ---

Dealing with the past is necessary for reconciliation but it alone is not enough. We must also deal with the present.

Seven Years Passed.

Another great orator calls Australians to responsibility. His Excellency Major General Michael Jeffery AC CVO MC, Reception for Reconciliation Australia to *Mark the 1967 Referendum Anniversary* - Government House, 26 May 2007

“I believe we need far greater public awareness of these success stories; the triumphs, rather than a continuing tendency to emphasize failure.

Like most Australians I am not blind to the issues which continue to affect indigenous wellbeing.

We all have to work together to identify and correct problems of whatever type, wherever and whenever we see them. We all have to take responsibility. And things can move quickly.

So what more can a Governor-General do to support active reconciliation?

I would like to return to a reoccurring theme of mine; that of revamping the way we teach Australian history in our schools – to do it starting not from 1788 but from 60,000 years ago.

We need to encourage the search for, and recognition of, the treasures of enduring indigenous life and culture - life cycle mentoring, the training and preparation of young people for adulthood, community stewardship, caring for the land, and a deep sense of spiritual awareness.

We have one of the oldest - if not the oldest - continuous living cultures on the planet. By incorporating such history in the national curriculum, and with local input as required, we would inculcate interest, understanding, appreciation and national pride in all Australians, and particularly in young Aboriginal boys and girls. “

“Like most Australians I am not blind to the issues which continue to affect indigenous wellbeing.

We all have to work together to identify and correct problems of whatever type, wherever and whenever we see them.

We all have to take responsibility.”

On February 13, 2008,
Prime Minister Kevin Rudd
apologised for the hurt caused by decades
of state-sponsored treatment of Indigenous
Australians.

Reference

www.smh.com.au/multimedia/2008/national/australia_says_sorry/main.html

A Global Necessity

A view from a new immigrant to Australia

Professor Nell Arnold

Why the official apology?

Over 60,000 years of evolving cultures around the world, the pattern of fighting, conquering, destroying, rebuilding is part of a repeating social struggle pattern.

Why would Australians, as later residents, be requested to make this apology? The answer to this question is unclear to many new Australians, urban Australians, and even refugees who escaped paralleling strife in their own countries.

In discussions with some new immigrants I found a common reflection. “Whatever it was that happened was before my time and did not involve me.” Others consider, “Many countries experience a history of discontent between Indigenous people and the country’s leaders.”

As an immigrant to this country I explored the reason for the continuing sorrow. Was Australia’s experience different? I came to my own sense of understanding.

Yes, it was different on five counts.

In the legends, lore and ongoing discussions with people from many cultures, a cultural communication pattern appears.

Revolution – Reaction - Recovery Recognition - Reconciliation

The last three centuries movement toward greater humanitarian understanding, the efforts to recover, recognize and reconcile are found in key phrases of great orators. The word demanding conscience – cultural responsibilities, freedoms, social justice, human rights, reconciliation, dignity, inalienable rights

These “banners and battle cries” forced and founded new countries and continue in contemporary efforts now on every continent.

The first major difference between new world cultures and Indigenous cultures revolves around the concept of freedom. Concepts of freedom as democracy in western countries is proudly grounded in the social, cultural and legal systems of ancient Greek

Unfortunately, the Greek model awarded freedoms only to approximately 28% of its people. Women, slaves, servants, merchants, seniors and soldiers were not viewed as citizens and with rights of freedom.

Human rights and values within and across an entire community may, however, be traced within the earliest of cultures in which consensus building, men's and women's business, and equality of voice within the council of elders exemplified effective democratic process. Breaking the code of agreed conduct met with measured retribution determined by the council of elders.

The first major difference then is found in the practice of "freedoms and rights either for the elite or for the community.

Another difference appears as Aboriginal people did not experience major invasions of their land and accordingly evolved a very strong sense of culture founded in the land, their sense of "country". Their cultural practices were steeped in learning from legacy passed by elders..

Isolated by distance and sea, the cultural clusters did not follow the patten of other early cultures of the Middle East that 40,000 years ago established irrigation systems and began outreaching across vast deserts to trade, to exchange through writing, architecture, medicine and navigation.

Unlike most of the world's cultures the map of their countries began to change gradually only two centuries ago. Initial change was gentle as explorers from islands and countries of Asia Pacific floated into the Straits between the land masses that became known as Australia and Asia.

Story telling occasional references engagements with Chinese and Japanese explorers, pearl fishers and islanders from the north. The pace of change, however, picked up as England's explorers crossed 6 months of travel-time oceans and in the late 17th century began claiming rights of ownership to 50% of the massive land bank of the Australian continent.

The third major difference is outlined in Chris Sidoti presentation. In claiming half of the continent of Australia for England, the military commander disclaimed the existence of any inhabitants, even though the military had engaged with the Indigenous people.

New world policy for Australia then begins without recognizing the presence or voice of the original people and without treaty regarding land rights. This practice was unique to any other British practice in settling colonies, including colonies in New Zealand, the West Indies, and the Americas.

More than a century and a half passes before "hindsight" from the British Parliament corrects this misrepresentation and land rights are granted to Indigenous people. Not their original land rights, rather rights to land not valued at the time by the crown.

The forth difference appears in the creation and enforcing of public policy almost a century after the "invasion." The policy supported a strategy to annihilate the remaining Indigenous nations still in residence on the continent.

A moral dilemma appeared. Some Aboriginal children were fair skinned. Policy was set to measure the degree of pigment. These children were taken from Indigenous communities and became known as “the stolen generations.”

The “invasion and settlement without treaty” was a unique undertaking, against the practice of the British Empire. The practice of stealing children was abhorrent to some at the time. But the practice was not uncommon in taking Britain’s poor, orphans or refugees from war.

That the practice continued into 1970 was inconceivable. Following centuries of revolution driven by Europeans seeking freedom from serfdom and slavery, stolen land, identify, opportunities, people and their rights was to have been “past practice”,

The fifth difference is a continuing disgrace in the disparity between original cultures and new residents, specifically the right of access to education, health services, safety, employment and career building.

This disgrace is the motivation driving humanitarian voices in campaigns “To Close the Gap” and “Dare to Lead” .

New immigrants to this continent, whether arriving in 1600's or 2000's, by choosing a new land, adopt its history and its values. New immigrants stand accountable, not for the past, but for the continuing of practice, expressions of views and steps forward with the country of adoption.

As an immigrant to this land, I have come to understand reconciliation must be a continual process. Without communicating as diverse cultures with respect for our uniqueness, we distance ourselves from conscience.

Reconciliation must also be a contemporary process, realizing that the issue is not about whose grand-parents were or were not conscious of the long term pain inflicted. Reconciliation begins with recognizing that pain, regardless of who experienced the enforced life-time loss of family relationship, identify and country.

Reconciliation is not about making up for the loss. Who could? Rather, reconciliation is found in recognizing our shared responsibility in forging shared pathways into better futures.

Joy, pride and right of cultural expression resides with each person, deeply rooted in initial being as a desire to express self and to share not only within sense of country, but between communities and globally as part of being human.

I witness Australia stepping with pride.
This continent hosts people from many nations
and the Original People are now recognized
as hosts to the many “countries” of this continent.

It is in their country we tread, let it be with respect.
It is their whisper of hope we now hear, let us understand.
It is our shared responsibility, let us also bridge from
our cultures into shared rather than disparate futures.

It is our time to practice cultural communication in what
has now become our country.

RESOURCES

Each country has known great orators. Australia is no exception. The author would like to recognize Sir William Deane, Chris Sidoti and General Michael Jeffery whose speeches calling for change in Australia stirred the hearts of many thousands of people and Prime Minister Kevin Rudd who voiced a defining moment for change in human rights practice.

Governor General of Australian - Government web site

[Previous Governors-General](#)

1996 Vincent Lingiari Memorial Lecture, *SOME*

SIGNPOSTS FROM DAGURAGU BRASCH, Nicholas

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ADDRESS by the Governor-General, Sir William Deane to Corroboree 2000, May 27

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HONOURABLE SIR WILLIAM DEANE on Monday, 21

March 2005

[Australia's Multiculturalism: time for assessment and renewal.](#)

RECEPTION FOR RECONCILIATION AUSTRALIA To
Mark The 1967 Referendum Anniversary, Government
House, May 26, 2007, His Excellency Major General
Michael Jeffery Ac Cvo Mc

www.gggov.au/governorgeneral/speech.php?id238

Prime Minister Kevin Rudd apologised for the hurt
caused by decades of state-sponsored treatment of
indigenous Australians.

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says-sorry/main.html](http://www.smh.com.au/multimedia/2008/national/australia-says-sorry/main.html)

Author's research charting the two century time frame between proclamations of human rights and the practice of those rights was cross referenced using multiple sites now available through global searches. Key word searches in UK, France, USA, Canada and Australia included

Charters of Rights

Reconciliation Indigenous Rights

Declarations of Rights

Civil Rights, Women's Rights

Bill of Rights

Human Rights

Rights of the Child

Referendum

Rights to Vote

Rights of Indentured

Official documents of the rights noted in the text may be found in document searches of USA Library of Congress, Australian National Archives, Office of the Governor General of Australia, Institute of Commonwealth Studies, the Commonwealth Library Association, National Library of France (Bibliothèque nationale de France)

Current information about reconciliation is available:

www.austlii.edu.au

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Closing the Gap

www.cultureandrecreation.gov.au

www.daretolead.edu.au

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Indigenous Australian Culture

[Australia Aboriginal](#)

www.culturalsurvival.org/Aboriginal

Australian

Aboriginal resources Aboriginal Facts & Info

[Australian Indigenous Culture](#)

www.TerritoryDiscoveries.com

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www.cultureandrecreation.gov.au/articles/indigenous/ -

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[Australian Indigenous art - Australia's Culture Portal](#)

21 Dec 2007 ... An article about *Australian Indigenous* art, the oldest ongoing tradition of art in the world. Art has always been an important part of ...

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[Stories of the Dreaming - Australian Museum](#)

Hear some stories of the history and *culture* of *Australia's Indigenous* people, handed down since the beginning of time.

australianmuseum.net.au/Stories-of-the-Dreaming - [Cached](#)

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[Indigenous Australia - Aboriginal Art, History and Culture](#)

8 Apr 2009 ... Used for information and research by students and educational institutions worldwide, the *Indigenous Australia* has quickly established ...

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[Indigenous Culture and History - australia.gov.au](#)

An article from *Australia's Culture Portal* about *Australian Indigenous culture* and heritage including information about the land, national parks, languages, ...

australia.gov.au/topics/culture...and.../indigenous-culture-and-history - [Cached](#)

[Aboriginal Australia Tours & Travel](#)

Increasingly people want to go beyond this veneer of mainstream travel to seek a greater contact and understanding of what *Australian Aboriginal culture* is ...

www.aboriginalaustralia.com.au/ - [Cached](#) - [Similar](#)

[Aboriginal culture - About Australian Indigenous culture](#)

Aboriginal culture in *Australia* is not easy to discover. For a long time it wasn't taught at school, so many non-*Indigenous Australians* know little, ...

www.creativespirits.info/aboriginalculture/ - [Cached](#) - [Similar](#)

[Aboriginal Australia Art Culture and Didgeridoo](#)

Aboriginal Art, Aboriginal culture & Aboriginal tours - direct from our 100% Aboriginal community enterprise trust owned ART GALLERY (est.1973), ...

www.aboriginalaustralia.com/ - [Cached](#) - [Similar](#)

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About the Author

Nell Arnold, Author

“Out of Australia”

In 40 years of international travel as an author, speaker and researcher, Professor Nell Arnold studied and worked with many inspiring people. Some were famous, including artists Marjorie Lawrence, Carol Neblett, Leonard Bernstein, Luciano Pavarotti, Placido Domingo and Robert Feist, or futurists including Alvin Toffler, Buckminster Fuller and Harold Shane.

She also found inspiration in people whose names were unknown, but whose stories of courage were founded in a spirit of inner greatness. It is their quiet leadership that has inspired people living in improbable urban or rural landscapes.

In this third series of literature contribution, Professor Arnold features six individuals whose efforts in Australia now reach out to the world. Each individual mastered a form of communication – warrior dance, design, piano, oratory, negotiation and advocacy.

Each one found a greatness of spirit and each outreaches to uplift others.

www.glades-globalenterpriseinnovation.com