

THE ROLE OF FREEDOM OF RELIGION AND SPEECH IN IDENTIFICATION OF GOOD GLOBAL AND REGIONAL SERVICES FOR THE PREVENTION OF VIOLENCE AND CORRUPTION

RESPONSE TO THE PRIME MINISTER'S CALL TO CONSIDER THE INTERSECTIONS BETWEEN THE ENJOYMENT OF THE FREEDOM OF RELIGION AND OTHER HUMAN RIGHTS.

Every sperm is sacred; every sperm is great;
If a sperm is wasted, God gets quite irate (Monty Python, The Meaning of Life)

Now you ask me if I'm sincere; that's the question I always fear
The first seven, it's never clear but I'll tell you what you want to hear (Rod Stewart)

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ARE RIGHTS GOD GIVEN OR FORGED IN STRUGGLE? (HOW DO WE ALL FIT IN?)

Monty Python were ahead of their time in prophesy and are surely understood and appreciated in all corners of the professional family world today more than Popes. See the related discussion of broadcasting, information technology (IT), insurance, fund management and other services attached and on www.Carolodonnell.com.au. We can work with Pope Francis, however, as we value open and free rather than closed institutional operation. It's only words, etc. Could we get started broadly on his Encyclical for the Environment **Laudato Si**, for example? Related regional directions are suggested attached. Think **Francis**, the South American movie, maybe? It's only money and you may not need much. It is just the usual distribution you have to break. (See related discussion attached.)

The Prime Minister, Malcolm Turnbull, established an expert panel to consider '**the intersections between the enjoyment of the freedom of religion and other human rights**'. The expert panel consulted narrowly first and then widely. This is the only correct practice to be expected in a democratic (inclusive) country, given the subject matter and the fact that the discussion of religious freedom and human rights is a direction from the PM. We all may be affected by beliefs and actions of neighbours or others and our parents produced us. My personal experience and requests are addressed in the last section of this discussion.

This discussion of '**the intersections between the enjoyment of the freedom of religion and other human rights**' requested by PM Malcolm Turnbull naturally turns first to the Australian Constitution. This is a descriptive, as distinct from idealistic document. It surely made a lot of sense as administrative guidance for a federation of six colonies with parliaments and governors which still had control over land and production at the state level. The concept of a top unchanging Constitution, however, is foreign to good production and administrative practice. The men who wrote it were not Gods or Monarchs. This is a discussion of the ideal Australian way forward to greater productivity in more open global and regional approaches to knowledge and intellectual property, as distinct from in multiple closed institutional and related voting procedures which appear typically to close markets.

Under Section 116: Commonwealth not to legislate in respect of religion the Constitution states:

The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test should be required as a qualification for any office or public trust under the Commonwealth.

The above seems a clear and reasonable statement, for a start. I write in conformity with it.

I agree with the Sydney Morning Herald editorial and cartoonists that the PM's decision to become a global arms producer and trader is absolutely disgusting (SMH 30.1.18, p. 16). It repeats history and is against common sense in a world increasingly beset by desertification and comparatively poor and ignorant men and women as well as rich ones with growing family responsibilities, attached to party or not. This is not an environment for children. I am talking about corruption. Why not grasp this thistle firmly in your neck of the woods with President Xi of China? As an Australian one naturally speaks English very broadly.

Consider the related response below and attached. How stupid would it be for me not to respond because I hate current Cold War direction so much? – totally. Somebody big may take an interest. (See Australian film industry and related discussions at www.Carolodonnell.com.au under the Heritage Way side bar between the pictures of Brett Whiteley's **Art and Life** and the baby delivered into caring hands.

Also see the earlier discussion on 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 to David Celermajer'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. (We are sick of the legal clowns.)

My submission to the Public Hearing on Criminal Justice Issues held by the Royal Commission into institutional responses to child sexual abuse contains supporting evidence discussed briefly later and more fully on www.Carolodonnell.com.au. It deals with all the terms of reference related to '**the experiences of survivors of child sexual abuse**'.

However, matters related to this particular risk of early scarring are considered under **5. Any related matters**. From the risk management and life cycle perspectives which I naturally adopt on the land, institutions, persons, insurance, fund management and related matters, sexual abuse is just one of many risks children may face when starting life. War, death, homelessness, malnourishment, sickness, neglect and other unusual punishment are

other examples. Some key questioning of other views is drawn later from **'Defend Yourself: Facing a Charge in Court'** by Tim Anderson, who you should know more about and tell us.

We must get back to the Garden as Joni Mitchell and God intended. I learned about the importance of turning around the incentives in the NSW public service. We tried hard. I guess we failed. Have another go with Clover, Tanya or any other women you like although Julia Gillard frightens me because I know the legal type and much preferred them as typists.

In this regional film, education and planned work context, including any religious service, as discussed later, see for example an alarming article entitled 'Gillard on board as start-up takes off' in the Australian Financial Review (AFR 14.11.17, Technology). The Australian public has a right to know what former PM Julia Gillard thinks she is doing. One has only to follow the comparative development of Africa and China since 1970 as blind Freddy could do, to see many inconvenient truths against legal perspectives Gillard represents. One wonders what has happened to injured clients of her old law firm, for example, as partners joined the international finance and insurance arenas. (Lost in space and we pick them up?)

I refer you in this context where one seeks more equal and open global relations with China for a start, to Roy Green's article entitled 'We still don't have a joined-up innovation system' (Australian Financial Review 1.2.18, p. 39). He was an expert adviser to the 2015 Senate Innovation System Inquiry. Government is traditionally geared to delivering its industry support via protective mechanisms of tax cuts and protected service provider status, often including many submission-based models of funding. I write against this later and attached.

The concept of productivity is defined in market and financial terms. It is vital but reveals no understanding of the importance of wider forms of wellbeing in life. However, to search for productivity as a Holy Grail when got under typical dysfunctional regulatory conditions applied at many differently related and closed bureaucratic levels, is dysfunctional. This is particularly so when protection has been extended through the welfare system to total populations. (Who's your daddy? etc.) This is so in Australia, which includes all religion as potential service. We would always like to know what is going on so we can also judge it.

Because of the holistic, total population embracing nature of the welfare state in Australia today we can all be artists. I first saw this when I met Steve Marshall of Full Monty Maintenance, a mixed-race Londoner who put in a bamboo floor at my place. This is the case thanks to an Australian history of reasonably good government supported by the natural protections and hindrances of distance. (*Our home is desert girt by sea, etc.*) The thesis later below and attached is to encourage the more open search for truth as a means to greater productivity. This seeks to stand more openly with China, rather than in reliance on US forces, which are clearly wrong and terrifyingly nuts. They have a bad constitution.

The 20th century direction of the global feudal warrior state exemplified by Winston Churchill and his family connexions has been transferred from Europe to America through the destruction of two world wars which increasingly targeted civilians and peasants alike. Baby, we are all civilians now and like my father before me in London I curse you all roundly.

The European royals and financiers took us all one way via Churchill and then sent us all back too far in the opposite direction starting with New York on Broadway and Hollywood in California. Washington bureaucracy and the entire secret service is the fat in the middle. (Ask Mel Brookes and Stan Grant about it. I never knew he used to work for CNN in China.)

We can all be artists in Australia today and should be encouraged as broadly as possible. But Australia has the potential to achieve far better broadly as discussed in communications policy attached. Geithner's book '**Stress Test: Reflections on Financial Crisis**, as former US Secretary of the Treasury, suggests that the combinations of industry targeted tax cuts and lax lending standards at federal and state levels were fuelled by mass housing development policy under Bill Clinton. The Australian film industry is discussed attached as an example of encouraging the Australian/US link wrongly. The latter approach fuels global instability. It's times like these one requires alliances with the broadest possible church. Try the Pope.

I intend to follow Germaine Greer's advice as usual by taking direct action all over the place. Please gather up the recommendations below and attached and pursue them openly. Tell Lily Cerna I still don't know how to use maths and John Nash to find a beach but I love Leonardo di Caprio and the book. Anyhow, thanks for the effort on ABC free to air TV and in the Fairfax press. Western legal operation is just a big closed monopoly pain in the arse.

Think of me as being a handmaiden to President Xi or Mao again as you may. Pass it on to Malcolm and Kevin. Don't bother about Bill Shorten. He and Mark Butler give me the shits. I recommend later that women in particular make arms production and trading the key issue of the South Australian election as it is linked directly globally to violence in the home. You may recall that one woman is killed by domestic violence every week in Oz. I doubt this is good for kids either so discuss the relations between guns, violence and people later. A major point of this is that the most violent people often also value repressed speech most. As Travis Bickle famously asked in **Taxi Driver**, 'Are you looking at me'? Speech may relieve.

As a Marxist grandma of 71 years I see the concept of '**rights**' as socially constructed and forged in historical struggles described in **The Communist Manifesto, Capital Vol. 1, in Engels books on manufacturing related health and safety matters and on the family, private property and the state**; and in other places. Such rights may become defined in the law of the land, more often in the breach than the observance, perhaps, in any elite or common practice. The **Preamble of the Universal Declaration of Human Rights**, for key example, refers to the **equal and inalienable rights of all members of the human family**. The term '**inalienable**' implies those rights are given by God. He may or may not be seen by His followers as having to save only His chosen ones. Nevertheless, The Universal Declaration of Human Rights, World Health Organization (WHO) and related agreements give many subscribing governments key direction which is critically supported later. Feudal and related family constructs which account for value are addressed in this global context. I could never have supported the Kyoto Treaty, for example, as it seemed to be fuelling the problems it was supposed to be solving. Kevin Rudd must have been on medication?

The concept of **human rights** is a tautology as humans are dominant in the animal kingdom so there are no rights other than human ones, in current or future generations, to be conceptualised. We have recently come to the conclusion we should be more caring,

however. Shakespeare put the words '**Nothing is either good or bad but thinking makes it so**' into Hamlet's mouth. This recognition of the relativity of moral perception is not the same as saying '**Nothing is either true or false but thinking makes it so**'. The search for truth, scientific or not, on one hand, and the conditions of product marketing or Western legal ruling conducted under normal adversarial conditions on the other, may easily be at odds. This is addressed attached in related contexts which better understand the value and emotional power and truth of the story which may commonly also begin with song. (*She gives voice to sing: **We are one but we are many**, etc. etc. as the new national anthem.*)

I have never been one for the '**Great Man**' theories of history, especially since having seen so forcibly throughout life how people of apparent power may be hemmed in by their associations. I am more one for the '**Cometh the hour, cometh the man (or more recently the woman)**' view. In this context I often applaud Donald Trump's tweets as an appropriately childish attack on the rich and historically established legal order and protocols of association which are hard to ignore or withdraw from. In related global contexts I too urge cooperation with Chinese Mao Zedong thought, as discussed attached.

My ignorant old woman's thesis is that numbers are nothing without plain words to situate them. Yet numbers have the upper hand, followed by lawyers' drivel. Why is it so? I ask mathematicians questions but they don't answer. Are they off on a frolic of their own, as discussed attached in regard to Sylvia Nazar's, **A Beautiful Mind** and Silicon Valley views. (See the Art Film Planning on www.Carolodonnell.com.au for discussions of teaching.)

One loses the distinction between words and other action at peril of society becoming increasingly doctrinaire, closed and stupidly multiplying in problematic treatment costs, at the added expense of wasting a lot of time and money using lawyers. They live by the most doctrinaire and adversarial rules of all, measuring up against the particular legal word and standard. The advent of anti-discrimination legislation is addressed critically later in this context. (My work was in this area for many years. See www.Carolodonnell.com.au .)

Battles over word use should be conducted in media not court, as media has a broader, clearer and more powerful reach. It may encourage all people to think to learn more broadly and deeply about each other and surrounding matters. When one thinks of the ways one may insult another in words, for example, it seems crazy that those relating to anti-discrimination legislation categories referring to sex and sexuality, ethnic identity and apparent physical or mental health are the ones singled out for new court attention.

The Australian fourth estate and broadly scientific or emotional states are better equipped to judge a particular person in a case because they are more focused on grounded reality than lawyers are. Lawyers focus on the legal word in adversarial terms which double the cost of judging actions in adversarial ways unlikely to address the truth of any matters effectively. A related regional view of fund management is attached. It follows Australian direction. See more about the problems of legal practice on www.Carolodonnell.com.au

Levels of human reproduction higher than the modern norms are later addressed in this context. Judge evidence broadly in the pursuit of honesty and truth, not in legal monopoly representation in a law or Constitution on terms which are feudally outdated and also

demonstrably wrong in their pre-scientific, commercially driven, adversarial practice. At best the legal monopoly is double the expense of more broadly scientific practice with costs being many unintended consequences, often at the taxpayer or related premium expense.

To give the worst global example I know of, the US Constitution enshrines a right to gun ownership for protection. This gives killers greater power over others and has led to the US military machine being larger than all other key military players combined. It also leads to far higher rates of US family killing of family members than anywhere else in the developed world. (Am I a bunny hoping for more intelligent life in outer space? No fear. I prefer the Oz Knights of Nih. They are addressed later in relation to Chinese history and practice.)

From the Freudian view in **Civilization and Its Discontents**, which I often take, and increasingly so since retiring and becoming a grandma, myth may be compared with the Marxist concept of ideology. The latter is a partial, self and community reflecting and enhancing belief system. Myth or ideology battle with increasingly broad technological, scientific and imaginative global forces. The former may ignore or address the home and emotional life in key family, feudal and other tribally related or associated operations. These may also appear to be the keys to further inflammation of painful events and effects. I discuss the theory, practice, and costs of psychiatrists and cheaper versions of the same thing later. (I like to think I've been a free psychiatric nurse to many men. I bet they forgot.)

I don't like the PM being remembered for starting more wars through his arms trade. Let us not hold him up with trivial matters like 'The Woman Question'? On no, let's bugger that. I speak as a woman who once trusted Tony Blair foolishly. I see him after the Iraq War, as described in his own account of his time in office, as the unconscionable bearer of evil. Is it easier to say John Howard, who went all the way with this murky project, had no choice? In the 20th century war became a matter of the mass murder of civilians as well as soldiers in what may be well conceptualised as global ruling class factional war games and interests. This is addressed later in relation to Australia as a British and then US client state. This is also a discussion of what President Xi has rightly diagnosed as 'Cold War Mentality'.

To the professional man whose tool is a hammer, everything may have to look like a nail, for example. Lawyers are an example of a bunch of bare faced liars supporting their institution in the same kind of way that the Catholic church and related institutions have been found guilty of shielding paedophiles. Lawyers are loyal in public, where it counts, to their ignorant, concealing, lying, enriching institutions. Their nods and winks are for other lawyers with whom they share monopoly controls as if their practice was in any way scientific or democratic and thus worthy of certification related to some higher quality of treatment in regard to any matters. This charge is related to Australian development later and in the discussions of regional fund management and broadcasting attached and on www.Carolodonnell.com.au (More on PM Turnbull's arms manufacture and trade later. We don't like the kind of men this work breeds. Mindlessly violent and uncaring? Why not? Why did the TV blonde from the army turn into a woman? Why bore me now with cricket?)

In **The Communist Manifesto**, Marx and Engels focused on describing the global European and US emergence of manufacturing technologies. These fuelled working relations in which associations of employers and employees took centre stage in battling each other through

trade union and political parties. Since 1950, Maoist and Chinese Communist Party government and associations have focused instead on transforming feudal and related family agriculture, planning, building and trading associations. They changed feudal work traditions in regard to land and water transformation to support new urban building and manufacturing. Family size is discussed later in relation to freedom and wellbeing for all.

Nobody should be expected to intuit what the other thinks because they are too polite to ask. It leads to wrong supposition. Then where may we end up? Although we may not all live in a yellow submarine we live in a limited reality that is insufficient. This is also why Americans may appear violent, tricky and fat. Markets and morality are not aligned in my book. Polite silence under such conditions is like polishing a turd, to use local vernacular.

I take an openly Maoist direction in discussion of marine and land management from an Australian view discussed on www.Carolodonnell.com.au In such regional development terms, which go beyond normal Western market and state employment relations to embrace all women and children, manufacturing is seen as regional service. Manufacturing and construction are also the taken for granted material advances on which ignorant feminist dreams are normally constructed. (Nobody forgets about mining? Anybody who did not seek Gina Rinehart's advice on these matters would be crazy. See Adele Ferguson's book **Gina Rinehardt, the untold story of the richest woman in the world**. It is the most amazing story of a woman who far surpassed her father in every way. Go to Wollongong.)

The availability of plentiful, reliable and cheap water and power in agriculture and housing are ideally addressed in related places, as discussed later. Sensible operations are often up against lawyers and those who appear to have no capacity to protect themselves. To encourage the former or the latter in helpless or secretly scheming reliance on lawyers is wrong. People should be encouraged to speak, write and act directly and honestly instead.

I agree with Germaine Greer that we should encourage and expect direct action from women (Sydney Morning Herald, 22.1.18 p.6). How could a woman be expected to protect her patient from an over-zealous surgeon, for example, if she is too frightened even to protect herself from such a man in reasonable speech. Try it instead of lawyers.

Wikipedia and Google clearly showed the broader the knowledge development the better and faster. Much of the fat at the centre gets in the way and so much of it is legally spreading. What to do to reduce it is discussed in the Australian context later and attached. Take regional approaches led by quality free to air TV and news broadcasting, while giving wider ranges of people such as those at the latter stage of careers more choice about how their past or future product could best be utilized to suit themselves and others. Lucy Kellaway, who left the Financial Times in her fifties and set up Britain's **Now Teach** program in which she is also a maths teacher with an Oxford degree, provides an example. More of the older brothers should follow her lead by conceptualising earlier how to leave better. Universities could do a lot to aid this process rather than hindering it, for example. Strategic planning in universities is a new regional approach which appears promising on paper. Will the brothers grasp the nettles?

Try Australian Bureau of Statistics, local government and like associations for a start. To trust some spoken or ticked opinion dependably predicts more broadly conscious action, however ignorant, is often wrong. I understand people are notorious for saying there is nothing wrong before killing themselves, for example. Market values may also move as prices in spite of any constructively grounded and dependable reality, only to drop off some financial cliff later. Yet many psychologists and others normally below the medical profession in status would like to have their research questionnaires considered scientific when reduced to numbers. How meaningful, I ask you, is the common research question about whether you think people in your community can be trusted? Trusted to do what? There is often a touching simplicity about women in the invisible hands of US markets.

This is discussed later in relation to family, school and work association, including the religious. I expect that any organization may become a **cult**, which the Collins dictionary surprisingly describes as a **'system of religious worship'**. I would have thought a cult is an organization characterized by secret illegal activity based on family or other charismatic association. I can only guess the Collins dictionary, as a consciously post-Enlightenment product, is solving its dominant Christian cultural origins by calling all pots black. This seems reasonable as in a choice between legal words and the common dictionary we should pick the latter every time because of clarity of its definitions compared with common legal drivel.

I address Freud and comparative medical, psychiatric, psychoanalytic and related views and practices in the 'church' of scientology and dianetics later. This is done by seeing their associated theories and certification tickets as commercial mechanisms rather than cults. If such practices, religious or not, appear to be curative or criminal, these are other matters.

We can rule the world in better ways for everyone starting with international press baron, Rupert Murdoch because he is active in Australia and globally, currently as a US citizen with huge interests in China. I urge you to take this position to the PM and ask Rupert Murdoch to open up personal discussions with the nation to tell us how he thinks his and other interests ought to be set up before he is dead. I will recommend the course to my local federal member and Deputy Leader of the Opposition, Tanya Plibersek and many others.

THE GLOBAL FAMILY HAS OFTEN BEEN DIVIDED BY THE COMING GENERATION SO RELIGION SHOULD BE JUDGED FROM PERSONAL AND BROADLY CARING PERSPECTIVES

Religion is often related to the concept of caring for others throughout the life course in a manner supposedly close to what God has chosen for or suggested to one. I therefore address the PM's question about relationships between religious freedom and human rights by asking a related question from NSW State Government about the design of services:

What is the most important change or improvement you would like to see made to the Seniors Card program? (I explore some service answers in globally related discussion.)

I support the World Health Organization (WHO 1946) definition of health as **'a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity'**. The global open reach is highly desirable for services in the context of global and related regional planning and research. This starts in personally improved and flexible local

treatments to meet individual and apparently related community need and choice. From this view the same local plumber may better compare manufactured work in situ, perhaps. The world and efficiency are seen in completely different ways by the traders who come from completely different surroundings to be in business together, under strata or not. The effective management of real estate is hard, interesting and runs under the radar, like most of the vital things in the world also greatly understudied in universities. Is it a cult perhaps?

In this global context, I often follow the general Freudian thesis found, for example, in **Civilization and Its' Discontents** and in related spiritual matters most notably addressed by Jung and anthropologists. Like more spiritually inclined or artistic people, perhaps, I am suspicious of many of the approved medico-legal and diagnostic approaches for being limited by their professional and associated powers and interests. Foucault and others saw similar problems too. This is discussed again later in relation to mental health and mental illness diagnoses. Today the medical doctor has the mantle formerly worn by the priest in regard to the common search for happiness and all related forms of wellbeing. I think this is a bad thing to the extent that it turns us increasingly into sufferers, leaning on the rest.

(Barefoot and pregnant it was called in my youth, when there was more wood and water.)

I recommend adoption of the WHO view of sexual health described by Nutbeam and Blakey in the journal *Health Promotion International* 5 (1990). Sexual health is defined as:

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 helpfully questioning and uniting test of one's behaviour which does not depend on conformity with particular religious, state or other institution, but which applies well to all. The importance of birth control in the lives of children and other community members is a key theme also personalised later. Traditional church views on many things spell disaster, as discussed broadly and in personal terms later. See curriculum I taught at Sydney University for eleven years on www.Carolodonnell.com.au for context. One nevertheless seeks your support for the direction of Pope Francis in his Encyclical on the Environment (*Laudato Si*).

Open operation is ideally preferred in any state supported by public money. This is to enhance the general capacity for honest evaluation of any services other than financial ones, albeit still poorly, as discussed. Nevertheless, this submission is also primarily directed to the need for family planning as part of the recognition of global realities beyond the Westminster or US blinkers. One problem with universities, which have an ancient and valuable heritage of protecting scholarly books and fellows from pillage, is the modern-day encouragement for the multiplication of research specialisations, which may also be closed. More can be achieved by wider knowledge and consideration of matters in related ways. Regional rather than specialist approaches are ideally applied broadly for best effects. Universities, on the other hand, increasingly encourage specializations as ignorant forms of closure to capture more students and the fees they pay for potentially associated privileges. The tendency to keep people in institutions of learning ever longer does few favours if they are increasingly removed by this process from the experience and expectations of practice.

The family has a mixed institutional history, depending on the time and place. The aristocratic feudal family and its financial, military, peasant and taxation relations on the land may be contrasted with the urban family and its typical financial, employer, employee and other independent professional associations, for example. In my life-time the growth of the Australian welfare state favoured greater secure employment. The development of IT now forces new competition and costs upon many retail, manufacturing and related market environments in an era where there are increasing calls upon governments and residents for more protection of shared natural environments, as well as people. The related discussion of insurance and fund management attached was made to three inquiries with a view to improving general wellbeing and contribution while reducing poor operational costs.

In global, regional and individual planning and management contexts, in which post-war Australia has accepted and effectively integrated higher rates of immigration from around the world than almost any other country, one accepts the definition of community put forward by the International Labour Organization (ILO), WHO and UNESCO. In the context of direction on community-based rehabilitation (1994), these organizations defined 'community' as:

- a. a group of people with common interests who interact with each other on a regular basis, and/or
- b. a geographical, social or government administrative unit

This is a good definition as it is clear and allows services or goods to be managed transparently (openly, clearly) on related international and regional bases for the purposes of evaluating and improving wellbeing and understanding in Australia and beyond.

The general approach to sustainable development globally and in Australia is ideally based on a critical following of WHO, UNESCO and related international directions. These are often adopted in Australian government direction already. However, some of the Conventions on organization established by the ILO, are products of government, employer, and trade union work and welfare associations which lasted through two 20th century world wars. These now appear out of date in welfare plans which have gone beyond key urban workplace management and are now driving into all rural and other areas of life where a lot of wealth and disadvantage may be easily created as a result. (See the US trend example.)

Legal and related service or other expectations are discussed later in this global and regional context which is historically established already. As members of families are used to many arrangements, including working for no money, it appears counter-productive to judge arrangements outside of the normal tribunal fixation of wage rates to be corrupt. Ideally, they should be opened up to more broadly rational judgment of joint community interests.

This is the primary philosophical and related regional historical context within which general WHO and UNESCO directions are ideally critically supported and pursued in Australia. WHO and UNESCO directions have been broadly adopted in many other nations since the end of World War 2. Any consistent advance in more openly and democratically planned direction

for more stable regional wellbeing is often sharply hindered, however, by legal and Constitutional expectations. They drive common British feudal colonial heritages and US promotions. Environment protection goals have now been added to the lot to reduce the global problems of desertification and related land, water and air pollution, including the loss of biodiversity which may otherwise serve many present and future generations better.

Consider regional arenas and all related actions better. In the attached discussion of insurance and fund management, for example, the former is found to be a pre-welfare state financial protection structure which lingers opaquely and expensively on without providing much data to manage risk where it may be needed most. To him that hath shall more be given, as usual. The system is open to huge financial instability, corruption and loss of funds to the most apparently deserving and stable members of any premium pool operation. The cost of actions related to catastrophe anywhere may be felt by many better managers. Medicare and related state approaches to data and risk handling are contrasted with this.

The key empirical question is not whether an order is that of the government, private sector or charitable organization or particular individual situations, but whether the order appears to be comparatively fit for its openly defined and broadly delivered purpose. The key issue for management of the National Disability Insurance Scheme now appears, for example, to be whether the relevant health care or other service provision works to a good standard.

This is ideally the dawn of personalised care before personalised medicine, as the latter is driven by the top professional interests, whatever they are. Professionally driven service cannot often support good planning, which is ideally based on historical analysis of a broader arena. Good planning directions suggested by WHO often appear undermined by many professional associations with much narrower specialist interests and outlooks.

The practice of opening discussion on vital matters more usually ignored should naturally be extended to more military, war and related funding in any nation claiming to value peace and stability. The driving US IT contract direction adopted in Australian universities is ideally questioned in global contexts. This is because Australia is historically allied to Britain, the US and elsewhere through trade, whether anyone likes this or not. The courts, however, were not established with any quality service or community management interests in mind. They were seen as an adversarial last resort after multiple secret and costly operations.

Earlier ILO Conventions on employer and professional freedom of association coupled with occupational and related government closures discussed later, also appear to have hindered the development of better standards for all, including in many of the legislated relations of association. In this context of shared responsibility for the general standards in the particular arena we inhabit I ask of the ethics example below: How does it feel? Is it you?

OFFICE OF LOCAL GOVERNMENT STANDARDS OF CONDUCT FOR COUNCIL OFFICIALS

You must: • conduct yourself in a manner that will not bring council into disrepute • act lawfully and honestly, and exercise due care • treat others with respect and not harass or discriminate against them, or support others who do so • consider issues consistently, promptly and fairly • ensure

development decisions are properly made and deal fairly with all parties involved • disclose and appropriately manage conflicts of interests including, in the case of councillors, from reportable political donations • use and secure information appropriately and not disclose confidential information • use council resources ethically, effectively and efficiently.

In addition, staff must ensure the efficient and effective operation of council's organisation and implement decisions of council without delay. You must not: • accept money or gifts of value and avoid situations that may appear to secure favourable treatment • make complaints improperly, take detrimental action in response to complaints, or disclose information about code of conduct matters. In addition, councillors must not: • direct or influence council staff in the exercise of their role • participate in binding caucus votes, except for nominations.

There is a longer version of the above which NSW government has put out for comment but I could lift this from the website freely and clearly in the truncated manner above. If this was printed on cards handed out by the organization it could inform a lot about rights.

AUSTRALIAN STATES SIT BETWEEN AND WRONGLY REFLECT BRITISH AND US LEGAL TIES

THESE TIES ARE ALSO REFLECTED IN THE WESTERN LAWYERS' VIEW OF ANTI-DISCRIMINATION LEGISLATION WITH GLOBALLY DYSFUNCTIONAL AND COSTLY EFFECTS

To address the concepts of freedom of religion and human rights, therefore, one also discusses population and family planning later, in relation to wellbeing and equality of opportunity in Australia and globally. Key Amnesty positions on human rights are found offensive in related religious, state and market contexts. One champions contraception and abortion for example as the key necessary protections for women and future generations.

One also demands state supported euthanasia for old people who choose it for themselves as I do; and the death penalty for certain serial killers; along with broader attention to the effective medical use of dead bodies and body parts to assist the living environment.

One naturally also turns to ask some top Asian families what they think about it. A related discussion in regard to the Royal Commission into Child Sexual Abuse is later. Discussion of reconciliation and associated issues in regard to the Catholic Church are at www.Carolodonnell.com.au under the Heritage Way side bar. The past is another country. They do things differently there, as LP Hartley pointed out in the **Go-Between**. Not to understand and accept this is a major potential source of self-entrapment in the future. The fallibility of memory beyond emotion recollected, is addressed in related context later.

However, one ignores one's history often with the likelihood it will be repeated poorly. Australian aborigines, for example, appear in danger of ignoring their future in their present reproduction rates. In rural and remote areas these far outstrip expected norms. This has serious implications for native ability to 'close the gap' with general population indicators. This is addressed in Australian and globally related contexts later. One starts with discussing Britain, however, because white Australia began as a small 18th century British prison.

To read Anne de Courcy or Mary Lovell's biographies of the British ruling class through two 20th century world wars is to realize more clearly the general state was long held together

by family and land connexions before everything else and that these would also determine one's party association and business alliances after schooling. Late 19th century formation of the British Labour Party and its trade union and party alliances forced many modifications upon earlier parties' representative landed family and supporting global trading assumptions, often also based on rich US marriage alliance or other interests in contract.

Seen in retrospect and emerging from the view of fascism as a necessarily dirty word, it appears that long term planning in Australia has been conducted in ***a comparatively bipartisan producer driven fashion*** at least since federation of its 6 states in 1901. This producer alliance may be described as fascist. It appears to have occurred because of the strength of reigning international and historical forces discussed later, including the luck of the Irish to be sent here as convicts and settlers. (I take later issue on behalf of all women and children with the Catholic and other church influence upon Australian opportunity.)

The family, however, has always been at the heart of business and has developed related plans and associations pursued through government, party, professional, army or other associations, colonial or not. These may claim to represent the interests of all those in the land or not. Since World War 2, the fact that the world was full of homeless and starving people naturally concentrated the governing mind, feudal or not, on urban manufacturing and housing construction, retail, roads and other transport, as well as agricultural lands. The Churchills and others like them had seen themselves as born to rule, which they were.

In this historical development context joint Australian interests may be increasingly recognized by all parties in an increasingly informed and globally integrated world, starting at the European tops. In practice and metaphor, for example, when climbing the Eiffel Tower in Paris, I found I overlooked a gigantic aboriginal painting on the roof of the nearby ethnographic museum. I knew this was a global statement about a much richer set of interests than a handful of Australian aborigines doing dot paintings near Alice Springs because the school had taken a wider interest in artistic community involvement. Only God knows what interests they were? Art is never about art but about the patron? I guess so.

Yet the dominant US market operational expectations and much that goes with them appear to find the concepts of historical memory or long-term planning an embarrassment, like stupid swearing in church. Broader reference to history may naturally disturb the normal polite associations women have always longed for and men expected. The market likes to emphasise the here and now as if past miseries should never have mattered. We should no doubt ask the guy who wrote '**The Big Short**', Michael Lewis, about these artistic issues. He did art history as well as mathematics at all the right universities and firms.

Matters may seldom be clear cut in global circumstances, even if approached more openly and directly. Australia has China as its largest trading partner but is used to building on its Western heritage of associations for its moral conclusions, as discussed. Open them up to stable broader learning in joint project development and research applied to the area. Broadcasting is discussed in related regional contexts attached. This also relates to any establishment of an Independent Commission of Corruption in Australia. One assumes from experience that laws appear necessary for example, but then they will become like courts. That has been the driving force of all better Australian reform attempt, back to lawyers.

Chinese government is now forced to deal with the secondary internal population blow-back from its newer and richer global family connexions and related forms of family or other association. Some connexions may be necessary and helpful to further development; or else may be considered corrupt, or merely old fashioned or otherwise unwanted in more broadly transparent new world orders that are necessary for good planning and execution.

Since I learned what lawyers do as a result of over a decade employed in the NSW public service beginning in 1985, it is hard for me to express how much I hold lawyers in contempt for their maintenance of the adversarial conditions which are their shared top lot in parliaments, courts and parties, not to mention with related clients. They appear dishonest and self-serving. The more Australian governments seek to meet the international and related trading forces upon them with bipartisan common sense, the more they appear also held back by the institutional forces of lawyers. It becomes increasingly difficult to move forward like this. Lawyers are contemptible in not addressing their origins honestly.

For example, if one had ascended through the Australian legal system as fast as HV Evatt, and became PM and a keen promoter of UN establishment after WW 2, one would seem a fool or a knave to call the winning feudal system a pile of shit or the equivalent. At best it represents, however, a globally partial view. When Evatt tried to make direct open contact with Molotov, Foreign Minister in Russia during the Cold War, he was widely called mad for his trouble, according to Murphy's book **Evatt: A Life**. Murphy accuses Evatt of having an urgent need to win in whatever sphere of work he was in. He concluded that '*undisciplined or uncanalized ambition was Evatt's disease*' (p.8). This seems a typical parochial view as Evatt, as Murphy describes him, seems a lot broader, wiser and moral for that to me.

Loyalty is a provisional concept in my book. I tend to recommend one leaves a sinking ship, as distinct from a child, for example. I only ever married once, aged 20, for a few years. Although I didn't have a child until ten years later, I would have liked to have kept up more contact with many men I once loved. Being with them taught me a lot and they were generally helpful to me. We are all different, however. The past association may or may not be recognized depending on the families and the related social and financial pushes.

Sexual expression is discussed later in more uniting and caring ways supportive of World Health Organization direction. This began in 1946 in promotion of more holistic regional appreciation of the broader industry and employment demands of healthier development as well as medical attention. Related letters to the Australian Flying Doctors service and to surgeons are attached. Australia has very good sexual health services which are discussed briefly later in regard to AIDS and other forms of disease control. Regional approaches to personal security ideally include exploration of religious or other values.

The Chinese cultural revolution, when urban students were sent to the countryside between 1966-1976 to learn from peasants, is part of the global story which struggles against the feudal bonds which entrap it, while remaining loyal to what family represents, which is caring for others, who may or may not remain on the land. If close domestic and related international partners couldn't trust Evatt, the man who felt so passionate about the UN, who could they trust in Australia? The answer was Gough Whitlam, PM from 1972-75.

PM Whitlam was the son of the Australian Crown Solicitor to seven Australian PMs according to **Whitlam: The Power and the Passion**, a recent documentary on ABC TV. His Australian election also reflected the demands of a post-war '**cultural revolution**' by more educated urban youth. Many would go on to become teachers or other professional service workers in the expanding welfare state produced by Australian mining, wool production, agriculture, manufacturing and related service industries, run by the state or not. Whitlam cut tariffs sharply to encourage international trade. He became very unpopular with small businesses which were also increasingly exposed to the vagaries of international markets.

The advent of anti-discrimination law came after the end of the White Australia policy through the Whitlam election. Government and community movements began to improve education, health care and the related status of women, migrants, rural dwellers and aborigines. There were new expectations of equal pay for equal work, and Aboriginal land rights. Homosexuality was not decriminalised until 1985, so had to wait for attention.

Anti-discrimination legislation, based on the International Declaration of Human Rights at the end of WW2, stands for supposed equal rights for all. The legislation is supposedly to implement **Article 1** which states that **all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood**. One sees that the brothers are running the gig as usual. Women and future generations may not be expected otherwise to have a voice.

Discrimination is necessary for the exercise of choice. For example, as a woman in any culture I may seek to choose a partner who is comparatively kind, rich and handsome to my mind. However, anti-discrimination legislation, which typically forbids discrimination on the basis of sex, sexual preference, ethnic identity and physical or mental disability was developed with programs to promote more equal inclusion of all citizens in the general bounty of the land and its governing people. Education was also treated in the supporting service of those in rural and remote areas. This also queried views of merit discussed later.

The Australian history of this government funded social equality direction is discussed later in comparison with earlier and related industrial suppositions about the ideal life, in which women and children are supposedly being protected by men. Nobody sees or talks about those unprotected was the case in my youth, unless perhaps a priest visited the lapsed woman. As in the case of soldiers, it demanded a lot more courage to see the men doing it. Baby, they were your mates and the real customers standing behind the little lady or kids.

I continue here and now with my general case for clarification of the difference between words and other action. The reality is our command over more words and pictures makes us better off, particularly if we have some good standards of judgment already. See Richard Florida's **The Rise of the Creative Class** (2003) for a related argument. Australia should avoid seeing its IT development kill its golden state eggs, like honest free-to-air TV or radio.

Grunts, is what I think US forces are commonly called. Is this worse than being called a Jew, abo or pillow biter, for example? In Britain, from whence came our defamation laws, I gather that to call a man either a Jew or homosexual could be a subject for legal suit until

comparatively recently. As a result of reading biographies about European ruling class behaviour I guess such prohibitions on speech were to hide the typical aristocratic and ruling class family, financial, private boarding school and tertiary associations. These were later entrenched in US global associations like the fraternity celebrations of university status we have mainly seen in movies. Old legal approaches never die, it is just the politicians who rapidly roll over. Unfortunately, the problem of too many lawyers driving gets ever worse.

Although a strong supporter of the Whitlam and later welfare state direction, I can see no Australian escape from a lying lawyer's culture as long as it is also entrenched under US or earlier UK domination. Their opaque market and legal conditions, where too many are taking their cut, easily favour those richest against the far cheaper record of the independent Australian media seeking truth. This is the broader regional framework seeking truth, from which Australian entertainment is also addressed attached. Australian regional expression and related international direction are discussed again later.

The passage of anti-discrimination legislation has had the major consequence, intended or not, of medicalising many symptoms of distress, discussed later. One thinks of 'mental health' concerns, for example. This medical emphasis with its focus on the supposed genetic and related chemical imbalance as a reason for 'dis-ease', also tends to entrench people in environments rather than putting them beyond for benefit. Yet it is clear that sewerage and clean water, delivered by engineers and plumbers, have produced elevations in human health on a scale impossible for even the most celebrated surgeons. Like the WHO one adopts regional health approaches to development which may often also struggle against the dominating legal, surgical or medical top dog as the natural ruling financial voice.

Having conscious memory back to 1970 at least, one thinks of Africa, in comparison with China today, for example. Am I the only one who has noticed the origins of global turmoil? Baby, it isn't the Jews. It's having too many children for a start. Women in rich countries and China noticed that the number of children they would have without effective contraception and abortion would drag down their health, wealth and welfare immeasurably. Can't they see it for others? This is not a subjective matter. The effects are historically clear for anyone to see yet are ignored. Have more lovers and fewer children because this will also be good for the children. I remain confirmed in this 70s view. The Western obsession with gay marriage is telling in ignoring bigamous or related associations which are the norms in many countries. Monogamous Australian women would have a fit?

My view is that one can waste a lot of very expensive time talking about words which don't mean much in relation to action on the ground, but it all has to be paid for by those who live in the place. Let speech be as broad ranging, direct and cheap in practice as possible, with encouragement to try to be openly honest where it counts. This is the reverse of legal operation, out to win at all costs. Most highly placed people, with lawyers at the top, often assume their driving words alone will equate to knowledge and right population action. This rubbish is discussed later in relation to concepts of freedom of religion and human rights.

Now we have email, why don't we read and write comparatively openly to each other as British ruling families did when Churchill was alive, for example? See Mary Lovell or Anne de Courcy or other biographies of the Mitford sisters, the Bloomsbury Group and Keynes, for

examples. Most of those in any place in Australian government went to the same handful of universities together so know how to write. They appear, however, surrounded by invisible prohibitions against directly writing to or receiving information from constituents about many matters. Surely only a bunch of lawyers, which they are, would run things like this? (These days IT appears to be driving the lot with them, as discussed later and attached.)

Wikipedia and Google have raised the standard of knowledge so fast it is a lesson to the lot. Yet stuff increasingly gets handed out indirectly to lawyers to deal with it in their stupid terms, as if they could speak for the people and every judgment must be final unless going to a higher court to be tried all over again in ignorance of what went beforehand. There is refusal to use obvious benefits of IT for raising the level of open understanding and judgment cheaply, instead favouring social media which may be broadly open but also comparatively naively simplistic or short at least. *(Clearly the Canberra student who used his fitbit to track movements in US bases all over the world was a cut above. Great work again.)*

Although the PM is a lawyer, I used to have the greatest respect for his breadth of experience and related willingness to use direct media contact with Australians comparatively creatively. It is always disappointing to me the way the power of IT to serve the people is so wasted through maintenance of all the closed professional mysteries. I have gone off the PM very sharply since his desire to make Australia a global arms manufacturing trader, as discussed again later. He should raise these matters with Japan. They don't want all that shit on their doorstep. Australians feeling helpless breeds distrust.

The structures for clearly judged and managed accountability are ideally constructed in more open regional contexts, as distinct from in multiple closed bureaucratic state and professional ones. I have been impressed by Bush Heritage and the NSW Fair Trading Home Building Contract potential, for example. Microsoft and email showed the world the way on intelligent filing systems. The more openly the books are shown around the better for learning and development. The roles of myth, ideology, science, and the arts as accounts of emotion are addressed later. Expression and acceptance of emotion are necessary keys for understanding. Identification may occur from it or not. Words are not sticks and stones.

As pointed out earlier, Monty Python were prophets to me and so were Bob Dylan, Paul Simon, Joni Mitchell, Rod Stewart, John Lennon, The Eagles and many others. Who does not understand the symbolic power of the image of Cher striding across the US canon singing **'If I could turn back time'**? We all understand the feeling, perhaps, before the broader case. It may also be, perhaps, (from the Buddhist view of health I often take but can only practice alone), that such emotionally understanding and expressive people are bodhisattvas who turn back to pick up the rest of us. Pure Life Buddhism from Taiwan is less acceptable to me to the extent that they appear to ignore common conditions on the ground. One is here writing on the assumption that we are all most honestly directed to service to others.

In current local association I respect the Bush Heritage development model as it is based on primary partnerships with people who have already pursued their lives for a considerable time in their homeland region, and so have a strong stake in its more broadly flourishing ways. In God or in love we may trust but all others bring data is usually my motto. We all love a good story addressed in film. Songs, pictures and stories are not just for kids or

dummies or those who are always whinging about crazy assumptions underlying numbers which allow some cockamamie view of the world to be called scientific. This is discussed later and in film attached in regard to the valuation of services and their outcomes.

THE DRIVING DEVELOPMENT IN AUSTRALIA FACES FEUDALISM WITH BACKWARD STEPS. (JUST LIKE FRED AND GINGER)

AUSTRALIAN HISTORICAL, INDUSTRIAL AND GROWING WELFARE STATE CONSTRUCTION

The Commonwealth Parliament was established in 1901 as a federation of six states which already possessed Constitutions and related employer and trade union organizations also based on British models of association. Early in the 20th century state governments enacted legislation to establish wages boards or conciliation and arbitration tribunals coupled with a White Australia policy which was aimed mainly against Asian immigration. In 1907 a male wage was established at a level high enough for a man to support a wife and two of three children in 'frugal comfort'. There was an expectation that women would resign from work on marriage to become gratefully dependent upon their spouses for the rest of their lives. This was the world I came into as a woman and had to help dismantle to get freed from it.

The above and related state support measures attempted successfully to protect many employers and other workers and their families from the full force of normal market operations. However, Australian governments also sought more broadly effective expressions of the welfare state than protection of the male wage. The effects of broadening welfare state expectations upon normal family relations are addressed later in a discussion of the goal of equality of opportunity, undermined by the lawyers' closed shops.

Reading between the lines of the excellent Carriageworks exhibition on **The Great Strike 1917**, I guess Australia has had classic fascist (producer controlled) operations for longer than many colonial nations more rooted than ours in aristocratic land and feudal legal privileges. At the end of the day in Australia, when we all went home for a chop, the key protected producers have had to get on together and were close enough to do it.

As a self-employed person, for example, a man might work alone in business as an employee of his company or with unpaid family or other paid help. He might also be employed by another boss for work later in the week. The relations between trade unions or related professional organizations seeking to close off practice (as in the case of 'no union ticket no start') to other potential workers, may be guided by the contradictory nature of the effects this has on the particular independent contractors and employees of all stripes.

This whole industrial edifice, however, was based on the related expectation that married women had no effective choice over their level of reproduction, as those matters were properly left to God and man alone, ignoring the rest. The white Australia policy also protected wage levels from being undermined by cheaper competition from huge peasant populations such as those found, for example, in China, India or Indonesia. Do their men usually leave and we never hear about their past loves and children ever again? Is this constant migration, legal or not, reducing or increasing inequality? Surely the latter?

The Australian Vietnamese chef, Luke Nguyen, gave the most amazing account on TV of the trajectory of his migrant family history over generations from China to Vietnam and then in Australia. One may see the Freudian roots of history more easily in the family and migration accounts like this. When I start my account of corruption it usually begins in the unknown, like anybody ignorant. The West pretends the invisible market hand is all there is and the only way is up. This is why it is vital to open up accounts more broadly for perusal.

In the period of government after world war 2 but before the Whitlam government, the Liberal coalition government under PM Robert Menzies and its supporters had steadily championed population growth and home building, roads, and related manufacturing. Australian political parties' understanding of their role in a commonly shared world order today may thus appear comparatively well and cooperatively aligned in the historical interests of the Australian people, in consultation with producer groups and voters.

In the 1960s a combination of effective contraception and dissent against US colonial interests ripped this political consensus apart to be reformed again through the learning experience. The parliament and its' key institutions are increasingly full of rich lawyers and their presence has only increased since the Whitlam Labor Government took office in 1972. This was also as champion of those against the US war on Vietnam and supporting feminist, migrant, homosexual, environmental, and other popular causes, such as high quality free education, health care, town and family planning, child care or other caring services.

Whitlam arrived at victory after attacking the parliamentary understanding and competence of many trade union officials up off the tools. They had long run the Labor Party as *'faceless men'*, to enhance the interests of men in labour factions they represented industrially and for key supporters in the electorates. Lawyers now run the lot based on British adversarial practices and assumptions about ruling class rights to secret operations. These may typically be set up in their own interest, while taxing and dictating to the masses. US governance operations often appear to exist in many far less stable and reliable states fuelled by IT.

Given normal family and feudal expectations this is highly likely to increase inequality of opportunity. The dual income lawyers' family may make its way through private school and university association using expensively closed standards it also takes as a birth right when it pretends instead to be opening up its avenues to the lot who would not normally get that opportunity. The related dangers of this producing *'fake news'* of many professional kinds is addressed attached. Australians should take the opportunities broad regional state development have already created for more reliable equitable and cheaper production.

The adversarial British parliamentary heritage has dictated levels of feigned or real outrage on all Australian parliamentary sides as a way of delivering their bit of the bacon to key industrial and party supporters, at three levels of separately cut off government representation on the same ground. My representatives in Glebe, for example, are Clover Moore as Independent Lord Mayor, Jamie Parker as Green state MP and Tanya Plibersek as federal Deputy Leader of the Opposition. It makes sense to expect them and others to talk and write to each other on common ground. The pretence their matters are not and should not be connected other than in some more bizarrely constructed sets of lawyers approved channels is expensively ignorant. What is going on in private life often has related bearing.

Since the Whitlam Government commissioned the Karmel Report on education, there has been greater recognition of the necessary treatment of church and private or government school relations, to reduce comparative inequality of opportunity faced by rural and remote dwellers, girls, some migrants and others from poorer communities, compared with males of Anglo-Saxon background, for example. Equality of opportunity, demonstrated by greater equality of outcomes, is now supported in key government programs in education, paid work and health care in Australia for example. Australian equality of opportunity goals, such as greater representative and income equality, may also be recognized as produced by more openly meritocratic evaluation. The entire country benefits by widening the pools from which those performing paid work may be expected to be chosen. The academic tendency, however, is for the pools from which performers are drawn to be reduced.

The greater equality of opportunity ideal is necessarily found in broader environments and their related open routes, rather than through those which are more narrowly constructed through birth and related association or attendance. It would be bad for the nation, for example, if people were primarily chosen for work on the basis of their top family or related wealthy school associations. This was forcibly pointed out earlier in Britain, in 20th century local government planning and in health and housing associations following world war 2. In the next generation Michael Young, the Open University and others began to explore the look of meritocratic treatment more deeply, in Fabian socialist footsteps. They did so under the weight of traditional aristocratic and legal family, school and work controls.

Beginning at the top, the occupational and associated aim is to reduce competition for jobs by lengthening the competitive training channels necessary for any job type. This is calling for the type of education which may control and keep out the rest. For example, teachers typically call for more years to be spent in teacher training institutions before job practice begins. This compulsion only reduces the pool from which potential teachers can be drawn. Increasing the time spent in the compulsory teacher training institution may also reduce the new teacher's potential to meet the eventually expected demands of real performance on the job. Experience and personality may matter a lot more than teacher training in teaching one's subject. However, it is knowledge and love for one's subject or craft that gives one the confidence to win others to it. I have known what it is like to be a confident or unconfident teacher, depending on the allocated subject and students. Lengthening the required time spent in teacher training institutions now does few of the Australian people favours in the classroom. Performance is ideally judged in broadly open surroundings.

In Australia, the industrial relations club, with us as dumbly partial but enthusiastic supporters reigned for years until the Whitlam, Hawke and Keating governments began more broadly planned regional industry approaches to service development often in cooperation with employers and state and territory governments. They were keen to reduce the levels of protection of particular industrial groups in the national interest. This regional approach is discussed attached in regard to broadcasting, film, and IT development. Since the 1980s Accord set up under the Hawke and Keating governments the conception of a well-managed state developed further. The attached discussion of health, insurance and fund management addresses these matters. It argues that further dismantling of feudal

procedures in the interests of more democratic ones is long overdue, and offers to protect or enhance a feudal or family estate, as part of the broader and more democratic one.

Since that time, however, the traditional Australian manufacturing apprenticeship programs have also largely collapsed, along with employment in older and uncompetitive industries. There is an apparently reasonable view that much vocational preparation for disappearing jobs is poor. Lawyers and their financial mates will now attempt to pile in at the beginning of any project, before the money runs out, leaving those later involved drowning in debt. The welfare state which augments the lot of the sole trader and his company, or the employer, trade union or other professional association, questions the closed wage or other payment the more the voting family member is likely to be thrust upon its purse. It appears ILO Conventions on associations may also be found wanting, for example, if they entrench many dysfunctional and adversarial employer and related labour relations and expectations.

Expectations in work have also been radically affected by new IT and other technologies it seems very few can now do without, as distinct from it benefiting their business. I don't buy a lot of them and wonder how many others they bring to the market to degrade it rather than widening it globally to the comparative detriment of those not on an average wage.

Words and skills are funny things, particularly it seems in Silicon Valley and for key users of IT. That nobody mentions the word 'typist' today hasn't meant that much less has had to be typed. Has that left a lot of people pretending? A person's words or ticks, for a related example, are not necessarily indicative of their actions. Armies of US inspired psychologists wielding batteries of tests devised and delivered in secret and passed on to professional mates push us towards the market view that ignorant perception is reality. It isn't.

I guess a lot of state employee positions in Australia are tied up primarily and wrongly by old white male interests in occupational closures. These may also begin at top managerial levels of association because of state histories of closure and reward for political party or other donations. How may corruption and payment for a particular service or some due entitlement be distinguished, for example? Lawyers confuse and prohibit better resolution.

The lawyers privileged position over matters is entrenched at the top in the Australian Constitution. It defines a feudally obsolete and increasingly expensive form of control which sucks the life out of better development in future before the latter may even begin. It seemed a good idea at the time but today encourages fat at the bureaucratic centres, led and manipulated by the law's stupid divisions which may carve the particular person up into multiple disparate confidential compartments according to law, as distinct from something more like reality on the ground. Australians are always in danger of dismantling better ways forward because whenever rich Americans say to jump we expect to.

An inquiry such as the PM has requested on **'the intersections between the enjoyment of the freedom of religion and other human rights'** should naturally accommodate related notions of corruption and its identification and treatment. What are the essential tasks, one wonders, for example, for a National Independent Commission Against Corruption? Is such a commission just another case of those within it kow-towing to the courts and its procedures? Open up the box. I offer the attached regional development direction based

on film and broadcasting for your common consideration from religious caring perspectives perhaps unlike mine as a woman. That is fine if we are all open to greater judgment.

For example, in the 1980's as a public servant, I tried to commission videos of the work of retiring lofty crane and other crane inspectors. This was because so many of the Department of Industrial Relations and Employment inspectors resigned in booms to work in the building industry. They were thus unavailable for work to help settle disputes over unsafe practice. It seemed to me DVDs would assist training in key occupations in short supply. No luck. I guess NSW train drivers and others have resisted incursion into their ranks for years. I experienced related closures later, for eleven years at Sydney University. This is not a plea for undermining quality of work but for improving it through openness.

I find it annoying today, for example, that the most fiercely intolerant defenders of the Catholic Church now appear to be young women on their way up academic career paths. The priests appear much older and attuned to real life outside the institution. It is furiously offensive to me to see the priestly attitudes of 1950s Australia reproduced in dopey young women of little experience apparently travelling quickly nevertheless up expensive tertiary institutional ways. Admittedly I have seen such examples rarely and only thanks to Catholic Society of St Peter at Sydney University events. It doesn't appear to apply to the nuns.

The discussion on Australian film on www.Carolodonnell.com.au , shows why associations driven by tax incentives on one hand and narrow forms of worker protection on the other, appear too limited for more equally productive futures. This is partly because technology drives complexity so fast, that the population dependant on the state taxpayer rather than the family alone, keeps growing. There are also many self-supported people, such as myself in old age, who may be seeking a variety of investment or work opportunities currently closed by normal family and association expectations. This concern is now taken into global arenas where we ideally seek to continue this process of opening up opportunity regionally and broadly, rather than closing it off through multiple highly stratified yet top-secret routes of family, school and professional association, using IT to further cement their advantage.

I have little or no idea what goes on in the Liberal party or how it relates to land management and to state and local government concerns so would be grateful for enlightenment. As Joe Hockey is former Liberal treasurer and current ambassador to the US, he appears well placed to advise clearly in writing. I understand he is one of the sons of a father in North Shore real estate, but that Hockey was sent to a Sydney University college where he married a banker, still in the US with him. He should have clear ideas about how Liberal party interests could work with us all more broadly and should discuss them openly. Lucy Turnbull has been even more fortunate in her family and law connexions. She should write what to do as she should know much better than the rest, given her life experience. Why do these people always operate in such oblique terms? It is totally undemocratic.

It is indicative of our perhaps more honestly clear and direct side of the longer UK colonial relationship, however, that Australians refer to fully **publicly funded** schools as **public schools**, although church schools and private schools for the wealthy also attract substantial

government support. The **private** school in Britain is known as **public**. In Britain the population refer to the **civil service**. This has become the **public service** in Australia.

One may be blamed for swearing a lot when such confusing but polite push polling comes so naturally to those whose language leads them to the view that they were born to rule, which they were under God and the monarchy. Australia has strong and legally connected historical family roots such as the Games, for example, with plenty of associated crap. I would love to know who Tim Anderson's parents were, for example, as discussed later and on www.Carolodonnell.com.au in regard to the Public Hearing into Criminal Justice Issues by the Royal Commission into Institutional Responses to Child Sexual Abuse. Political formation, cult association and terrorism are addressed in related mental health and other terms later, for example, and in the usual diagnostic associations of the state and drugs.

Police appear to have assumed Tim Anderson helped the **Ananda Marga** to bomb the Hilton Hotel in 1978, thus killing three people, when the Commonwealth Heads of Regional Government met in Sydney. Anderson dedicates his book '**Take Two: The Criminal Justice System**, to his parents but tells us nothing about them or about his apparently unusual construction in association. His approach is typical of men's written account in seeking to deny key personal association. One lives nevertheless in some family history, or in some unpleasant denial, like Szabo's Colonel Redl. Anderson teaches at Sydney University and appears to have been well protected over time. Although we worked in similar areas he wouldn't discuss his views with me. I guess there is a lot of that in religion. See **Who Bombed the Hilton?** by Rachel Landers for a more informed but still mysterious discussion about cults, police and spies. I discuss Amnesty later. I guess lawyers pay for this group.

However, family business is the global foundation of current and future generations, especially in many aristocratic and related farming communities with a stake in US or Chinese operations. This submission addresses such contradictions from the perspective of healthier development goals commenting on notions of religion and human rights from broader protective perspectives. I take the NSW position against our PM from the feudal classes who says he wants a republic. What in God's name does a republic mean for lawyers is the first obvious question. I am good at finding obvious questions. It must be because I'm a woman not a lawyer. These ideologues typically pretend they speak for others best while silencing them and everybody else to take over their matters completely. The effect is to confuse everybody with stupidly incomprehensible and multiplying laws, leaving us all more expensively confused than before. One cannot simply add bits to pre-global paradigms.

The recent ABC TV documentary **Whitlam: The Power and the Passion** reminded watchers that Whitlam held secret talks with the Australian and international media baron Rupert Murdoch, which he also declared were boring. His historic visit to China, before the Nixon administration, is duly noted in the current global and national context. It would be most useful for everybody to learn how Murdoch would like to reconstruct his gigantic empire upon his death, which will be soon. I urge you to ask the PM to discuss these matters

openly so Australians know what is going on and thus can begin their lives to fit in more effectively together with each other's wishes. Religious development is included in this.

MYTH, IDEOLOGY, SCIENCE AND THE RELATED ENLIGHTENING VALUE OF PERSONAL FEELING EXPRESSED IN STORIES, MUSIC, PICTURES, SONG AND DANCE, ETC.

Myth and ideology battle with later broader increasingly scientific and global forces. Ideology is conceived by Marx as a partial, self and community reflecting and enhancing belief system. It may also ignore or address emotional lives in its key feudal and tribal or associated operations, although that may also appear to be the key inflammation of events. The ruling ideas are those of the ruling classes. We too construct ours within, as reflections.

As the English metaphysical poet, John Donne pointed out, *'No man is an island'*. This is so however much he might pretend and present himself to be a free agent and may even believe it. He hides the mother or others who brought him up as a child. A person can be best understood in the context of the environmental and historical conditions which produced them, not in terms of how they might conform a response to some tick a box matter of professional concern which is often valued most because the questionnaire can be turned into numbers and called science. This comment is aimed at psychologists and related professions which have grown like Topsy and would like to see themselves considered the equal of the medical doctor in every good way. What they produce is naturally polite.

Lawyers don't question their professional construction, which is, however, a common hallmark of their ideological operation. Their dominating feudally adversarial presence also carried on in parliament and court is a two-edged sword from more broadly intelligent modern perspectives than feudal ones, discussed here, attached and on www.Carolodonnell.com.au. As a woman I have never been very active about arguing my own worth in financial terms. I'm not worth it. I've seen many much smarter people than me being paid so much less in my time. Having plenty of money for my own wants in old age I would like to stand up with more of them. This is the opposite of the stereotypic male view that anybody will take the bribe if it is big enough. Test it by opening the lot up.

At least their university arts, history or politics education has given some lawyers and other party members a broader geographic and historical understanding of the global forces in which we are enmeshed. They forced us to understand each other better to live together in greater harmony. A lot of people, including many migrants, have fled here from rapacious forms of feudal force elsewhere. My British father, who lived in London through 2 world wars, hated the global rulers. My mother was naturally more circumspect, having lived inside, caring for her husband and kids. I guess a lot of migrants came here like my father, disenchanted with the warmongering lot or like my mother, pining for family and home.

All Australian parliaments are forced to develop policies and programs today, however, within the feudally constrained understanding of global forces with which Australians of any party or voting persuasion are forced to cope. However, to advance in health, one always

needs more clear and honest information, not less. Ask honest doctors and engineers about it. Feudal forces are dedicated to the corrupt preference for secret operation so that they may maintain their expensively cushioned control over the rest of the population.

MENTAL HEALTH, ILLNESS AND DISABILITY (DIAGNOSIS IS HIGHLY QUESTIONABLE)

Britain after World War 2 was characterised by an increasing concern for effective health, housing, education and related services ideally to be delivered in more meritocratic procedural judgment, in the interests of the broader people. In Australia, housing remained in private sector hands alone. The need for broader associations of government and private sector or other community service delivery are increasingly felt today as young Australians without *'the bank of mum and dad'* appear particularly vulnerable economically. Real estate management, like local council or police, is an obvious site of potentially better community management as it is close to the people, growing or not. Ask Australian governments to try to make living connexions better than are possible through the now ubiquitous, highly questionable, mental health or illness diagnosis. A parent or teacher with a child to subdue at school in the interests of others may easily find that medicalisation is the easiest route to treatment where the cane was once used freely.

Psychiatrists prescribe drugs according, one assumes, to the normal medical assumptions of correcting some internal chemical imbalance showing up in symptomatic expression. Gary Greenberg showed the major limitations of psychiatric diagnosis using the popular book of US psychiatric diagnostic origin, the **Diagnostic and Statistical Manual of Mental Disorders** in the *'The Book of Woe: The DSM and the Unmaking of Psychiatry (2013)*. Greenberg made a compelling critique of psychiatric diagnosis and the related delivery of legal drugs also driven by legal and commercial drug manufacture, advertising, research, treatment and insurance forces. I find it strange that the L. Ron Hubbard book inspired **Dianetics** DVD I discuss later in comparison with psychiatric and other practice, is silent on legal and illegal drug use by any supposed diagnosticians, therapists or patients.

It puzzles me that I first came across dianetics in the guise of scientology, when an organization called the Community Commission for Human Rights mounted an attack upon the performance of psychiatry in Glebe Point Road. The emphasis of the group was then on the psychiatric denial of human rights through diagnostically related groups and related medications or surgeries. In those days it explicitly took the position of New York psychiatrist, Thomas Szasz, who wrote about the dangers of medico-legal and related diagnostic and insurance operations up until his death last year. I agreed with Szasz for many reasons, including the lawyer driven nature of the government statutory authority in which I worked for over a decade, dealing with mental and physical pain and suffering.

Both psychoanalysis and dianetics are approaches to mental health which privilege the perceptions of the supposed service provider ready to believe any client's account as something truer than trivial, fleeting or captured by a particular thought and moment in time. They are questionable on common ground. I prefer some humbler honest practice.

This is not to question any practice in particular, but to question whether it is scientific or serviceable in the apparently typical or particular environment and personal situation.

We Freudians, following New York psychiatrist, Thomas Szasz or not, should stick together in our belief in the existence of defence mechanisms which we employ, consciously or not, in the context of the broadly developing civilization and its discontents. This contrasts with a medical model of existence in which all states, like homosexual behaviour, may be commonly deemed genetic or else due to some chemical imbalance to be righted through drugs. Freud saw sexuality as polymorphous and perverse. This is good enough for me. The medical model of life seldom goes far enough in recognising its own professional status and how that may corrupt the practice of its researching acolytes, if not necessarily its own.

Comedy, like irony, is exposure to the contradictions of living, channelled by those with whom we identify as human, like us. Australians were exposed to Mr Death, (a Monty Python version bowling alone among many) on free to air TV, for example, in government AIDS related advertising campaigns to improve health care in the 1980s. Australia has an excellent comparative global record on combating all sexually transmitted diseases. This was highly influenced early and openly by homosexual and other AIDs patients and community members with responsibility for AIDS prevention, medical treatment, and for caring ways with death or rehabilitation undertaken in associated risk prevention ways.

In the gym, I once heard that physical exercise is in an effort to produce strength, flexibility and endurance. It seemed to me that those may be our mental goals as well, producing balance in any arena, rather than on a scale. I also conduct Freudian self-analysis and Buddhist retreat on many matters. This is for example, regarding matters which since Medicare may be thought of as related to mental health or illness, rather than happiness, as in my youth. I am not a Buddhist but a cod-ordinary Protestant London atheist in family origins. I find the internal disciplines of Buddhism, however, highly therapeutic, which I also find highly stimulating but comparatively anti-social at the particular level. I guess this is both a description of growing old and having access to a lot of free time and IT product.

Isn't it all a form of caring service when done for free? Otherwise isn't it all a form of support? To me these are crucial questions related to the design of organization.

The associations and distinctions between family, work, religious, scientific, commercial, charitable or other funding associations and the concept of cults engaged in criminal behaviour may not become clearer other than in police, tax or related media or other investigations. The family or association may naturally be seen first as engaged in exclusive behaviour the society considers normal through right to privacy concerns. One thinks, for example, of the US home schooling parents who abused such a huge number of children by tying them to beds and leaving them starving and living in filth for years. One may compare the Freudian origins of psychiatry and psychoanalytic practice on one hand, with theoretical assumptions leading scientology and dianetics practice on the other. Those who wish to be like a good medical doctor often try to judge their own practice as scientific to get ahead.

From viewing the DVD ‘**How to Use Dianetics**’, theoretically based on the New York Times bestseller by **L. Ron Hubbard** and from reading Hubbard’s book **Dianetics**, which I borrowed from a practitioner, dianetics is claimed in both places to be a science, rather than a philosophical or other theoretical or religious construct. However, the **church of scientology** is also referred to elsewhere. The organization has been seen in TV documentary as a money-making cult which also had support from key film stars. (Ask James Packer about it as he was or is an open enthusiast as I recall. Why is this so?)

To me, the book and the DVD of dianetics appear to popularise key Freudian views. The DVD encourages related so-called scientific therapeutic practices similar to psychoanalytic practice in key instances. I follow Freud in the spiritual health sense that his descriptions of life’s course have often greatly illuminated my deepest concerns, personal or otherwise. I have found his general conception of the id, ego and superego and the role of defence mechanisms in their necessary balancing act to be very helpful, for example. In any social circumstance, however, one can only reflect oneself through the other, however close.

Psychiatrists dominate the professional mental health care provider pack with the medical capacity to prescribe drugs. Psychologists, on the other hand, more commonly try to analyse, account for and treat symptoms of distress, often by simply talking with patients. Dianetics supporters do the same on less professionally approved and storied terms. The main difference between the therapist and the distressed person in the practice of dianetics appears to be that the therapist holds the supposedly privileged book of dianetic knowledge. He has also followed the process under a teacher to ‘**clear**’ himself of pain earlier in life which has supposedly been buried in the memory and thus gone untreated.

Dianetics states the primary goal of life is survival, and then to live long and well with abundance. It claims the analytical mind is a perfect computer, which is always correct, as our survival proves it. The perfect analytical operation of the mind at its highest level is also seen as being disrupted by incorrect data provided to the organism as a result of responses to past painful stimuli which remain trapped as **éngames**’ in the unconscious mind.

An engame is thus said to be a physical pain below our level of awareness. The build-up of engames over a life-time is said to occur in a series of chains and locks which may be attacked through the process of auditing which seeks to uncover them by a couple following the appropriately shared theory and practice, derived ultimately from L. Ron Hubbard. The methodology is one of thinking and remembering, under the therapeutically designed gaze. The therapist is conceived as the auditor, and the troubled person as the ‘file clerk’ whose life force has been emotionally downgraded, by the unconscious build-up of past pain.

From this dianetic view, one may be seen as on an analytic or reactive personal time track. The former analytic path leads upwards to more fully and broadly embracing life if the pain experienced and 'filed' in the past is recovered from the unconscious mind in dianetic auditing in pairs. The ultimate goal is to recover engames together until the very first is revealed and attacked. Surely this is in birth or the womb? Or even in a previous life?

Pain is conceived as the accumulated mistakes one makes in trying to survive. This may later express itself in internalised or projected negative emotions such as apathy, anger, or depression. Pain engames, however, remain trapped in the unconscious regions of the mind, often building up without therapeutic ('analytic' and 'scientific') interruption. Without appropriate treatment to recover lost memories of pain back to their earliest entrance, a demon circuit arises. This dianetics auditing theory and process may appear based on Freud's views of the unconscious and the death wish, under therapeutic hands, ending in the medical master. However, there is no allusion to the role that legal or illegal drugs may play in any daily operations of the dianetics auditor' and 'file clerk' operations.

This is where rubbish may also begin, however, because memory is far from accurately imagined and re-imagined, let alone back to birth trauma and pain received in the womb. To accept memory as truth and to seek to go back as early with it as possible as a science, appears to be entering into authoritarian, passive-aggressive, woman blaming la la land, which is a continuing undercurrent in the DVD. On the other hand, I can imagine that it is usually very important to get things off one's chest. I have always hated being censored. The greatest wish of my working life in government and academia has been to remove its power over me and others as I conceive that power as often exemplifying the feudal embrace which seeks to turn me into a partial ignoramus at best and a liar at worse. In between there is the normally dominating legal embrace of silence or forced consent.

To return to dianetics, however. The provision of 'filed' memories for joint inspection appear to be received uncritically by the therapist *áuditor'*. One attacks the éngame'' bank with the shared goals, apparently, of relief and laughter. That can't be a bad practice unless memories are taken too seriously later, surely? However, you might be able to achieve wellbeing in other ways. A key question is whether any particular process such as this or any other, deserves support with government money. The practice seems as useful as psychiatry but a lot cheaper? There are certainly a lot of practices like that.

The fact that Freud or a later or more popular copyist was a medical doctor does not make psychiatric, psycho-analytic, dianetic or any related scientology practice scientific. It remains deeply speculative as a person never knows what another is thinking and whether they are concealing or lying for the occasion, or not. Neither can any person know whether their opinions or words will lead to particular expected action in the particular case. For

example, when my lover of ten years said he would be leaving me forever next day to live in Melbourne, you could have knocked me over with a feather. He married a few weeks later.

The concept 'behavioural science' appears largely something Americans invented to increase their money and status. However, it may also be considered to provide useful service to many, like going to particular movies, singing particular songs or anything else. I prefer the more typical British linking of psychology with **'telling stories about the self'**. I find my mental health, which I call happiness, is closely linked to widely responsive reading.

The person who has gone through the dianetic process is called **clear**, and ready to administer the therapeutic process to the **pre-clear**. This is the position in early Freudian therapy expectations below the physician. Take Sigmund and his daughter Anna Freud, for example. It may also be familiar to many Australians in the apprenticeship or related train-the-trainer process. Train the trainer starts with an authoritative book used by a trainer to pass on related work expectations. One could use the **NSW Fair Trading Home Building Contract** well in processes to formalise expectations of the contract for example.

Dianetics thus seeks to be a train the trainer self-help system using a particular book and DVD. Personally, I can see the good in both and there is certainly nothing wrong with greater self-searching and communication. This does not make it a scientific practice and it should not be treated as such because key dianetics theses are without good evidence. The evidence provided for the success of the practice also appears to be meagre and cannot be trusted. On the other hand, if people find this reading and self-reflection process leading to revelation helpful, they should surely be encouraged in it unless it appears to have unintended consequences such as strong belief that memories of trauma which have previously lain apparently dormant, can be accurately revived like this, perhaps in court.

Women have often been more prone to mutual discussion of intimate personal problems than men, perhaps because of their closer role supporting children or relying on a man for support. Even if one does not speak of it, however, one may be no less open to personal revelation. Dianetics appears to seek recognition as a scientific thesis and model of operation, no doubt aided by related US based professional operations. I find the British view that psychology is telling stories about the self to be a more convincing view of the operational potential of psychiatric, psychological and related self-help practices, like reading for understanding or appreciating movies, songs, or games, etc. rather than science.

LAND, LOANS AND RELATED DEVELOPMENT MATTERS START WITH SHUTTING UP THE ALLEGED CRIMINAL AND HIS FAMILY MEMBERS SO LAWYERS CAN SCREW THE LOT AND GET AWAY WITH IT (INVITATIONS TO RECONCEPTUALISE INTELLECTUAL PROPERTY)

The message of **'Defend Yourself: Facing a Charge in Court'** discussed in the submission to the Royal Commission into Institutional Responses to Child Sexual Abuse is that you need a lawyer and the police are wrong and corrupt. The law is a lawyers' game they have sewn up through the power of ruling on others' speech. They prefer silence, guessing, blame and general confusion to information as they want to win the case and to make as much money as possible even if they lose it. They have set themselves up against the concept of the democratic state through top application of the law of savage and ignorant men used to ruling by the gun, the purse and the lawyer in the feudal and related colonial state which privileges the potential killer against current and future victims.

The stupid bastards who want us to be polite should listen to what we have to say for a change. Kill Anders Breivik for a related example of our view and spend money elsewhere, to provide more reliable and better information systems for everybody. God knows a lot of people need them.

Under the Uniform Evidence Acts, the right to object to giving evidence apparently applies not only to the spouse of an accused, but also to a de facto spouse (as well as a parent or child) of the accused. Apparently, this is justified by the legal view that having all relevant evidence available to the courts is less important than *'the undesirability, in the public interest, that:*

- *The procedure for enforcing the criminal law should be allowed to disrupt marital and family relationships to a greater extent than the interests of the community really require, and,*
- *The community should make unduly harsh demands on its members by compelling them, where the general interest does not require it, to give the evidence that will bring punishment upon those they love, betray their confidences, or entail economic and social hardship. (Australian Law Reform Commission, ALRC, 2005 p. 98)*

If a person is questioned or accused in relation to breaking the criminal or civil law this may be a very serious matter. There is a strong possibility that those accused do not live in the happily united families and communities conveniently conceptualised above by the lawyers who wrote the ALRC Discussion Paper. I believe that requiring adult family members to give a true account of how they see their spouses and their actions would often be in the immediate family interest as well as in the interests of the wider society. One might expect that many such views would be sympathetic to those accused. However, a social expectation, enshrined in law, that any view clearly relevant to a matter would naturally be expected to be heard, would be more likely to protect more vulnerable members of any family and society, rather than imperil them. The ALRC view is objectionably controlling.

If all vulnerable people were required to speak the truth as they see it, they would also have an excuse for their action before any potential dominators' wrath and would also be more likely to be protected from it. This is particularly the case if community education and development were allowed to emerge from their perceptions, rather than being quashed, whatever the common verdict. The general encouragement of secrecy by calling it necessary for protection of the weak often just silences everybody but provides expensive, monopoly

control over adversarial situations by lawyers and other professionals whose interests are tied to theirs. The alternative is to assist community empowerment through encouraging greater public knowledge, discussion and debate of all contentious issues, which is what post-war feminists generally believed, before so many of them joined forces with lawyers.

Some judges have apparently supported the privilege against self-incrimination as exercisable on the grounds of '*human rights which protect personal freedom, privacy and human dignity*' (ALRC 2005 p.174). Personally, I find it dangerous and obnoxious to see the privilege of silence on the basis of self-incrimination linked with human rights. I would have thought that if anyone is ever to find genuine justice the concept of human rights must be tied essentially to a sensible search for the truth rather than to an adversarial striving for narrower forms of personal advantage. Surely this is how good parents would behave, for example? I am relieved that judges have found it is '*a less than convincing argument that corporations should enjoy the privilege* against self-incrimination (p. 174), but wonder why corporations should be treated differently in judicial opinion. The legal system normally defends privacy to the hilt. This benefits lawyers but makes law increasingly fragmented, unclear, inconsistent, long and irrational over time. Since the 1980s key attempts have been made to provide key legal aims, rather than prescriptions. Lawyers destroy this approach. Aren't they smart enough to figure this argument out for themselves and to have pointed it out years ago? (There always seems to be something standing in the way? What is it exactly?)

The encouragement of silence without lawyers and the ideal reduction of the police to corrupt targets for lawyers and others in speech, as shown in '**Defend Yourself: Facing a Charge in Court**' is an alarming combination for a future in which Australia should be trying harder to understand the perceptions of its Asian neighbours, not just following US lead. Don't call us angry and wrong just because we are not being polite because we hate your words and power over us mightily and regard it as evil. Ask our reasons before recording and checking back with us to comment. There are people who seem never to have heard a question in life – only herd command, which they commonly confuse with moral operation.

The practice of law is the embodiment of the authoritarian frame of mind, as distinct from more broadly inclusive and open practice based on evidence and the spot. They seek to kill this and drag us all back to court instead. For example, it is highly instructive to follow a reading of former Governor General, Sir John Kerr's autobiography '**Matters of Judgment**' (1978) with a perusal of Jim Cairns position as treasurer in the Whitlam government in '**The Money Men**' (Bowen, 2015). In 1932, NSW Governor, Sir Phillip Game, saw Premier Jack Lang's *silence* in regard to Sir Phillip's question to him on the apparent illegality of withholding monetary supply in contravention of a direction by the federal treasurer, as the reason for the Governor's *immediate dismissal* of the Premier. On the other hand, in '**Defend Yourself: Facing a Charge in Court**' *silence is seen as the only correct response* to questioning by the constituted authorities of the state, (police) ideally supported by lawyers. Game's descendant, barrister, Tim Game, approves the latter stance, enhancing lawyers.

It appears from reading Bowen's account of Jim Cairns' stint as Treasurer during the Whitlam years, recounted in **'The Money Men'**, that the Government may have been testing the potential for gaining cheaper development loans than those available from the traditional powerful allies, i.e. Britain and the US after WWII. These colonial and neo-colonial nations have traditionally expected Australian governments to help fight their colonial and neo-colonial wars in return. In 1931, Premier Lang had been looking towards a Mortgage Taxation Bill, which never passed, to solve the state's revenue problems. This state recourse to funds may be compared with the Whitlam government course of action popularly called the 'Loans Affair'. It may also have had vital cross-party support. The development of industry superannuation and related non-profit and profit-based funds since the 1980s solved part of the funds problem. See related discussion attached.

In general, the court practice often appears to equate ignorance with objectivity. No doctor, for example, would draw a veil over the findings of other medical or related examinations of a subject, preferring to conduct all her investigations about a client's apparent illness without such information, while regarding this investigative practice as freedom from bias, instead of comparative ignorance. The legally trained, on the other hand, often find value in equating ignorance with objectivity, to the detriment of any more thoughtfully coordinated, and therefore more informed approaches to treating problems which may be historically and/or currently linked in real life, as distinct from separated in various pieces of legislation. Lawyers may treat separate legal concepts increasingly disparately, as a result of practices they apparently think result in protection of the investigation from outside contamination by lesser mortals. However, what is seen by lawyers as 'objectivity' may more credibly be seen as a refusal to investigate a problem holistically or to consider all readily available information and perspectives about an issue more openly and sensibly. I despise this.

Looking back on history it seems that Kerr's actions were wrongly designed to increase the power of lawyers and secrecy at the centre of Australian life. On the other hand, the development of increasing government and industry consensus has occurred since 1975 about the way towards better management of services and costs via design of Medicare, workers' compensation insurance and industry superannuation funds. One must point this out memorably, which is often considered rude or worse, or who else will? At Sydney University, for example, Kim Williams' recent talk on **'Cultural renewal in modern Australia: Philanthropy, public discourse and the role of the 'public academy'** showed him to be the usual craven US market and lawyers' lackey rather than an independent intellectual, as he eschewed any discussion of intellectual property, let alone in the context of the Asian Century. It seems as if he thought any public mention or critique should be left to lesser dills writing in **'Copyfight'** (2015), for example. I expect people like Tim Game and his mates encouraged him in this view that nobody with genuine pretence to living above the herd should ever dare to grasp the obvious nettle, outside the court. Leave it to lesser mortals?

The article 'Academia at odds over copyright law' (AFR 22.2.16, p. 11) suggests copyright is a terrible nuisance to teachers, students and others, while bringing in tiny amounts of money. Closed academic journals proliferate and subscriptions to them must be purchased at huge expense by the institutions that employed the academics writing the stuff in the first place. Australian policy makers should not let the US market pitch and related occupational forces swamp Australia as national and regional accounting experiences provide better forward direction in health care and investment. This is ideally now extended to land, housing and related matters of cultural communication. A key question is how much one should embrace the medical and related disability diagnoses to develop better jobs regionally. Lawyers rule where it counts, through their command of silence for all but through their actions. Call in more reputable media instead as their operations are better and cheaper.

In **Copyfight**, Tim Sherratt makes the related practical and moral point on copyright that when considering the historic indigenous photographic records in Australia there appear to be better questions to consider than who owns it. Let's share. Today many Cambodians make a living from pirating films and books about the history of their country and people in it or who have fled. As a tourist, one learns about some of the effects of constant and indiscriminate mass bombing of peasants who were starved, wounded and killed to the point of ignorant rebellion as a result of the US war on neighbouring Vietnam. Good luck to Cambodians and others making a living pirating old US, French and other films of any kind and selling them to tourists, etc. This is the time when many are also most receptive to education, as they are young or passing through. Cambodian copyright pirates appear to be providing tourists, locals and the world, with fantastic educational, entertainment and employment services. Tell them to stop? Why would they? Fond memories of Americans?

Ask instead how Australia might help regional and related UNESCO direction for the broader benefit of all rather than bottling advantages up in towers and telling the rest they should try to get in and buy the secrets. That is a comparative losing strategy for those still living mainly on the land and already burdened with far too many children who appear too likely to become future burdens on the rest without intervention.

THE PERSONAL ACCOUNT IS AN EXPRESSION OF ITS HISTORY AND CIRCUMSTANCES WHETHER ONE IS EVER CONSCIOUS OF THIS AND OF OTHERS OR NOT (TRY MOVIES)

At 71 years old, I am now keenly interested in death preparation and reproduction of the species into healthier environments as a result. Don't we all want that for our kids wherever and wherever they are? The personal is unavoidably political and moral, constrained in its action by its time and place. War is the most unhealthy and destructive environment of all for the weakest. More open environments, meaning more reliably informed ones, try to operate against the market grain of normal commercial and state military or confidential treasury operations. Ruling British, European and US families were born to write to each other, with more public consumption in mind, or not. In thought and action where it

counts, we have generally following them in countries like Australia and others which were part of the British Commonwealth. This is why I now appeal to you for related example.

Operations of the infrastructure financing, building and welfare state, including emergency and transport services, schooling, broadcasting, health care, disability, unemployment, aged care funds and related carers pensions and services all demand more open address. This is necessary for good management using public money. Related discussions of insurance and fund management principles are attached. (I have always loved this bit where we get to demanding funds.)

These regional and historical approaches now appear keys for understanding good relationships between private, government, and charitable service funding, by family or other organizations and associations or the rest of the population. From any historical and political perspective, the idea in Australian parliament that some matters like abortion or euthanasia deserve a '**conscience**' vote from politicians, whereas others, such as money spent on killing machines, do not, is obnoxious and crazy. The practice reflects feudal beliefs which are contrary to the global development of global states of wellbeing.

As a Marxist I naturally put the case that any regional planning system which incorporates arms and armies or churches and priests more openly, cooperatively and competitively in the search for peace and wellbeing, is better than feudal alternatives tried so far in regard to development. When it comes to discussions about rights or freedom of religion, or speech, my views should be included with others. Consider me a bigot and I don't care. We should clearly incorporate the views of the Pope in his Encyclical on the Environment, *Laudato Si*. He has a lot of followers and historical authority especially in growing populations which could do much better with something other than the stupid Catholic church line on the lot.

As former PM Paul Keating reminded us of the British Commonwealth. *If it wasn't here you wouldn't have to invent it. But since it is here, you might as well use it.* Surely, he was talking to our current crop of united forces. I speak as a woman who has always wondered why Australian soldiers think they should mentor any others in anything. Can't they learn more about disaster management from the Chinese People's Liberation Army, for example? What is happening under this training hurrah word, constantly referred to in military black box terms? Open up.

Compared with US armed forces in the period after World War 2, the Chinese Communist Party has pursued its platform with the People's Liberation Army comparatively peacefully. That it is pilloried and lectured for its one child policy (now two) is most offensive in general but particularly so under the global circumstances which Westerners call democratic. The descendants of top British and US 20th century butchers have a lot of cheek. Talk to China about human rights informed by Marxist views put here or by others, whether they are acceptable to you or not for any reason. Religion and politics are often historically linked.

Attitudes to reproduction which encourage it as God's purest goal are demonstrably threatening to others, particular in remote and rural areas where unemployment and poverty levels are already high. To trust to the idea that young people will not engage in sexual behaviour other than by parental or other consent is to close one's eyes to evidence and reality. Family planning and support issues are ideally addressed in the interests of current and future generations, including the ones men would rather bugger off and forget.

I speak as a woman who has fought all my life against many church and government prohibitions which have affected me and future generations, which I have deeply resented. The most threatening of these appears to be the automatic secret associations of aristocratic and feudally ruling interests in their associated armed forces. Money spent in the dark superficially appears counterproductive to the attainment of global peace and wellbeing. Where is it going and why? Gee Baby, I dunno. Don't bother asking women? Try asking Foreign Minister Julie Bishop, Maryse Payne, Chris Pyne, Senator Molan, etc. etc. etc during the coming elections near to you. Make violence the issue in every electoral seat.

I believe Australian government was established to serve the people of this British colony and that it has served me very well in comparative social and historical terms. Nobody ever bombed and starved my village or killed, poisoned or maimed my mother and siblings, for example, as would have happened had I been born Korean, Vietnamese or Cambodian at the hands of 20th century US and Australian invaders and killers. I have lived in complete peace and health free from financial want so far with naturally high related expectations. I can't believe my global luck. As a rich bitch, however, I remain pissed off by the feudal lot.

I discuss my death later to make the point that the state should help me to die when I want in old age. I will then have the same rights as many older people who desperately seek to remain alive. In addition, helping to kill me when I want to go will save the broader community a great deal of undesirable expense on a comparative waste of time, even if they desperately want it. What should one do in these family circumstances? Let us ask a sample of Asian families for a change, instead of ramming the US version down their throats loudly and constantly. I speak as a woman who regards marriage generally to be a licence to act badly. Tell girls there is no such elective affinity in heaven. It is a hard-won romantic's dream. (As a young woman I wrote my masters' thesis on its French origins in Cathars.)

A woman who cannot look after herself physically, financially or in other ways may easily find it hard or impossible to look after her children to the expected community standard. For example, as long as women in rural and remote areas reproduce at far faster rates than those in urban areas, it appears historically unrealistic to expect social policy to significantly reduce health and social welfare differences between remote, rural and urban people, rather than expand them. You may not be very old yet but surely, you've seen this?

This '**woman question**' (contraception, abortion, and earning an independent income to freely care for self and others, etc), is the issue that Maoist policy always took into account, as women could do for themselves better already in rich countries. To turn the liberation of women into a government fault, as Amnesty does, is deeply offensive to me as a woman

who has experienced self-determination over my own body my whole life. I never bought the Amnesty view of the Chinese one child policy and want to know how they got it and the money to promote it to people like Phillip Ruddock and other lawyers. Women should be given incentives like government housing on the basis of having fewer children, not more.

Consider, for example, lessons of the Summary of the **Global Burden of Disease** studies conducted by the World Health Organization, Harvard School of Public Health and the World Bank. This was a comprehensive assessment of mortality and disability from diseases, injuries and risk factors in 1990 and projected to 2020. Chinese manufacturing and all planning that went with it lifted huge numbers of people out of poverty and poor health globally as well as in China. See related Australian health data on rural and remote aboriginal reproduction rates compared with general population trends on www.Carolodonnell.com.au

This personal opinion is also written in the wider context of the article entitled '**Ten conflicts to watch in 2018**' in the Australian Financial Review (10.1.18, p.34). Robert Malley lists **North Korea, Yemen, Afghanistan, Syria, The Sahel, Democratic Republic of Congo and Venezuela** as most concerning. One wonders whether Australian spending on killing machines, for example, is geared to the resolution of any of these disputes, or to another imaginary enemy. Surely matters of defence and fences are better managed in central global decisions and contracts that avoid the kind of arms manufacturers and dealers free for all which lays waste Africa and elsewhere today. This is rule by the masters of war. Since the boys got out of giant cars in South Australia, they appear to be leading the group.

In the related state and family vein, I have been highly protected from pain throughout my life and feel enormously grateful for it. However, as an intelligent human of 71, I expect to die comparatively soon. I deeply resent the fact that government will not help me end my own life easily and comfortably when I become tired of it. On the other hand, government is willing to spend massive amounts on weapons for murdering other younger people and also for my hospital incarceration, so that the health professions may torture me at huge public expense in practices they would like to be called '**caring**' until my death.

I want to die when I choose. You all should help me. I bet that is what the Asian family without the benefit of a welfare net must often decide, to protect the family business legacy, which is family life. I ask, for example, a representative sample of Chinese, Japanese and South Koreans. When dad says he wants to die because he is old and keeping him alive costs a lot of money which the family can ill afford, how do the brothers deal with it? What about grandma and the wives? Let us ask surgeons for example. (I address TC, a top plastic surgeon from Britain and his colleagues in related terms attached.)

Government should accord me the same rights to die it accords to the religious. It forces their rights and commandments on many against their will. I may prefer an earlier death which I regard as being more dignified and pain free. I would like to see something useful for the community or its related environment done with my remains. Doctors should feel free to use my organs to help other people, or others might mince up my leftovers for fish

food, for example. I don't care much. I'm not worth it. The person with my key skills plus others, who operates equally in two languages and cultures is worth twice as much as me in my book. I have met such people as Intrepid tour guides. However, as someone said to me, **'If they paid us what we are worth they couldn't afford us'**. Let's try to be realistic.

As a young woman I fought for effective contraception and abortion services. I already had a right to choose my sexual partners myself, without family or state interference. I never had an abortion in my life, unlike many others, religious or not, grieving or not. We all should have the right to effective contraception and abortion wherever we live. Rights come with duties to children and other community members and we live in a global village. The ramifications of this contradiction are that quality service development should address many related management issues openly. If you can't be honest about children you are not worth a pinch of policy shit. That is the condition most men and women must live under.

This is the regional context in which all community concerns about health, exercise, work and crime should be placed. Westerners should reform their normally one-eyed attitudes to China, where they wag their fingers for its lack of giving women choice. Have you people got no understanding of history at all as well as no imagination or access to books? The Chinese people have stood up and raised a lot of the rest of the world with them. Pity about the smog, the concrete, the traffic and rubbish. As an old Australian tourist, mine is always a rich woman's view but not on the conventional European labels. We are more broadly rich than that. Valerie Solanis of SCUM had interesting ideas about intellectual property too.

The most common health problems today often relate to environmental factors, such as lack of sufficient clean water and sewerage treatment, or zealous promotion of high fat high sugar foods, drinks and drugs of addiction. This often occurs in a global context of high levels of reproduction on peasant lands or in urban slums. The importance of Chinese government manufacture, building and population reduction policy as the significant liberator of women and future generations is not recognized in Western or other feudal relations. It appears wrong, for example, to take Gross Domestic Product (GDP) as a measure of national wellbeing, without seeing the numbers of people expected to live on the product and their alternative means of subsistence. (Who's your sugar daddy, Baby?)

From this perspective women have a duty to others in the community starting with their reproductive capacity. Others also have a duty to future generations. Mothers and the governments which ideally serve their populations have the only realistic control. No man can or should be trusted to contain his sperm and to protect the welfare of children or women. To expect this is to place too much trust in too many men who have historically appeared unworthy of it. They just write the women and kids out of the picture later. When I read Betty Friedan's **The Feminist Mystique** as a girl, I realized the emancipation of women would not lead to longer and happier marriage as claimed, as the power of individual choice is more likely to thrust young people apart over time than bring them together. This has become truer in the era of the internet and the gig economy. Don't ignore this reality as doing so easily leads to blighting the lives of children by making someone previously valued into an enemy.

I hate the blind eye turned to the lot by traditional feudal forces which may encourage forgetting the brief encounter as quickly as the long association. Ideally Australian government is no longer automatically swayed by its traditional associations with British or

US wars. These have been fought within the constraints of typically feudal thought and action based on reliance on English-speaking partial accounts. These are limits to a lot more than growth, as I realize every time I go to a giant Asian city built after global war. This is why I champion the WHO and UNESCO approaches to development which see the value of past historic association as things we loved which are fast disappearing under male and population onslaught. Try better plans for more flourishing rural and urban lands.

One also argues, for example, against typically Western stupid, racist, uncaring prohibition on euthanasia. This subject and prohibition at the end of my life, when I have had to fight against so many offensive propositions against women already, makes me so angry I could kill anybody spouting such rubbish. (I just come inside and write to you openly instead.)

Although I regularly had breast and vaginal tests to check for cancer when I was a younger woman, I find my behaviour has changed radically since retirement. Nothing frightens me more as an old woman in the hands of any of the health professions, for example, than the notion of preventive medical testing in the absence of symptoms. Demands for government to help me die when I choose occur in this context of wishing to be left alone to lead a quiet life unless I specifically ask for help because of symptoms of something unpleasant for me.

I found myself fighting a spirited battle with an optometrist recently, for example, against the idea that he should send me to a specialist to see if I was growing cataracts. Note that by far the heaviest medical expenditure is in the last two years of a person's life and the baby boomer generation appears a lot sicker than I am already, as judged by their weight, mobility and appalling list of constant medications. Once they give you the diagnosis, you've got the disease, for all further intervention purposes. Taxpayers get the bill. Why not help me to die when I choose? Surely, it's the least you bastards could do for more freedom. Should it be any more difficult than getting a passport to go to another country?

This submission also argues against the idiocy of the idea that nations without welfare states should nevertheless spend public or private money on keeping certain serial killers alive, rather than killing them to protect the rest of the community in the safest and cheapest possible way. One would be stupid not to use the bodies for good. Use my dead body any reasonable way to make a quid, for example. They clearly do it already with live soldiers led by the US and the rest of the male hangers on. Why, one wonders, should any welfare state funds available be used to keep mass murderers like Ivan Millat alive, especially in countries which are so poor that people with severe disabilities get no support? I am filled with contempt for the arrogant refusal of Western lawyers to recognize contexts broadly enough to treat people dependant on market vagaries with less than contempt.

Not to give certain serious criminals the right to choose their own death is also wrong. The lack of concern for their surrounding families and community members has always stunned me in Western human rights views. I find it immoral as well as sexist, unsafe and financially repugnant. If you want some reference for this other than the bleeding obvious, you might read **'Family Violence in Australia'** (O'Donnell and Craney (eds). Longman Cheshire, 1982).

Open it all up to avoid violence breeding violence. I saw this need at least since aged eleven when my best friend's father clouted her across the side of the head, giving her a swollen

face and black eye. She went to school against the wishes of both her parents and told everybody. I was full of admiration and support and feel the same about such matters today. Reproduction and sexual issues are addressed in related contexts. As long as matters are not open, the nastiest, most dumbly oppressive people will subdue or kill. The point that Szabo makes, that in bad societies the good must lie and shut up, is not lost on me.

Cheers

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