

**ON RECONCILIATION: THIS IS MY WILL AND DIRECTION, DEEPLY GRATEFUL TO THE SHELTERED WORKSHOP ALL MY LIFE BUT LEAVING THE LOT TO MY DAUGHTER**

Josephina, please don't lean on the bell (Cantor)

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**A MAGIC PUDDING TAKES INTERNATIONAL AND LOCAL STANDS ON CHINESE AMONG OTHERS (RESPONSES TO A GREEN STATE MP, ON POLICING AND TO MUSLIMS ATTACHED)**

Louise Milligan's highly informative book about allegations of child sexual abuse by clergy entitled **Cardinal: The Rise and Fall of George Pell**, (2017) quotes Cardinal Pell as saying in regard to his greatest fear for the Catholic Church:

*"I fear that we will just take on the colours of our society; that we'll become the blind leading the blind" (p. 83)*

God knows I can see his point. I wrote attached to MP Jamie Parker about the blind leading the blind in a long lingering NSW public service Shield of the Crown. This is distinct from the Shield of the Church, as a result of the observance of the strictest secrecy, that of the Holy Office (p. 187). The Shield of the Crown occurs in government departments as a result of the activities of lawyers fighting over us in many secret file forms, with nary a thought of open mutual outside consultation. These bastards think they are acting for us when being conceptually adversarial or even working alone, in ignorance of all information which open consultation would give. (*Fair crack of the whip! Is it the Constitution or the beach? One naturally speaks on the basis of long experience working in NSW, the colonial Mother state with the richest and nastiest bar in the land and in the Faculty of Health Sciences at Sydney Uni. Talk about the schizophrenic state. Aborigines suck it up with Linda, Marcia and Ken.*)

This is a discussion of the epistemological break or schism in the Australian church and state related to the source, nature and limitations on knowledge, defined by the church and lawyers on one hand, compared with more practical, scientific and democratic forces on the other. Seeking to be more modern in keeping with the times, one refers first, therefore, to David Celermajor's article "Care comes with responsibility" to better clarify understanding and relationships between freedom, rights, responsibilities, and judgment privileges or expectations. He is professor of cardiology at Sydney Uni. In the Sydney Morning Herald (SMH 27.4.17, p. 19) he writes "I believe that if we, as a community, better understood the value of our rights, we would have little hesitation in accepting the logical responsibilities that ought to follow". Too right. First things first – women and sex as usual. Send in the engineer, the plumber and electrician. Ask them to address the plot. (Sick of the clowns.)

**The Prisoner of Conscience is the Existentialist at Heart (Sartre and de Beauvoir, Baby.)**

As a Marxist grandma, I know a woman's world starts with caring and protection. The recent stabbing to death of eight children at Christmas by a Cairns mother suffering 'deepest schizophrenia' are ideally addressed in related contexts to note the increasing burdens of motherhood in any attempt to "close the gap" in stresses between supposed populations in diverse locations, especially if many are more rural and remote, where the most social disadvantage also lies. Can't Australians see and learn from history and China?

The more kids now, the less you can help and protect yourself today, let alone anybody else. From this modern perspective, based on comparative historical and regional choice and other evidence, wanting to keep on having more kids if one is already on the edge of coping, is not so much an Act of God. It seems a disability of which one should perhaps be relieved, in the interests of the community, including oneself. This leads to strong views about the central place of family limitation in good social policy. Chinese, British, US and Australian views on human rights are addressed in these regional contexts and also with Muslims attached. I like Chinese. Global and regional funding issues are addressed in regional development contexts in the light of Brexit, other European, US and Asian governance developments in the Asian century on [www.Carolodonnell.com.au](http://www.Carolodonnell.com.au).

Think globally, act locally, etc. The terrorist act of conscience is ideally inquired into more openly than it is today. It seems only yesterday to a grandma like me that we were calling some of them freedom fighters. I cannot believe that police couldn't have dealt with Lindt Café siege terrorist, Mon Haron Monis, by engaging him in some discussion of mutual interests. It usually works in US movies with people on ledges. Why didn't they just try it? It's what Joan Wilder and I would have done as police, for example, with great vigour and respect. Have you seen **Romancing the Stone**? I would love to meet with Anders Breivik and why not? What holds such conversations back? Men with guns in the backs of blondes? *(If you like unfettered markets, this junk is what you get. Be better than that. Try planning because even if you fail you still learn something and may be able to recover. The market is more a gamblers hall using highly manipulated numbers in opaque environments.)*

Without a clearer recognition of the global role in family wellbeing historically played by contraception, abortion, euthanasia, and the death penalty for major criminals, Australians appear self-blindingly cocooned in comparatively childish welfare states unfit for effective reconciliation. The common pocket dictionary defines reconciliation as adjusting, settling, harmonising or bringing back into friendship. In this context, laws (standards) are like the 10 Commandments and codes of practice are like the 10 suggestions. Don't be confused, for example, by the way strata lawyers have now leapt on definitions in Schedule 2 of the Strata Schemes Management Regulation to produce many wrongly confusing, idiot by-laws. Secrecy is only ignorance under another name but demand for it is the major tool of lawyers

and those they may drag along the sides of a common street against the public interest. We are idiots, Babe, it's a wonder that we still know how to breathe, as Dylan well reminds us.

See the attached discussion of the draft Law Enforcement (Powers and Responsibilities) Regulation (2016) under the Act of the same name sent to the Public Hearing into Disability Service Providers held by the Royal Commission into Institutional Responses to Child Sexual Abuse. The concepts of duty of care and management of risks to health, safety and peace are addressed in regional, historical and related community, institutional and personal contexts Australia has signed up to lately as result of UN membership and direction. Sydney University, its colleges and other lands are addressed in related contexts for example.

As discussed later and with the Royal Commission, an increasing number may reasonably think of ourselves as like health care or social workers or clients - sick or disabled or well; paid or unpaid. Our stability is ideally not cast aside lightly into an invisible market. The global financial crisis in 2008 probably convinced many, especially in the media, that more openly grounded and regional approaches to more democratic or fair and sustainable advance are necessary. This is to avoid the comparative financial ignorance and corruption otherwise destined to increase global inequality and environment destruction. I always wondered why Sydney University embraced "salary sacrifice" which seemed to me criminal in its potential for the avoidance of moral management responsibility within the national and international community. The National Tertiary Education Union peddled it, however. (They are yesterday's people.)

The National Code of Conduct for Health Care Workers is discussed attached mainly in regard to policing and potentially applied also to a wide range of related services in the community. The code direction potentially also appears part of more promisingly democratic and less feudal approaches to professional or other treatment, indemnity and fund management, consistent with government and industry views of good planning and directions related to living and working in particular places. Don't let lawyers and related professional nit-pickers stuff up the general direction, taking us back to the idiots in law.

A key principle is that people nearly always do better with more information and practice in a particular arena, not less. In God or in love we trust – all others bring data. This is risk management, ideally with a shared and competency based approach to work quality. It has absolutely nothing to do with the way lawyers go about their feudal business operations.

However, in its discussion of appropriate conduct in relation to treatment advice, the National Code of Conduct for Health Care Workers stated:

(2) A health care worker must not attempt to dissuade a client from seeking or continuing medical treatment.

I think it should state: (2) a health care worker must not **unreasonably** attempt to dissuade a client from seeking or continuing medical treatment.

The current statement under the Code is an invitation to abrogation of the personal responsibility which appears central to the honest practice of any person, let alone one who appears to be comparatively knowledgeable, skilled and experienced in treatment of a particular health problem apparently being felt by another individual. The realization that the client has a right to make her own decisions about her own life, does not mean that the facts of life should not be clearly put to her by anybody with reason to think they may have a better handle on them. Any good parent of teenagers seems to serve as a better model.

Such professional, client and state directions appear locally confirmed by the Draft Inclusion (Disability Action Plan) of the City of Sydney Council 2017-2021. This claims one in five of us have a disability, mental or otherwise. The plan claims *what this statistic reveals is that disability is part of the human experience, that if a person isn't suffering from a disability now, chances are they will be at some point in their lives and will experience some form of disability or lived experience of a mental health issue or be a carer.* Why do people refer to mental health when they mean mental illness? It seems a counterproductive Freudian slip by our medico-legally related professional circles. I am far from convinced that life is best lived through the prism of personal disability. Let's look around in more inclusive regional approaches where we also don't ever have to return to God if we don't want to. *(I've not seen much sign so far that our MP Tanya Plibersek is up to speed on all of this, have you? Frankly I'd give Chris Bowen more of a kick. He gets better all the time.)*

Allegations of child sexual abuse are like many other allegations of criminal behaviour or civil negligence, potentially harmful to many parties. Attached are discussions of regional duties of care and recording to protect everybody better. A key issue in caring is how best to provide service to an individual in an apparent situation which may be comparatively common or rare, known or unknown. This is ideally the dawn of personalised care and voice before personalised medicine, as the latter is driven by the top professional interests, whatever they are. Professionally driven service often cannot support good planning, which is ideally based on historical analysis of the geographical arena and institutions, coming down to particular spots. Good regional directions suggested by the World Health Organization and other UN instrumentalities discussed attached appear determinedly undermined by professional associations with narrower specialist interests and outlooks. Church land and building is ideally considered openly in this regional context to do the most good. Do they know what they are doing for themselves? Probably not but their lawyers have a glimmer? (One assumes it's far nicer for everybody in the big offices or courts than on the street as usual.)

Among others, Celermajer gives the example of organ donation, pointing out only 30% of Australians are registered organ donors. He argues all adult Australians should have to register to be an eligible organ recipient, but only if they simultaneously register to be an organ donor. In this way, some clearer understanding may emerge of how rights and obligations in receiving and giving that we have may be better related. Ours are formed as a result of our feudal and professional descents. This is discussed below and attached.

Noblesse oblige and all that. The French certainly know their onions. In old age one finally comes at last to appreciate Proust in translation, but not too much. Hearing about noble rot in the grapes in Bourdeaux was also a great treat. We miss this European intelligence and sensibility in Australia. Go and see Isabel Huppert in the brilliant movie 'Things to Come', although the reviewers didn't seem to grasp the meaning of three quarters. Try it with Varoufarkis, Stiglitz, and anyone else you like for more openly disclosed intelligent reason. You should discuss intellectual property, as the young woman in the French farm house rightly pointed out to Isabel. Then her boy-friend had to hop in and help her out again. (Their men smoke like chimneys and throw down the butts. I'm glad I don't have one.)

You should note that current Australian copyright regulations appear hopeless for the protection and dissemination of Australian history and culture to the related detriment of the artists and others who produce these products. I would also hate to see "smart cities leadership" increasing this problem of destroying our past to make better way for the ubiquitous US market product and cultural approach which may destroy our unique history as part of strong self-deluding processes addressed attached. I am sick to death of the shock of the technological new and I bet I am not alone, Narelle. Old people like us have the money. Are you people nuts? Why not give us the services we want in the way we want them? Your social media peer view of the world takes you only so far. What about death? What ideally should happen to all our stuff which we will be leaving behind us soon? One asks this particularly in relation to aboriginal, church or other land and property, including ideas. (Don't let lawyers have the only views in town, remaining too polite to voice them. Think and have a go speaking up about something very important for yourself at once.)

Women in comparatively rich communities act automatically on the knowledge that the more information a woman has the better, and the more children she has the less she is likely to be able to support herself or them in a style to which those around may or may not have become accustomed. It's usually a strongly expressed personal view around here. We may hate lawyers because of their professional associations and related court expectations which dominate us still. The poorest women can have no such voice, but can merely expect to be rolled on at will, covering it up and hoping it lives or not. (*Let the boys rise up, etc.*)

See related discussion on regional land, housing and spot relations with Green state MP Jamie Parker. The NSW Land and Property Information Service should have its information responsibilities better known and tested so they work with all related land and property administration entities more effectively to produce more reliable and available data for planning and management purposes. In strata, these are pursued in ongoing maintenance accounts and in related capital works accounts, supported by quarterly levies. The strata manager is the driver and accountant for these budgets, unless unknown others are perhaps driving her. This may be done via legislation, seen as the old multi-professional opportunity as soon as lawyers get their hands on it. Church assets built up over centuries are ideally now addressed openly in this regional context to serve the personal conscience in a primary relationship with one's God and surroundings, rather than with the priest acting as the Lord.

Tom Keneally's fatuous comment on **Cardinal, the rise and fall of George Pell** aside, Louise Milligan has produced a great book about the tradition of B.A. Santamaria and Pell still versus us and St Francis. Keneally hints he might know Pell's final career direction. What can it be besides death? I have no idea and loathe this superior boys' holding back. Tony Abbott knows this backwards. The illegitimate son he thought he'd had for twenty years but hadn't, as his consort couldn't admit she'd had another lover, only shows God thinks he's funny. The same could be said of VC Michael Spence I guess, but you should be judge. Almost everything I know about Catholics I learned at school and in bed, through going to university in the 1960s and 70s. They were then lapsing all round in a cultural revolution. *(This may be like fainting in coils to the extent that every generation has to go through it. I'd like to say I specialised in ex-seminarians but that would just be another exaggeration.)*

In following the Vatican in Rome, Santamaria and Pell see themselves traditionally as made for peasants, while nevertheless unhesitating in crushing them with their arms and forcing them to breed for their armies, etc. In Japanese Buddhist terms, they are also, perhaps, the single monk who lags behind the rest to pick up the stragglers on the stairs. We stand instead for democratic advance with Louise, through more intelligent investigation of the history and meaning of events. All people, but especially women, who are often the greatest believers, in recognition of our vital role with kids, should thank her for this book about how two different ideas of justice, reconciliation and recompense may be applied.

Sister, don't throw out the baby with the bath water. Just pick the right boxes or better yet express yourself in writing or in film, to meet requirements. I wanted the latter for my students in principle endeavours with their world outside the institution, rather than with peers within it. Subject aims, lectures and assessments appear under the Learning sidebar at [www.Carolodonnell.com.au](http://www.Carolodonnell.com.au) What would you get if you went for legal education? They are not going to tell you in any detail until you are in the course and have paid your money? How transparent and in the public interest is this latter course in a democracy? Not much.

The tertiary tutorial structure is discussed in related contexts later, as Julia Baird and her mates on 'The Drum' on ABC TV apparently can't see where it fits on either side of the epistemological break which BA Santamaria and George Pell represent, against the rest of us. We choose the supremacy of evidence, conscience, and continuing internal dialogue with God or others, over narrower men and priests, once also the lawyers of the church. This is discussed briefly later and with Muslims and others in the attached, for example.

Cardinal Pell has followed the Pope and the Holy See in preferring Canon law to the contemporary law of the land. They put themselves above it and police have traditionally respected this view as the church and its lawyers historically appear at the feudal centre of the development of land and building acquisition and treatment. They can bugger the flock or outsiders and nobody should want to know. This feudal view, like marriage, depends on the supposedly timeless authority of the book and its interpreting priests acting as father. When feminist refuges were first set up in the 1970s, they operated in contrast to the church refuge idea that women and kids should be returned to serve until death in that situation. See *Family Violence in Australia* (1982). Others and I wrote it against this view in which a wilfully blind and dumb acceptance of Master's authority is likely to be expected.

The girls at the Sydney Uni. Sports Facility (SUSF) and the Newtown police manage like that, hearing His Master's Voice, the University of Sydney, for example. On the other hand, if you go to Alice Springs and offend a man who speaks to you, they don't throw you out of the pub and call six police to remove you on Sunday, without listening to or responding to your complaint. *(I tell you, feminism hasn't all been plain sailing. SUSF is going backwards badly and it appears to be women workers leading the charge. They need more intelligent men?)*

Under this feudal model still today, after an allegation of sexual victimization by a priest, for example, "the very first point of contact for a victim is a QC in a city office (Milligan p.74). If this is church lawyers' idea of the modern era, be very afraid as lawyers will race each other to higher courts where pay-outs are also the greatest and they take the greatest cuts. One often wonders to what extent church land, buildings and related events now just represent secret manipulations of lawyers happily acting in their own interests as if they were ours. Why not – they've always done it before? That is the nature of the club concept, sanctified by reference to God or not. Democracy can do better than that so understand these ideas.

The modern health and regional education and information models are more broadly inclusive and based on an increasingly diverse and informed democratic ground and advance, whatever their nasty hiccups. Ideally both corporate planning and information technology development should lend themselves to this search for greater truth and reliability, rather than increasingly undermining other peoples' efforts to better themselves

through markets or planning. Related health, policing, housing and land data collection is addressed attached to mesh more effectively with the concerns Celemajer raises for all.

For example, he claims that although about 80% of the elderly wish to die peacefully at home rather than being aggressively treated in an intensive care environment only about 15% get their wish. He thinks that by 75 years everyone should be required to complete an **Advanced Care Directive**, stipulating their wishes in case of serious illness, and to **appoint a medical power of attorney** to carry out those wishes. That seems a likely pain in the arse of the kind typically dreamed up by doctors, lawyers and associated 'rehabilitation' interests. The more direct approach is often better and cheaper. For this it is also better to be open, which is something Cardinal Pell and his Church avoid at every turn through principles which depend upon beliefs about priestly superiority which appear autocratic and prescientific.

The **Advanced Care Planning Fact Sheet** of the Sydney Local Health District of NSW Health asks **Who is my responsible person?** My daughter is the only person I trust to act on my death wish. She is my sole beneficiary. She fulfils the responsible person role already in my computer, mobile phone and Telstra requirements as I am prone to throwing tantrums in Telstra offices in remembrance of times past. It isn't an ice addiction. I will be buggered if I am going have a medical power of attorney shoved down my neck. Yet we are all different, as my colleagues in the Faculty of Health Sciences at Sydney Uni. used to helpfully point out.

Like Chomsky's grandma, perhaps, I spent my life trying to avoid how many professionals think by trying to grasp the various elements of production and practice better, to include the emotions from which we all start. Baby, I'm here to tell you that being a doctor isn't remotely like being a lawyer and the latter are dangerously secretive feudal nuts infecting and complicating everything they touch with even more secrecy and confusion. The results of the unspoken addiction to lawyers in Australia appal me. They began with the church from which the universities also grew and broadened to admit more diverse sorts of people. Universities are also international carriers of enormously broad and important historical cultures, so should be well managed to enhance the public interest in the face of powerful new technologies. Many are great but may also respond best to every comparatively passing and cheap childish fad like a lot of tick-the-box questionnaires and assessments, to broaden IT markets through increasing mass and diversification. Give much more thought to open content in regional contexts, as Australian key media has always done well, I think. National, regional and personal archival behaviours are of considerable and related interest.

According to Nutbeam and Blakey writing in the journal *Health Promotion International* 5 (1990) the World Health Organization definition of sexual health is '*the integration of physical, emotional, intellectual and social aspects of sexuality in a way that positively enriches and promotes personality, communication and love*'. This is a better start than

criminal justice which commences with the normal court sanctification of marital secrets and lies, to live by and add to the book of the more authoritarian frame of mind of a man and wife living under some particular God or other. Let all Gods self-appointed reps. turn up and chat or write openly to us. *I like how Professor Ian Hickie, for example, manages his mental concerns on TV. I admire the grace with which he carries his special burdens. Give him a jersey and a pair of boots. Let the usual boys and their dopey little mates dictate the narrow range of speech and emotions we're supposed to have, or pretend to something different if you like. It's a moral question based on personal aims and related evidence, welcoming diverse speech. It doesn't decide strong and honest speech is violent or that violence will follow rather than relief and learning more broadly through the exchange.*

Nevertheless, the broader claim made to the Royal Commission Public Hearing into Disability Service Providers, shows that expected police procedures for treating suicide, crime, mental illness and the National Disability Insurance Scheme (NDIS) often encourage more harm and cost in being closed, contradictory and adversarial. Why does the state legislation use the highly confusing and misleading terms **vulnerable and protected**? These terms are not normally used in health and other services more familiar with concepts of diagnosis, probability and risk, as distinct from reflecting the Shield of the Crown or its church for that matter? Theirs appears the authoritarian frame of mind.

Lawyers produce a nasty, twisted logic designed to increase confusion and their role in keeping people down, starting with police. This is addressed with the Royal Commission Public Hearing into Disability Service Providers, in regard to the major problems in police data gathering and use, driven by lawyers and courts. It argues that ideally each individual must speak for him or herself. It seems police have little voice and must struggle mutely and opaquely to be better against the stupid forms which nobody can understand because that is how lawyers like it, Baby. This is also driven from the top, so if good police are angry, I'm not surprised because I am livid over what I have learned about the lawyers' twisted theory or logic. They keep it secret because they know it is total feudal crap.

Duty of care and reliable data approaches to members of the public, such as those pioneered in Medicare and WorkCover portfolios seem the way forward, as police have long been expected to keep the peace. The key to this role, like the key to health, is more broadly clear information to inform action and research, rather than less or confusing, partial information purposefully driving along with particular lawyers. Policing should be conceptualised as a service, not the ultimate closed feudal game driven by lawyers and mates. Church institutions should practice in such contexts.

Good and bad elements of accounting and of diagnostically related group accounting practice are addressed in related service and breakdown contexts attached as this is where they normally present, including in our shared homes and investments at St James Court. Why does Elizabeth Farrelly limit herself so much in her economic and political opinion on heritage in the Sydney Morning Herald? I find this narrowly aesthetic and subjective plane from one who must know and should tell more on the commercial and state mechanisms of development is typically feminine and offensive. Surely the only public service aesthetic

can be valuing the historic and more sustainable practice, which often isn't for small business. She may be a Christian, but where is her conscience – hiding behind its loftier mysteries? Tell her to step up and stop being a precious wuss about the nuts and bolts.

I watched Wikipedia begin and advance so fast with huge admiration. At the Faculty of Health Sciences, however, most staff were still taking rolls and awarding marks for tutorial attendance and performance. This is the old authoritarian approach to knowledge, that keeps the bums travelling to the same theoretical seats like performing seals, working largely alone or together, in search of the numerical biscuit. If a teacher gives the students the written lectures and direction, leaving the tutorial question time to them and her, a very large number won't show up much. One assumes they have better things to do, like working or caring for family members or attending the movies, etc. Surely choice should be encouraged by university strategic and subject planning to help students to practical operation in the real world, not in many purely theoretical, graded constructs with peers. The quality of the academic and student product is ideally judged openly in this context.

Cheers

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