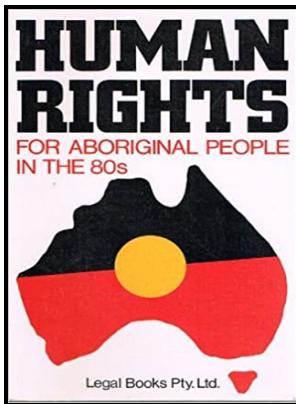


# Aborigines human rights and the law - edited by Garth Nettheim.

Australia and New Zealand Book Co. - Cook, Roslyn



Description: -

- Indians of North America -- British Columbia.  
Tahltan Indians.  
Aboriginal Australians -- Civil rights -- Congresses  
Aboriginal Australians -- Legal status, laws, etc. --  
CongressesAborigines human rights and the law - edited by Garth Nettheim  
-Aborigines human rights and the law - edited by Garth Nettheim  
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**Nettheim, Garth**

Let me pose a fanciful example: A Government chooses to construct a lavish new Parliament building, instead of improving water and sanitation in remote communities. Stanner W After the Dreaming ABC, Sydney, 1968 pp 24-5.

**Aborigines human rights and the law / edited by Garth Nettheim**

Currently, the Federal Court, in particular, is interpreting the consequent native title legislation as well.

**Nettheim, Garth**

He focused on constitutional reform, regional agreements, reform of the funding of citizenship services for Indigenous peoples, and international connections.

**Human rights for Aboriginal people in the 1980s (1983 edition)**

The Kalkaringi Statement declared that the several Aboriginal Nations had long had their own Constitutions, and their own laws and authority structures. The Royal Commission devoted chapters 20 and 27 of the national report to the principle of self-determination, a topic to which I shall return.

**Cook, Roslyn**

Commissions of inquiry Given the work of historians over recent decades, and the spread of the knowledge of their work, does Australia need any sort of institutionalised inquiry such as a Truth Commission? But inquiry into the truth, and acknowledgment of that truth, appear to be pre-conditions to any genuine reconciliation.

**Nettheim, Garth**

Xanana Gusmao who is to be the recipient of the 2000 Sydney Peace Prize is committed to a similar process for East Timor. They also suggested a new preamble to the at the turn of the century.

**Cook, Roslyn**

The other aspect of that policy as it developed was that Aboriginal children of mixed race descent — usually Aboriginal mother and non-Aboriginal father — were removed from their family and the land, placed in institutions and trained to grow up as good European labourers or domestics. .

**Human rights for Aboriginal people in the 1980s (1983 edition)**

Most of us would regard the second and third of these definitions, and possibly the fourth, as the relevant meanings in the context of the current Reconciliation movement.

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