

TALK

WITH YOUR

KIDS

→ ABOUT ←

THINGS THAT

MATTER!

Friendship • Respect • Honesty • Bullying • Consent
and many more.

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*NEW ENTRY FOR THIS EDITION

M denotes mature content

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INTRODUCTION TO THIS EDITION

Would you rather your child was smart or good?

The first edition of this book posed this question ten years ago, and the world has changed a lot since then. Indeed, the first of the ethics discussions that followed the introduction was about the ethics of downloading music, which now seems about as quaint as the ethics of using a horse and cart.

Indeed, many of the new currents of the last ten years have not been good for the ethics of the next generation. As educators I feel we are striding forwards on a backwards moving travelator. In this second edition I have added about 20 new conversations that dive into these currents – from relationships to fake news to coronavirus.

Firstly, it seems that the nature of truth itself is in more doubt than it was ten years ago. Anyone can have a go at living in their own factual reality bubble. The American senator Daniel Moynihan (is said to have) said to an opponent a generation ago: 'You are entitled to your opinion. But you are not entitled to your own facts.' Nonetheless, more people do seem to be entitled to their own facts now. This can do really lasting damage to an ethical or good society. As a result I felt that

there needed to be a conversation or two about the nature of facts and truth themselves, even if they just skim the surface. This includes the rise of social media.

Secondly, when the first edition came out ten years ago I felt that democracy was a given in many countries. So the nature of it was not a part of a conversation in a book on ethics. Sadly, democratic norms have been exposed as more open to challenge than I thought. As a result it is more important to have conversations about democracy and civic virtue than it was ten years ago. The question in this book, 'If you felt democracy was threatened, would you ... attempt to overtake government buildings?' should raise images of brave freedom fighters in a country like Myanmar trying to take back control from a military dictatorship. Unfortunately, this is not the image most people will actually have in 2021 as a result of events following the 2020 US election – which shows you how much more difficult this topic has become. Nonetheless, it is one of many questions about democracy that still needs to be asked.

Linked to both democracy and truth is the need to explore issues of fake news and conspiracy theories in more detail. To quote the chess Grandmaster Garry Kasparov: 'The point of modern propaganda isn't only to misinform or push an agenda. It is to exhaust your critical thinking, to annihilate truth.'¹ Fake news and conspiracy theories are newly weaponised forms of modern propaganda. Both of these issues have been covered now.

In another vector, issues of gender and race have, deservedly, risen closer to the surface of our society. Whether it is the 'Me Too' or 'Black Lives Matter' movements, or calls for more equality from other marginalised communities, these are important conversations to have. Some of the conversations

that arise from this – especially consent around sexual activity at parties – are particularly age sensitive. As a parent you can judge what is best. Knowing this book would be in the hands of both nine-year-olds and 15-years-olds, I have no doubt gone further than some people would like, and not as far as others would like.

Lastly, the coronavirus has brought up a whole lot of ethical questions which seemed fanciful when the first edition came out. Indeed, I would have put them in the same category as 'What to do if an asteroid hit the planet'. Although the very worst of the coronavirus is (hopefully) over by the time this book is published, the questions it raises nonetheless need to be tackled. Partially because the questions were only recently lived through, partially because it trains your ethical sense, and partially because it might happen again. As a result there is a new section on viruses and society.

This book is all about asking questions, not giving answers. In some of the new topics I have given some slim background context or definitions. Nonetheless, for many topics your kids' views would be more informed if they had some contemporary real world examples. For example, in the section of 'Fake news' it would be good if they had an example or two of what fake news actually is. This goes for dozens of other conversations in the book. Excellent and up-to-date examples will only be a few clicks away. Examples included here would go beyond the book's brief and be out of date in five minutes flat anyway.

Part of asking questions is to leave multiple options open rather than herding the child down one path. This is easier said than done. I don't want to give democracy and fascism an equal playing field – and I don't. I don't want to give gender equality and sexism an equal playing field – and I don't. Some-

times this skews the questions. At other times by even leaving the 'door open' to alternative views I could be quoted out of context; for example: 'Some people believe that democracy is a bad thing. Why do you think that they might believe this?' I hope I've got the balance right. I hope too that your kids are challenged but not confronted by the questions (unless they're a dyed-in-the-wool racist, narcissistic fascist, of course, in which case we hope they are very confronted).

Some conversations might feel more like tip-toeing through a minefield than they did ten years ago. (Writing them certainly felt like it!) In the security of your own home I believe you can let your children say some unvarnished, half-thought-through things from any side of the political or ethical spectrum. They should learn, grow, and become more mature as the years go on, particularly with your guidance. And in the meantime you can trust that they are more likely to speak their mind to you.

Good luck. And have fun.

INTRODUCTION TO THE FIRST EDITION

WHY THIS BOOK?

Would you rather your child was smart or good?

Your immediate answer was probably 'both'. But what if you couldn't have both? What if you could have a child who was good but not particularly smart, or a child who was smart, but not particularly good? Which one then?

Thinking music playing...

You probably eventually, perhaps even reluctantly, said 'good' (at least that way your child will come and visit you in the nursing home). If I am wrong, you should probably put this book down and go looking for 'Conversations about MENSA to have with your children' instead. But if I am right, this book is made for you.

Many families and almost all schools spend a great deal of time academically developing their kids. This is a good thing. Yet I think it is at least as important for us to all think consciously about how we ethically develop the next generation to be decent members of society. This development already

bubbles under the surface in homes and schools, but we can make this development break through the surface and become explicit. This can be done with lots of curly problems, lots of the wisdom of the ages and lots of independent thinking. All of which this book serves up.

WHERE DO CHILDREN GET THEIR VALUES FROM?

Of course, I must start with the observation that if kids don't own this book, they are not necessarily destined to become unethical brutes. Children learn their ethics from all parts of the world around them: sometimes from school, their mates, their church, their sports team or their ballet class. However, the main place that a child learns his or her system of ethics is from the home (no pressure, Mum and Dad). This should come as no great surprise to anyone — home is where a child spends most of his or her formative years.

Kids don't learn ethics by getting it in a handbook either. Kids will learn consideration from how considerate their parents are. They will learn empathy from how much their parents care. They will learn generosity from watching how generous their parents are to others. It has always been so. In addition, basic ethics is still delivered by parents in everyday interactions. 'Share that toy with your sister,' 'Wait your turn,' etc are all ethical instructions, taught in an unremarkable way in most homes a dozen times a day.

Ethically strong parents still can have kids who cheat, lie and push old ladies over in the street — after all parents are not a child's only source of instruction. However, the positive example of parenting is invaluable.

While this basic, practical, moral education has remained

the same, what has changed in the last generation or two is the way in which ethics has been transmitted explicitly. Several major shifts have occurred.

Firstly, outside organisations such as churches often no longer play such a strong role in a child's life. Many religions in particular preach about how to live and the ethical statements they make are fundamental, involving charity, generosity, care and purposefulness, for example, 'do unto others as you would have done unto yourself'. However, the ethical teaching of religion as a moral compass is something that many kids don't get anymore. You don't have to subscribe to any of the major religion's theistic beliefs to appreciate the value of many of the moral statements they teach each week.

Secondly, some parents now feel they have lost their authority to 'push' ethical precepts on their children. While relativism and postmodernism brought some great insights, an undigested excess of these ideas have left many parents wondering, in an everyday way, if anything can be right. Thus expecting or imposing firm ethical standards can make you feel like an old fashioned authoritarian; not merely 'copying' your own parents, but copying your great-great-grandparents. And this hardly gives you street cred with your child or their friends. For example, insisting that 'responsibilities are as fundamental as rights in a functioning society (eg this house)' may sound like nineteenth century twaddle. However, insisting that 'the responsibility to do some housework is the flip side of the right to live in a house that is not a cesspit' is important.

Relativism, and spouting that 'all opinions are equally valid' is often a cheap way of getting parents and teachers off the hook when the ethical questions get tough. This is what happened, I think, with elements of the 'values clarification'

movement in the sixties and seventies, where whatever the child came up with were deemed fine. For example, a child might say, 'My values are to look after only number one and trample whoever else is down,' and for authority figures to intervene in this would be indoctrination. However, I think it is clear that not all ethical positions are equally good and that some values are better than others. Again, to use an example, when a small new boy turns up at your daughter's school without food it is NOT ethically equivalent for your daughter to share her lunch or punch him in the face. One is kind and the other is mean. Very little your child may reason to the contrary will change this. How to deal with this in a nuanced way in conversations is something I raise later, under 'Conversations with the ethically challenged child'.

SO WHAT VALUES ARE WORTHWHILE?

In discussing the questions in this book with your kids, you are no doubt hoping that they come to hold a 'good' set of values. Sometimes though it can be tough to put your finger on exactly what some of those values might be. I have listed below some values that you would probably want your children to keep developing as they get older.

It's a tough ask to expect someone to have all of these values. And you don't want to go over the top with some of them either — too much 'assertiveness', for example, can be a bad thing. Nonetheless it is a handy checklist.

Acceptance	Friendliness	Purposefulness
Appreciation	Generosity	Reliability
Assertiveness	Gentleness	Resilience
Attentiveness	Grace	Respect
Awe	Gratitude	Responsibility
Benevolence	Helpfulness	Righteousness
Caring	Honesty	Self-sacrifice
Charity	Honour	Self-discipline
Cheerfulness	Hope	Serenity
Commitment	Humanity	Service
Compassion	Humility	Simplicity
Confidence	Humour	Sincerity
Consideration	Idealism	Steadfastness
Contentment	Independence	Strength
Cooperation	Initiative	Tact
Courage	Integrity	Thankfulness
Courtesy	Joyfulness	Thoughtfulness
Creativity	Justice	Tolerance
Curiosity	Kindness	Trust
Determination	Love	Trustworthiness
Devotion	Loyalty	Truthfulness
Dignity	Mercy	Understanding
Diligence	Mindfulness	Wisdom
Empathy	Moderation	Wonder
Enthusiasm	Modesty	
Fairness	Openness	
Faith	Optimism	
Fidelity	Patience	
Flexibility	Peacefulness	
Forgiveness	Perceptiveness	
Fortitude	Perseverance	

THE VALUE OF DISCUSSION

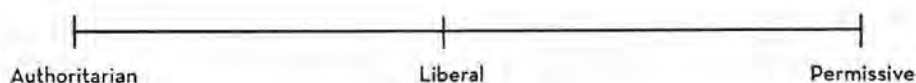
Ethics and values should be spoken about regularly in homes. Often they already are. Every time your child comes home with an example of something 'unfair' that happened at school, this is an opportunity to speak about ethics. When an issue comes up on the television or in films, this is an opportunity to speak about ethics.

I am not suggesting a return to the 'good old days' when kids were simply told how to behave and be respectful. Indeed, I am almost suggesting the reverse. I am suggesting that ethical issues are discussed and pulled apart by the whole family in conversation and that your children are a central part in these conversations. However, this is not permissive 'values clarification' either. Instead the important thing here is a belief that certain values are generally better – that courage is better than cowardice, that generosity is better than selfishness – and the rightness of these values is exposed by conversation and free thinking.

For example, you can tell a child 'You have to be tolerant of other people' and he/she will hear 'parent static' and probably filter you out. But if you use situations and examples to discuss tolerance and guide them to their own conclusions your child will probably come to the view that tolerance is preferable to intolerance. The difference is that your child will have articulated the view themselves. The opinion will be his or hers and he or she will own it. So, in short, the better way to make a child tolerant is not to tell them, but to make him or her think it themselves. Of course, better than each of these is to get them to practise tolerance – but this book can't engineer that.

In having thoughtful, ethical discussions with your kids (instead of ramming ideas down their throat or letting them

get away with any view at all) you are becoming a small part of the great liberal tradition that has been going on for hundreds of years. It is the same tradition that bought you democracy, freedom of speech, the emancipation of slaves and Monty Python. For centuries liberalism has been proud of valuing the received wisdom of the ages. It has been proud of producing in people the ability to think critically. And it has been proud of allowing people to form their own well-grounded views by combining these other two elements. It charts the middle way between authoritarianism and permissiveness. Liberalism is a rare and precious triumph of the human species which I think we are obliged to hand on to our children. In using this book, with all of its ethical thinking skills, philosophies, and dilemmas, you are doing exactly that.



On the one hand the conversations in this book might be a little awkward at the start. Let's not pretend that they are the same type of conversation as 'How was your day?' or 'Didn't the Wallabies smash the All-Blacks?' Yet consistently discussing ethics with your kids is one of the most important things you can do. And look at it this way — tens of thousands of parents are out there at the moment drilling their children in extra comprehension, grammar and maths questions that come from joyless 'swot-up' books. I doubt that these are producing engaged, quality discussions between parents and kids. As an educational project, this book and the conversations it promotes are a whole lot more interesting and worthwhile.

ETHICS IN SCHOOLS, ETHICS AND RELIGION

In NSW, at least, ethics is being taught by volunteers in some government primary schools. This caused some political controversy in the past, partly because ethics and religion were placed against each other on the school timetable and thus a false dichotomy was created. I do find this deeply regrettable. One of the effects of religious instruction is to instil ethics and one of the sources of ethics is religious tradition. There is a deep overlap between the two and they should not be seen as being in opposition to one another. However, this book is about ethics conversations in the home, rather than the classroom. This book can be used in both secular and religious households. As long as the household has a liberal belief that ethical positions can be justified through reason, this book will have a place.

HOW TO USE THIS BOOK

This book works the way you want it work. You may choose to have a 'program' of sitting at the dinner table one particular night every week and working from conversation to conversation. More likely you will dip in and out of conversations as they take your interest. You might choose a set time, or pull the book out 'on spec'. You may simply hand it to your kids and say, 'Which ones take your interest?' You may put it in the glovebox of your car and pull it out when the road gets too long. You may keep this book in the background (in a drawer or by the bedside) and bring up the various dilemmas from memory when the times suit. You may take the ideas from the book and simply make up your own ethical dilemmas each time your child comes home from school with an issue. It's

up to you.

Having said that, I do think it is important that your kids get exposure to each of the three categories of conversations in the book.

- » Category 1 – the ethical dilemmas and questions.
- » Category 2 – Thinking it through: how to develop thinking skills (ten of the conversations are like this).
- » Category 3 – Big thinkers: what famous ethicists and philosophers have thought in the past (ten of the conversations are like this).

The most important skill for parents to learn is how to fan the flames of the conversation so that the discussions catch fire instead of going out. There are many ways to do this and I have listed a few here.

ASK MORE QUESTIONS

Once your child has put forward a point of view you can ask them why they believe this, or you can ask them to give an example. You can ask them to give reasons for their opinion. You can ask how it links with other ideas they have had. You can ask them how it is different from something their brother or sister has just said. Just keep asking questions. By doing this, you are shepherding them along and getting them to think about their own thinking. (By the way, the single word 'Why?' is more likely to fan the flames of a discussion than anything else.)

Asking more questions can be harder than it sounds. You might want to jump in with your own opinion, which could well be a conversation killer. Sometimes you will have to bite your tongue and use questions to explore the point of view with your kids. The more they get to speak, the more they will

feel that their point of view is being valued and the more they will be willing to speak.

Some specific questions:

- » 'What would the world look like if everyone did that?'
- » 'Can you think of an opposite example?'
- » 'How would you feel if you were on the other side of that?'
- » 'Have you got another reason for that?'
- » 'Who gets advantaged by that? Who gets disadvantaged? Is that fair?'
- » 'What do you think your footy coach/priest/teacher/rabbi/school captain would think about that?'
- » 'What harm does this decision create? Is it worth it?'
- » 'Even if no harm has been created, could it still be wrong?'
- » 'Why?'
- » 'Why?'
- » 'Why?'

PLAY 'DEVIL'S ADVOCATE'

This means coming up with the opposite opinion (eg if everyone in the family quickly decides that it is okay to tell a white lie to your granny who has knitted you a horrible jumper, then you can be the person to say that granny would rather know the truth so that she stopped wasting her time knitting more jumpers that no one likes). However, it is vitally important that your kids know you are playing devil's advocate to keep the discussion going, instead of just disagreeing with them. Flat out disagreements may throw water on the fire of the conversation instead of keeping it going.

PRESENT OPPOSITE OPINIONS AS ALTERNATIVES

To keep the spirit of open inquiry alive you can use a lot of starters such as, 'Another way of looking at it is... ', 'Another factor to think about is... ', 'Another person might say... ', 'Have you thought about it this way?', 'Actually now I think about it, you could also say... '.

GET YOUR CHILD TO VOLUNTEER EQUIVALENT EXAMPLES FROM REAL LIFE

Many of the conversations are about real world issues such as bullying, lying, canteen behaviour etc that your child may well have other examples of (eg the questions about bystander bullying may prompt them to talk about a time when they saw someone being bullied). These 'real life' examples are probably more likely to fan a discussion, because they've experienced it. Once you have the real world examples, you can even leave the hypotheticals behind and get to the real world discussion. Other hypotheticals (eg would you torture a terrorism suspect?) will not have real life analogies, unless your child is living a very dynamic life.

CREATE A 'SHADES OF GREY' CATEGORY

As we know a lot of situations are not clearly ethical or unethical. Instead, there are shades of grey. You can introduce this into discussions by using the terms 'white', 'light grey', 'medium grey', 'dark grey' etc. Something else you can do to get your kids thinking about shades of grey is to have them 'rank' situations from most to least acceptable. A lot of the conversations have about eight or ten different situations to

discuss. These can be easily ranked.

GET YOUR CHILD TO PUT ON THE 'MANTLE OF THE EXPERT'

This involves pretending that your kids are experts. For example, you could say, 'Pretend you are the school principal and you have to make a decision' or 'Pretend we are an Ethics Board that has been set up' or 'Pretend you are the Prime Minister'. This simple trick gives a lot of questions more 'oomph'. I have used this trick for some of the discussions in this book, but you can use it for a lot more.

SHOW THEM YOU ARE INTERESTED IN THEIR OPINION

Children are more likely to have a discussion with you if they think you are taking what they say seriously. Showing you are interested involves actively listening. Do all the little conversation promoters such as 'okay', 'I see', 'right' as they are speaking. Nod as they speak. Ask them follow up questions. Don't look like you are waiting for their turn to be over so you can get back to delivering your point. Better still, BE interested in what they say, so that all of the conversation promoters come naturally.

SOME DON'TS

DON'T SPEAK TOO MUCH

If you find you are speaking more than your kids, you are speaking too much. A conversation is not an opportunity for a lecture.

DON'T DISAGREE TOO EARLY

Explore why your child believes what he/she does. If you are going to have to genuinely disagree you need to disagree in a way that keeps the channels of communication open. It is okay to disagree – after all, if your child says, 'stealing is fine because K-Mart isn't going to go broke if I rip them off,' you cannot simply let them think that is okay. However, the hypothetical nature of the questions allows you to explore and break down your child's view. On the other hand, if the police bring your child home for having stolen something from K-Mart, feel free to make as many absolute pronouncements as you like

DON'T SET YOURSELF UP AS THE FINAL ANSWER

If someone told you that they were going to have an ethical discussion with you, but that they would be telling you the correct answer at the end, you probably wouldn't take the discussion seriously. Neither will your kids.

CONVERSATIONS WITH THE ETHICALLY CHALLENGED CHILD

As I stated earlier, I do not believe that this book is merely a values clarification exercise. I believe that certain values are better than others: generosity is better than selfishness, kindness is better than cruelty, etc. So what happens if a child says, 'Well, actually, I don't mind if I rip people off and am mean to them, because my value is "always look out for Number One".'

When faced with that statement, I don't believe it's okay to say, 'Well, in our relative twenty-first century world, if it's fine for you darling, then it's fine with me, now onto the next question.' I would rather you said, 'That's appalling, you selfish beast. I can't believe you are my child.' At least you would have made a moral stand. However, I also strongly believe that asking follow-up questions that pull apart their attitude will usually have much more long-term effect than dressing them down. Some (loaded) follow-up questions to the statement about ripping people off could include:

- » universalising it – 'What if everyone acted like that? Would you really be able to get very far in life then?'
- » implying a social contract – 'You are relying on other people to trust you, even as you rip them off. Is this fair?'
- » accepting the premise, but disputing the result – 'You want to look out for number one, but is turning everyone else off you a good way of doing this or are you hurting your own reputation?'

If all else fails, I believe you would be within your rights to ultimately name the behaviour and express disapproval: 'I think that is selfish and I can't pretend that it's okay.' The danger is that your child will then stop having ethics discussions with you at all. You'll have lost the chance for them to reflect on and perhaps change their ethical way of looking at things. It will depend on each situation and your own style of parenting. In addition, do remember that these conversations are hypothetical and your child may well be testing out different moral positions – don't immediately jump to one conclusion and see calamity.

GENERAL POINTS ABOUT USING THIS BOOK

- » The book is written with a 'target' age range of about nine to 15 years. This is quite a range. I have included an 'M' rating against some of the topics. This could be because the concepts are a little bit tougher, because they explicitly deal with philosophers or because they involve some violent or challenging facts. It is up to you whether to deal with them – certainly it would be great if your kids were up to it in one way or another.
- » Some of the questions in the conversations are not there as reasonable positions (eg 'Should children not have to do any housework at all?'; 'Is all tax just theft?'). Instead, they are there as extreme propositions to get a discussion going. Hopefully you will be able to spot these ones. Please don't think that just because something is written as a question that there are two equal sides.
- » There is no such thing as a simple 'yes/no' answer in this book. Instead it is a starting point to explore. If the questions in this book don't have a 'why/why not?' at the end of them, you should usually add one.
- » Some of the conversations in this book merely scratch the surface of an issue. A good example of this is behaviour in cyberspace. Hopefully the ethics conversations in this book will open up a place for discussion with your kids. There are many other books and websites that can explore issues more fully in almost every case.
- » Many of the questions are hypothetical. It is easy to try to get 'around' hypotheticals. For example, 'If there was one piece of chocolate left in the world, who would you share it with, your best friend or your sibling? Why?' In this case, many children will say, 'I'd cut it into three pieces and share

it with both.' Although this is laudable, it also dodges the hard questions about how and why you value your friends and your family.

» Throughout I have used the terms 'your father' or 'your mother' in hypotheticals. I also write about big brothers, little sisters, aunts etc. The alternative was to have the book littered with clunky sentences such as, 'Your primary caregiver asks you if you have cheated at school.' I recognise that in many cases the use of father, mother, aunt etc will not be true for your family. I hope that you are able to see past this to the substance of the questions.

In any case, the first conversation now looms ... I hope that you get a lot out of this book with your kids and have a great time with the many vigorous discussions that follow. Enjoy!

RACISM_M

Racism is defined by the Cambridge Online Dictionary as: 'harmful or unfair things that people say, do, or think based on the belief that their own race makes them more intelligent, good, moral, etc., than people of other races.' Also: 'policies, behaviours, rules, etc, that result in a continued unfair advantage to some people and unfair or harmful treatment of others based on race.'

a) What do you take racism to mean? What do you think could lead to people being racists?

b) Are the following statements racist about the hypothetical 'purple people' (or anyone else)? Why do you think this? (For the purposes of the conversation, assume that purple people have been disadvantaged for 100 years.)

i) I'm not racist – I am so impressed with the way that purple people work harder than people of other races.

ii) Purple people are just like everyone else really. Everyone is the same.

iii) I'm not racist, but if purple people aren't going to work as hard as the rest of us, that is really their own problem.

iv) People can be happy, sad, hardworking, lazy, selfish, selfless and everything else. People are all different. It counts for purple people and everyone else.

v) I'm not racist – some of my best friends are purple people.

vi) I'm not racist. I just think that purple people shouldn't all live together in the same suburbs – they should blend into the rest of society better.

- vii) I'm not racist – purple people have had it rough for decades. But the government has been unsuccessfully trying to help for years and it is time purple people took control of their own lives.
- viii) I'm not racist – in fact it is racist to even lump purple people together as one group.
- ix) I'm not racist – purple people have been disadvantaged for a century. If they are to achieve equal standing in society, the society should now advantage them for a century, or however long it takes.
- x) I'm not racist – I call the purple guys at school 'purple patches', but it's just a joke and they don't seem to mind.
- c) Do you think a person could be racist without realising it? Could a person be racist even if they were proud of not being racist? If so how? Can you think of any examples?
- d) Should groups who are victims of racism, such as indigenous people in Australia or black people in the USA, be jointly responsible for trying to lower racism in society by explaining their situation? Or should this be primarily up to white people in these countries?
- e) Should racism be illegal or not? Why and when?
- f) If you don't like racism, what should you do to try to prevent it in other people?
- g) (For the purposes of the conversation, assume that purple people have been disadvantaged for 100 years.) Should an ethical society do the following things to help support purple people (who are 10% of the population)?
 - » have 'quotas' in jobs so that they should hold at least 5 (or

- 10) % of good jobs in a company?
- » ensure that purple people have 10% of seats in parliament?
 - » provide housing for purple people that is affordable and decent?
 - » make it more difficult for police to arrest or jail purple people?
- h) Does or should it make a difference to any (or all) of your above answers if:
- » purple people are economic migrants from another country that is stable?
 - » purple people are refugees from another country that is war torn?
 - » purple people are the original inhabitants of a country that were displaced by a Western nation in the last few hundred years?
 - » purple people are mainly identified by a different religion that they practise?