



**VICTORIA UNIVERSITY**  
MELBOURNE AUSTRALIA

## *Ecoso exchange newsletter 2/30; March 1994*

This is the Published version of the following publication

UNSPECIFIED (1994) Ecoso exchange newsletter 2/30; March 1994. Ecoso exchange newsletter, 2 (30). pp. 1-14.

The publisher's official version can be found at

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# Ecoso Exchange Newsletter

**Crow Collection Association Incorp.**  
Ecological, Social and Political Discourse

No 2/30, March 1994.

ISSN 1033 9205

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## News from the Crow Collection

**Gloaming in the Gardens.** Our The Crow Collection Association's annual summer gathering was attended by 53 adults and 14 children on one of the few really beautiful evenings in the first half of Victoria's summer. If you missed out this year, don't repeat the mistake in 1995. Mark the 3rd Monday in January (16/ 1/ 1995) your diary now !

**Sharing Appreciations.** Here are two quotes from letters from groups that have used the Crow collection :-

**From Central Gippsland TAFE :-** *Thank you for providing positive reality models for community development students... Every visit introduces us to a living history compoent which is missing from formal texts and encourages both staff and students to be deligent in recroding experiences and current events from the perspective of the ordinary person.*

**And from the Latrobe Valley Community Forum :-** *The visit to you was very informative and helpful. It is being suggested we name our own collection the Latrobe Valley Living Library.*

If you would like a copy of the 1993 Crow Collection Association's Annual Report posted to you, please send a stamped self addressed business envelope.

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Please check your address slip. ND your sub. is Now Due. OD your sub. is Over Due. A number (31, 32, 33....) indicates you have paid your sub. and it will be due again after you receive the Ecoso with that serial number See back page for information on where to send subscriptions and our Ecoso Guidelines.

## 1994 The Year of the Family

*We now expect a tiny family unit to achieve what no other society has ever expected of the family. In effect we call on the family to achieve alone what the whole clan used to do.*

Margaret Mead in Day Care. A Resource for the Contemporary Family.

The United Nations has declared 1994 the Year of the Family. But how is the family to be defined? A useful definition was provided by the Royal Commission on Human Relationships in the mid 1970s when it defined the family as including :-

*Not only the conventional nuclear family group of mother, father and children, but also families where there is no legal marriage, extended families and communes. Our main focus is on what we see as the principal purpose of the family - to provide for the care and upbringing of children; we are, however, aware that there are other supporting relationships parallel to the family which share some of its attributes. We believe that to talk about the family is to refer to a varying set of relationships.*

Variations of the family group have always provided for children, for example through procreation, physical and emotional care, education, social control and protection. A further key family function is the mediating role which the family plays between the child and the outside world - trying to match the child's needs to the outside resources, interpreting the external world to the child, and being an advocate and an activist for the child in the wider community.

**Children need their families.** A family is the most influential and enduring group and the most likely to be actively committed to the child's well being. It is within the family relationships (limited as they are) that the child can gain a sense of identity, belonging and purpose.

**Society needs the family.** It may appear that the State pays vast sums for an array of services, but, in fact, if "services" are defined as "the meeting of needs", then families still provide far more services for their members than the state. Billions of hours of unpaid labour are supplied by families to their dependents.

**Families need support.** The critical issue is what sort of support and the way it is provided. The best intentioned welfare services still tend to be a one way traffic. Up to date there has been little opportunity for ordinary people to have any effect on decisions which impact on their lives.

The family has vital functions to perform in the contemporary world. It can perform them better if it is functioning in a viable community.

(*Ripple*, the magazine published by Community Child Care in the late 1970s and early 1980s has a wealth of information on the family. There is a file of *Ripples* in the Crow Collection)

## **The Family**

### **A Haven in a Heartless World**

"A Haven in a Heartless World" by Christopher Lasch was published by New York publishers, Basic Books on 1977. Although many years have passed it is a book which is still worth pondering as can be judged by the following :-

\* It provides information on history of the family showing the continuity of relationships within a changing world.

\* It shows the increasing inability of families to provide for their own social and welfare needs...becoming more and more dependent on buying professional services over which it has little control....competence and self reliance are eroded and giant corporations and the state acquire more power :-

*In reality the modern world intrudes at every point and obliterates its (the family's) privacy.....the sanctity of the home is a sham in a world dominated by giant corporations and consumerist advertising.*

\* The words *deferred retribution* are used to describe the credit card mentality of *Buy Now, Pay Later ! ... the media which exhorts us to let pleasure triumph. The triumph of pleasure brings its own train of consequences.* Rather than tomorrow being a time to look forward to; tomorrow is becoming a time to pay for the excesses of the present.

\* Lasch claims that the ability of children to reckon what will happen in the future is warped by the widespread cynicism and distrust of authority. The home being invaded by the media showing brute force, intimidation, blackmail and political opportunism and other immoral relationships bringing a great range of pleasures rather than retribution.

\* He also claims that new types of goods are now being foisted on families replacing services and goods which were in the past provided by the community for the community or by the family for the use of its members.

\* His main recommendation is that we must create our own agencies of collective self help...our own communities of competence . His main warning is that well meaning *attempts to strengthen the family by the provision of more professional services will merely strengthen the professions.*

\* He points out that the search for new market for products and services is not only achieved by the penetration of capital into the under-developed colonial countries, but also by penetration into sectors of economy of industrial countries; through dissolving the social and economic relationships which exist in areas which have not previously been regarded as part of the marketplace.

*A Haven in a Heartless World is in the Crow Collection.*

## **The Family - The *On Again Off Again* Institution**

Reprinted from *Ripple* Number 20)\*

From the beginning of this century Australian governments enthusiasm for the family has waxed and waned. In 1912, the Commonwealth Government introduced Maternity Allowances. The family was *on*. In 1977, Maternity Allowances were scrapped. The family's *off*.

During the wartime 40s the Commonwealth funded child care. Family's *on*. After the war the Commonwealth support for child care was withdrawn. The family's *off*. In 1972 Commonwealth support for child care is re-introduced. It's *on* again !

Sometimes its *on* to be one kind of a family and *off* to be another. The 1942 Commonwealth Widow's Pension Act provided assistance for divorced, widowed or deserted mothers. But it was not until 1973 (when the Commonwealth introduced the supporting mothers's benefit that it was *on* to be an unmarried mother !

### **Maternity Allowances**

Maternity Allowances were introduced by the Commonwealth Government in 1912 - a universal benefit of five pounds. In 1933 it was reduced to 4 pounds and a means test. In 1936 it was increased to 4 pounds ten shillings, but from that time it was allowed to wither away in value. In 1977 maternity allowances were scrapped altogether.

### **Child Endowment**

Between 1927 and 1941 Child Endowment was paid to families in New South Wales but not in other states.

In 1941 the Commonwealth Government introduced a universal child endowment scheme of 5 shillings a week for each child after the first under sixteen years of age. The benefit was not means tested. It was partially funded from a payroll tax. Some of the finance was raised by abolishing ~~confessional~~ tax deductions for children for whom child endowment was payable. This lead some critics to claim it was a "mythical" benefit in that the gains of the benefit were off set by the loss of tax deductible allowances.

In 1950 there was a readoption of ~~confessional~~ tax deductions for dependent children and the endowment benefit was extended to the first child. Its value steadily declined with inflation.

In 1976 Child Endowment was re-named Family Allowance and benefits were greatly increased. As in 1941 it was partially funded by abolishing ~~confessional~~ tax deductions.

## The Family and the Basic Wage

In an historic decision in 1907 the Commonwealth Conciliation and Arbitration Commission adopted a wage standard based on the needs of a family comprising husband, wife and three children. This became known as the "Harvester " judgement. The family was *on*.

However in 1931, the Harvester principle was abandoned, and replaced with the principle that "the level of wages and of the basic wage in particular, must be such as the economy can sustain. In other words the basic wage was determined not according to the needs of a family of five, but according to industry's capacity to pay. The family was *off*.

## The Family and Pensions for the Aged.

In 1908, the Commonwealth Invalid and Old Age Pension Act provided for the payment of a pension of 26 pounds a year. this was means tested.

In 1932, the then rate of pension was reduced and a provision in the Act required that *"near relatives who were able to contribute towards the support of a claimant or pensioner should be compelled to do so"*. The family was *on* as a unit to bear the brunt of the government's emergency economy measures.

In 1935, the highly unpopular "relative" provision was repealed.

## Aboriginal Families

Australian government's Record this century indicates that aboriginal families were just not *on*. Up to the 1970s the first Australians were not even counted in the census data.

In the '30s and '40s, children of mixed blood were removed from their parents. Aboriginal families were not eligible for Maternity Allowances (introduced in 1912) or for Invalid and Old Age Pensions (introduced in 1908). When Child Endowment legislation was introduced in 1941, Aboriginal families were eligible only provided they were *"not nomadic or wholly dependent upon the Commonwealth or a State for support"*.

In what was hailed as an historic decision in 1942, an amendment to the Aged and Invalid Pension Act provided for the first time in the history for the payment to an Aboriginal who *"was living under civilised conditions and whose character and intelligence qualified him to receive a pension"*.

The Widows Pension Act of the same year carried the same provision. Legislation in 1959 made all Aboriginals other than those who are *"nomadic or primitive"* eligible for all pensions and benefits on the same basis as other members of the community.

\* *Ripple* was the magazine published by Community Child Care during the 1970s and early 1980s (ISSN 0157-4949()). This article is slightly abridged.

## Local Government

### Milestones Towards Community Goals

The 1970s and 1980s were a period of creative development in local government. Will these qualities survive the current period of restructuring, deregulation and contracting out ?

*There exists a real opportunity in Victoria for local government to become the undisputed pacesetter in Australia with respect to human services. Moreover, Victoria could evolve a uniquely Australian municipal system which might serve as a model for local institutions elsewhere. On the other hand it is also possible that things may hardly change or that local government's role could be diminished.*

Margaret Bowman and John Halligan, 1983, *Victorian Local Government's Role in human Services*"

Originally the functions permitted under the Local Government Act were roads streets, bridges, drainage. Recreation facilities, car parking, health and welfare, town planning, municipal trading and power to regulate promotion, for example tourism are comparatively recent responsibilities. Today some municipalities provide a wide range of human services including community arts and community housing.

Since the 1870s municipalities have been required by law to employ a properly qualified municipal clerk, engineer and building surveyor. In addition from earliest times most councils employed a building inspector, health officer and health inspector. It was not until the middle of this century, however, that Councils employed social workers. Originally councils' only source of finance was from rates on properties but today a large proportion of their income is from grants from Commonwealth and State Governments.

***Here are some landmarks about the history of local government in Victoria showing how the changes have been made from road and drains to human services :-***

**Milestones 1854 to 1972 :-**

1854s. The Victorian Roads Board Act.

The Gold Rush in the early 1850s meant that roads were needed to get people to the goldfields. The Roads Board Act enabled groups of citizens in particular areas to apply to the State Government to have their area incorporated, the citizens could then elect Road Board members (councillors) who in turn could employ a secretary (Town Clerk) and a surveyor (City Engineer) and also rent or own a Road Board Office (Town Hall). This road building function set the pattern for future local government administration.

1870 The Victoria Local Government Act.

This is the Act used by every Town Hall and Shire Office



throughout Victoria. It has been amended hundreds of times but it is still geared to roads, drains and footpaths and thus remains a document appropriate to the 1870s.

#### 1958 The Victorian Local Government Department Act.

This State Government Department was established with a central administrative core and a number of specialised sections which deal with matters such as :

- examining legislative proposals
- preparing legislation
- statutory procedures
- building regulations
- subsidies to councils for some construction work

In addition the Department oversees a number of Boards such as the Valuers Qualification Board and the Municipal Officers Qualification Board as well as the Local Advisory Board which has the responsibility of advising the Minister on matters relating to municipal boundaries.

#### 1969 C/wealth Government's State Grants (Home Care) Act

This Act subsidised municipalities to employ social workers if 75 % of the time was work with elderly people.

Municipal welfare work in Victoria dates from 1943 when a community survey resulted in South Melbourne opening Victoria's first municipal social work department. This department had the role of planning, research and co-ordination as well as the direct provision of services.

#### 1972 Amendment to Victorian Local Government Health Act giving powers to provide health and welfare services.

This act enabled councils to significantly expand their functions to include provision of community services. During the 20 years after this milestone Act there has been a number of enquires and reviews (Prof. Henderson's *Local Government Health and Welfare Services Report*; the Bains report on *The Role and Structure and Administration of Local Government* and the State Government's *Human Services Report*) All these have strengthened councils' welfare role in planning and co-ordinating services.

#### The 1972 Turning Point

The 1972 Amendment was a turning point for local government because these new responsibilities not only resulted in a considerable increase in municipal welfare services they also resulted in much greater community participation in local government, and this, in its turn resulted in a much deeper public awareness of the role and function of local government.

There is an ambiguity because local government is both an arm of the state government and an elected government in its own right. From 1972 to the present day this ambiguity has resulted in community campaigns on three overlapping issues :-



- a growing dissatisfaction with centrally planned services, both because the people who use the services are powerless to control them and the fragmented services are wasteful and inefficient.
- a growing belief that planning, co-ordinating and delivering services are most effectively carried out at the municipal level.
- local governments asserting that they exist in their own right, becoming more aware of their rights and responsibilities, better organised, confident and assertive.

Today the state and federal governments are under attack for extending their activities into an increasing number of areas which affect our every day lives. Opponents of too much government say that local government is expendable.

The challenge of the present period is to ensure that restructured municipalities do not become remote from constituents. It may well be that local government is the last frontier in the preservation of our individual power to make our own major decisions and to control our own lives.

#### Community Goals

Local government is well placed to act as an advocate of local communities, protecting autonomy and individuality :-

- it could be small, ie it could be both physically and psychologically closer and more readily accessible, especially to the aged, the young and the handicapped.
- it can be flexible in adapting services to the needs of particular areas and to changes in those needs as the area changes.
- it can deal with citizens as whole individuals in the context of their families and neighbourhoods, rather than as "single service recipients).
- it can be more clearly held "accountable" for the services it provides or does not provide (than can the other levels of government).
- it has the organisational capacity to coordinate existing local service provision and plan future developments on the basis of an intimate knowledge of existing resources and needs.
- as an authority with some responsibility for land use planning, it is logical that it should be the authority for human service planning.

## ***Disturbing the War***

### **Val Noone's Research on Catholics and Vietnam**

Val Noone's recently published book *Disturbing the War - Melbourne Catholics and Vietnam* is a valuable contribution to political history in Australia. But it is much more than a handbook on politics. On the back cover Michael McKernan, deputy director of the Australian War Memorial states that it is **part auto-biographical, part philosophical and part history**. It is also a "ready reckoner" on dates, places and people as it has a very comprehensive chronology (5 pages) and is very well indexed (13 + pages).

*Disturbing the War* has 500 pages. It is a book that some people may not read from cover to cover, but it is a book that can be turned to again and again to confirm facts, but more importantly for me, to read about the complex soul searching that has been taking place world wide in the Catholic Church. I will read it too because it confirms my belief that, as Marx said, people change themselves as they change their circumstances.

To continue with Michael McKernan's words Noone explores the personal and institutional difficulties that war caused the Melbourne Catholic Church and shows how a small group of people made a real impact for change.

The title of the book *Disturbing the War* is a reminder that many peace demonstrators have been charged with *disturbing the peace*. Val has coined an absurd title and in so doing he challenges our acceptance of official phrases. The Irish use of English as been termed the *language of the oppressed*. Is it because he is an Australian of Irish ancestry that Val has a capacity to enrich our lives through humour and the sense of the ridiculous ? Whether this is so or not, he has enriched our lives through his painstaking research and his passionate commitment to peace.

*Disturbing the War - Melbourne Catholics and Vietnam* ISBN 0 86 786 127 4, Spectrum Press, 1993.

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## **International Women's Day**

### **Women Artists for Peace**

Contributed by Ruth Crow

Since 1908 March 8th has been celebrated world wide as a special day for women. In this Ecoso a special tribute is paid to women artists who have used their talents to help make the world a better place. I have been prompted to do this through receiving a letter from Pat Graham, a woman who lives in Sydney. I have never met Pat but we occasionally correspond.

In a recent letter Pat's words reminded me of some paragraphs in Ailsa O'Connor's book *Unfinished Work*. Here is what Pat wrote :-

*My problem was the reconciliation of my two driving interests, one frustrating the other's need for "space" sooner or later : Politics and Creative Art. Not until I retired as a high school teacher, in my late fifties, was I able to fulfil my urge as a potential artist*

*About eight years later my first exhibition was quite thrilling..... Although no, longer attending meetings I was still a communist and used my political organising skills to furthering peace consciousness and activism amongst Sydney artists., as in the International Cooperation Art Award, Artists for Nuclear Disarmament and Artists for Peace.*

Ailsa O'Connor was a woman artist who lived in Melbourne I first met her in 1942. She died in 1980. Here are some extracts from her book *Unfinished Work* - Articles and Notes on Women and the Politics of Art.:-

"It wasn't long before I began to feel a loss of identity as an artist, though I had commenced marriage with a feeling of equal potential. Vitality drops with child rearing, we were poor, but it was more than that. I felt the need for some creative sphere that I could enter very privately, and so I took up political struggle. My instinctive feminism had to be suppressed because that was time when we spoke of the "united front" men and women acting together in solidarity. However I tried to bring cultural methods of work into organisations which were focussing on the problem of women in the homes and in the factories. In that way I tried to fob off my inner guilt at deserting, temporarily my real love - art. I was an activist amongst women for nine years.

Then came fifteen years when it was necessary to return to full-time teaching to bolster up the hone that was coming apart.

During all this time - about thirty years - I never ceased to plan some day to be fully involved in art. The question was how and when ?

Ailsa was able to find the "space" for her creative art for a few brief years after she retired from teaching in 1971.

Next time you go the Fitzroy Gardens be sure to visit the conservatory. Go to see the floral display, but also go to see the statue of Mary Gilbert. This beautiful statue by Ailsa was bought by the Melbourne City Council during International women's Year 1975.

Mary Gibert is believed to be the first white woman to have a baby in Port Phillip settlement., Ailsa has depicted her as a young woman looking inquiringly about her, eager but not too confident.

After Ailsa died her friends collected her essays and talks publishing them in the book aptly called "Unfinished Work". It includes a very full report on the Asian Australian Children's

Art Exchange which Ailsa organised in 1953 which aimed at :-

....offering creative alternatives to the corrupting influences at work on the minds of children, spreading racist ideas as a preparation for war..... We found creative expression at any level is a language that surmounts national barriers, and it is just such a language that people need today. The mothers are aware of this and warmly respond and the children themselves are in deep need of such experiences, their interest surprising even their parents and teachers.

Unfinished Work (IBSN 0 909104 50 6) is in the Crow Collection.

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## **Conservation**

### **Private Property and the Market**

Contributed by Green Innovations Inc \*

The Tasman Institute, the right wing think tank based in Melbourne, has published a book called the *Price of Preservation* which spells out a program for what they call the "private property/market based approach to conservation.

They actually advocate selling Wilsons Promontory National Park to a private conservation organisation. Furthermore, this private body would be free to sell part or all of the Park for non conservation purpose if it thought it could use the money for a better purpose.

There are also four case studies aiming to show the excessive cost of conservation programs in Victoria, covering grazing rights for mountain cattlemen, Leadbeaters possum and timber harvesting, maintaining water flows in the Thomson River and the proposed San Remo boat marina. For each study there is a description of how the Tasman Institute would apply its preferred private property/market approach.

The Tasman Institute is particularly keen to lock economic policy, as it applies to the environment, into a strictly human-centred ethical framework. This would mean that people calling for nature conservation could be characterised as trying to take something away from other humans. Tasman Institute then goes on to argue that the people wanting conservation to occur, or the community generally, should therefore pay for the privilege in every case.

To counter the drive in this direction, there is a need for a well argued well promoted economic policies based on a concern for both human and other species/nature.

However, the economics profession has, by tradition, taken a strictly human-centred view. It is important to realise that economic theory does not demand this. Most environmental economists nevertheless try to think and argue within the strictly human-centre view so that they are not dismissed as being cranks or being on the fringe professionally.

But unless economists can think directly and straight forwardly about the needs of nature, for its own sake, when they develop their theories and policy advice they will often not be able to come up with appropriate solutions from a conservation point of view.

On the other hand, however, solutions that are good for nature, if they are to be implementable and politically feasible, must be generally acceptable to the community. So solutions emerging from "nature friendly" economics have to be all right for both people and nature.

The ideas in the the Tasman Institute's *Price of Preservation* can be summarised somewhat starkly as follows :-

The Tasman Institute's main assumptions appear to be:

1. that most development is vital and that much of the community demand for conservation is trivial, and
2. that there must be a trade-off between conservation and development (i.e. a gain for one is a loss for the other).

From this they appear to conclude that people should have to pay for all development foregone when they push for more conservation.

Three principles can be derived from this analysis which appears to underpin virtually all of the Tasman Institute's policy recommendations, and these are:

1. that the Crown should transfer as much as possible of the rights to use the natural environment to private owners and it is not unreasonable to do this at low or no cost to the receiver, and
2. in every case, the community or the crown should be required to buy back development rights if they wish to foreclose the possibility of development, and
3. the financial capacity of the government and the community to buy back development rights should be limited.

Green Innovations is seeking (non-financial) support (organisation) for a project to promote an approach to economics that gives due regard to nature conservation.

\* *Green Innovations* is a catalyst for the greening of society. It is an incorporated non-profit environmental policy organisation which resources businesses, unions, community groups and government. The proposed project will be managed by Philip Sutton. In 1978 Philip was one of the authors of *Seeds for Change - Creatively Confronting the Energy Crisis*. Over the last ten years he has done significant research on an approach to economics that incorporates a concern for nature for its own sake. He is recognised as the architect of the Victorian Flora and Fauna Guarantee legislation.

More information about the Economics for Nature Project from Philip Sutton or Jenny Lane at Green Innovations inc., 3 Madden Grove Kew, 3101 Telephone and Fax 03 853 9983.



This page has been reprinted from *Horizons*, the quarterly magazine of the Victoria University of Technology, published by the VUT Department of External Affairs.

## A gaze through the ages

*Guest columnist Professor John McLaren of the Department of Humanities, reminisces about the men and women of the University's predecessor institutes.*

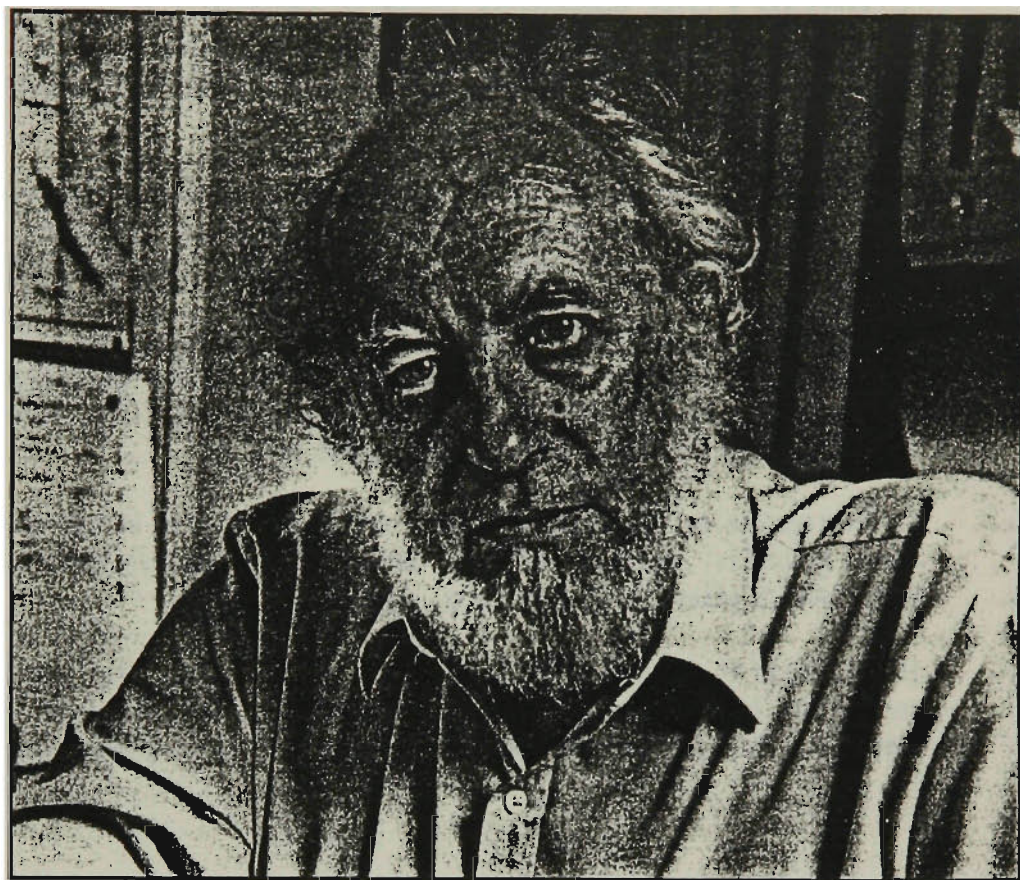
**V**ictoria University of Technology is heir to a tradition of the western metropolitan region of Melbourne that goes back to the foundation of Footscray Technical School in 1915. As Carolyn Rasmussen shows in her history, *Poor Man's University: 75 years of Technical Education in Footscray*, the new institution's style was set by community involvement that had led to its establishment and by the character of the teachers, particularly first Principal and Antarctic explorer Arch Hoadley.

Similarly the Western Institute was established in response to a recognised local need and has from the first involved members of the local community in its operation. Members of the present University Council such as Bob Hayes and Ian Mackechnie continue to represent this tradition.

But while it is easy to recognise the members of the present staff and Council who constitute a part of the University's legacy, our living institutional treasures, my aim is to recall the contributions of a few people who helped build the Footscray elements of this legacy who are no longer with us. Some have died, others have moved on.

Naturally my recollections particularly concern those who were connected with the arts and humanities. One character was George Seelaf, long-time Secretary of the "Butchers" Union (officially the Amalgamated Meat Industry Employees' Union of Australia) who, with Doug Mills, Irene Westcott and others constituted the Footscray Committee that met regularly in Doug's office to plan what was needed for Footscray and who was going to organise it. The Footscray Community Arts Centre was just one of the local enterprises that was begotten by this committee and George's enthusiasm.

Of course, Doug Mills himself was one of the most important factors shaping the Footscray Institute of Technology, as it had become just before he was appointed as its first Director. Doug's door and home were



Professor John McLaren

always open. He was tireless and it did not matter how late at night or in what circumstances you approached an issue, he never forgot his promises or your undertakings. Hoadley and Doug were determined that it would be the best and provide the best education for students from the immediate community and the state or further abroad. Doug did not profess a great understanding of the humanities but was prepared to listen critically to our proposals and, if we could convince him, give them unswerving support.

The next and last F.I.T. Director, Irwin Herrman, could not on the surface have been less like Doug. A New York intellectual by upbringing and education, a graduate of history from Oxford, he brought to Footscray a cosmopolitan vision that complemented Doug's gritty understanding of the community of the west, its possibilities and potential. Irwin's capacity for administrative organisation freed Doug for more external activities, and between them they reshaped the institution from what one of my colleagues described as "an Engineering School with a couple of dependent satellites" to a complete multidisciplinary and multicultural tertiary institution.

No leadership, however, can be effective without capable support and Doug

and Irwin were fortunate in the quality of the staff with whom they worked.

In the Humanities Department were veterans such as John Dooley, who designed and administered courses in Written and Oral Communication that kept even the most cantankerous of engineers mildly contented. Susan Blackburn, fresh from Adelaide and Monash, brought academic detachment and scholarly vision to staff and students alike.

Space prevents me paying proper tribute to the students who built the courses they studied and created the collegiate climate that is essential to tertiary study, and to the members of the Course Advisory Board who provided criticism and enthusiasm for the then new task of bringing degree courses in Humanities to Colleges of Advanced Education.

Many of the people who shared the task of establishing Humanities as an essential part of a tertiary institution are still with us and their memories are no doubt different from mine.

I'm sure they will agree that, through both the turbulence of the Fraser cuts and the Big Dipper ecstasies of more recent times, it's been the quality of colleagues among both staff and students that has seen us through.



## Ecoso Exchange Guidelines

Adopted 1973

1. Ecoso has a value judgement in favour of regeneration and promotion of community participation meaning that it is humanising and enriching for people to relate to each other through one form or another of voluntary participatory activity both on the job and off the job, exercising a measure of control over such activities.
2. A consequent recognition of the necessity for change in life-style and behaviour patterns to one that sees the quality of life as an alternative to consumerism, understood as mass production and consumption of wasteful and unsatisfactory goods and services based on compulsion and manipulation.
3. Accordingly a policy of restricting the use of energy and non-renewable resources per head and hence a planned design of community including size of population, where people can relate to each other and to nature in order to reduce wasteful goods and services and at the same time guaranteeing an adequate minimum subsistence for all, using modern technology to this end.
4. The recognition that such objectives cannot be achieved either on the basis of practical, linear, one-level ecological remedies or with authoritarian and manipulative control of affairs and requires participatory effort to achieve global equilibrium.

(Subscription to Ecoso Newsletter \$10 for 6 issues. Ecoso was first published from 1967 to 1980. It was revived in 1988. The Crow Collection Association was formed in 1990. It has adopted Ecoso as its newsletter. More information about the Crow Collection and Ecoso from the address below.)



### Crow Collection Association (Incorp.) A Living Library to Plan for the 21st Century

C/Hon Sec., Sheila Byard, Dept. of Urban and Social Policy,  
Victoria University of Technology, Box 14428 MMC  
Melbourne 3000. Phone 03.688.4754. Fax 03.688.4324.