**AUSTRALIAN HISTORY**

**Introduction**

Egalitarianism has been used by historians to express the basis of the progress made in Australian colonial schools and the education thereof. The country had pushed aside the British system and had come to an acceptance of a more informal and relaxed system in terms of education. The power of egalitarianism was born through these actions by assuming that all people deserved to feel a sense of equality as a basic right within the country. The most important issue to note was that schools were dubbed as being for the people and not just the non-indigenous lot. The Torres islanders and the Aboriginals have for a long time been dubbed as the minority groups and do not receive as much equality as the rest of the community does. The working class urban life had been barren and uninspiring with several minority groups being made to look like the social agents of reform and being excluded from the society[[1]](#footnote-1). This little charade had the Australian population trapped by its own leadership and its own ignorance to what would have saved its status in general. Egalitarianism was made as a myth to make the lower social class seem like they gained the same benefits with both the middle and upper social classes. This created an absurd season for the indigenous communities as well as the women in these communities and girls also. The myth looked at the male as the one who was most deserving and would be more acquainted to certain needs in comparison to the women and Girls.

Egalitarian Rule

The aboriginal and Torres Islanders have been for a long time been treated as second class citizens due to racial differences. They do not receive equal healthcare benefits like the non-indigenous Australian citizen. They also do not receive education benefits owing to the end of an egalitarian era meant to enhance humanity and the relevance it had on the indigenous communities. The purpose of having egalitarian leadership was to ensure that all these people were introduced to equality as part of a growing population and treated as a necessary source of growth for the socioeconomic sectors within this country[[2]](#footnote-2). The leadership in Australia had been trailing behind societal cultures for a long time and developed leaders who were proactive. However, these societal cultures did not entirely influence the leadership for a long period of time for those that served under the said leadership. Studies show that Australian borrowed greatly from England and the United states in terms of leadership and the prospects that were created in the process. The emic leadership style was not obvious for Australia due to its culture being seemingly contradictory. The egalitarian leadership was not entirely closely related to the acts that were displayed in Australia and did not express any chances to reform and create a realistic sense of equality while looking into what the indigenous population went through. The purpose was to rectify and allow the society to have definitive standards based on cultural beliefs.

The Australian cultural value of mate ship is what makes it get endorsed as one that is built on an egalitarian form of leadership. This value ensures that the leadership style is purely emic and one that considers the interests of the followers more than that of the leaders. The value parallels egalitarianism and is very collaborative and selfless. The Australians have not had the benefit of expressing this situation purely and are entirely faced with issues that contradict this belief. For such leadership to be means that there has to be generosity and compassion that does not condition the indigenous groups into trying to fit in or be a part of a wholesome community[[3]](#footnote-3). The social ladders created in this country do not portray honest and sincere leadership that is also modest and appealing for approval. The whole point is to build a collaborative team that ensures that there are no groups that are secluded and excluded from the whole community. The cross relations in these cases do not mark Australia as being built upon egalitarian rule and policies. The actions witnessed post-colonial times are an evidence of poor and selfish leadership styles by the Australian government.

The representation of the leadership style in Australia is that of being a part of a movement rather than being one that builds the movement. The aboriginal and Torres islanders do not represent Australia’s pride but are made to appear as the pride of Australia. This is done by changing the system to create a façade that makes the egalitarian rule appear alive while also valuing the culture that is created to mean friendship and oneness. The central purpose of these leadership is not team work. It may express charisma but for only the team leaders as a way of purging the false aspects of the same.

Egalitarian rule has sparked inequity aversion in the Aboriginal groups and Torres Islanders. This means that the two cultures suffer emotional torture due to what they do not experience as a part of the Australian community. To say that Australia is built on egalitarian concepts is a way to refute the negativity that has been evident and switch the attention to other issues that may not be of great need to the knowledge of this poor forms of leadership that had been displayed over the years for positivity. The egalitarian values are meant to uphold life and all its benefits. The pervasiveness of the practices in Australia are not in line with this form of leadership being an outstanding and convincing factor in any way. The circumstances cause unnecessary distinctions to what is entirely expected and what is approved of in terms of empathetic and compassionate leadership. The level of people’s actions may in some way maintain the circumstances that support equality and progress altogether. These are not disqualified as moral acts but also politically inclined equality acts that save the society from poor associations and creates relevant societal focus.

Conclusion

The actions of the Aborigines are intentionally selfish so as to preserve their own level of equality[[4]](#footnote-4). This equality level and the need to preserve it proves that it is an issue that cannot be dealt with by their leadership but by their own confidence and capabilities, the aborigines are known for premature deaths and a short life expectancy. The rate of stress cuts back on the age by a huge percentage. This results from poor administrative procedures and the inability to create aspects that qualify for equality and do not leave out the necessities. The egalitarian approach by Australians has however served its purpose by ensuring that formality is made into a daily and societal aspect for the sake of the unity of the citizens. The refusal to accept inferiority by the Aborigines was a great way to initiate egalitarianism. This means that the necessity to build on self-worth enhanced the ability to create and maintain a society that appreciated formality and modesty while being charismatic and selfless among one another. The halt of this comes with a poor and torn down form of leadership that may not be able to bring back equality and regularity.

The egalitarian rule does not allow for social classes to take precedence above the citizens. This means that every aspect of societal discrimination needs to be stopped and a great view of the equal society projected. The response of the citizens is in line with what the compassion relative to egalitarianism offers shows that the form of leadership takes up a more solid and more reliable sense in the community. Leadership draws the necessities of equality while ensuring that there are realistic measures put in place to enhance the decisions made in line with the reformation statement made[[5]](#footnote-5). The tall-poppy syndrome has however long been denied resulting to no person claiming to feel or be superior over another. This demonstrates a lack of respect and punches loopholes into what is required of both the society and the various leaders. The tall-poppy effect affects those that attempt to display such acts and be in more superior positions to others. This is an outright expression of the egalitarian leadership and the values that are adapted in line with this form of leadership. The relativity of leadership forms to the actions displayed are of great importance to what the society expects and experiences.

The Torres Islanders and Aborigines have not entirely experience egalitarian leadership due to the challenges[[6]](#footnote-6). However, over the decades, there have been efforts made towards formalizing the language and making it a necessary part of the culture. Formalizing this means that no Australian is left behind with a case of inequality and inferiority. Being superior is only made for the self and does not in any way affect the outside world and consequently the society and all its capabilities to grow as a community where equality is strident and is placed on very high regard.

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3. Smart, C. (2018). ‘Excused only through the Exigencies of Narrative,’Irish-Aboriginal Relations in Colonial Australia and beyond. [↑](#footnote-ref-3)
4. (Hawkins, 2016) [↑](#footnote-ref-4)
5. Laudine, 2016 [↑](#footnote-ref-5)
6. Hollinsworth, 2016 [↑](#footnote-ref-6)