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Ecoso Exchange Newsletter

Crow Collection Association

Ecological, Social and Political Discours

No 2/39, June, 1996

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The Ideas Exchange Day And How You can Participate.

THE IDEAS EXCHANGE DAY ON AUGUST 24TH is an opportunity for you to participate and for you to involve others in participation in helping to shape the future.

THE BLUE LEAFLET, enclosed in this Ecoso, is the same blue leaflet as was enclosed in your last Ecoso (2/38). The repetition is to make sure you mark the date in your diary, more importantly, that you begin **NOW** to encourage others to participate.

AN IDEAS EXCHANGE SEMINAR will be part of the Ideas Exchange Day. You will receive more information about this later.

AT THIS STAGE it is time to think about what written entries can be sent in. July 1st is the closing date for written entries... poetry, short stories, essays, plays. However entry forms from artists, dramatists, musicians, photographers, dancers, and others contributing to the wallboard displays, the seminar and the entertainment are not due until August 1st.

Mark these diary dates...July 1st, August 1st and **AUGUST 24TH**.

ABOUT THE CONTENTS OF THIS ECOSO :-

This Ecoso is mainly a contribution to the exchange of ideas on **What Sort of Society Do We Want ?** Hopefully, it may stimulate ideas on what sort of Education ?, What sort of work-place ? What sort of community movements ? An article about the Irish Famine raises questions about what sort of society we have today.

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Subscription to Ecoso is \$10 for six issues. The number or letters on the wrapper indicates whether you are a financial subscriber or not. ND means Now Due, OD Overdue, C complimentary, the numbers indicate the Ecoso serial number

News from the Crow Collection

Welcome to four new committee members, Val Noone, Colin Sindall, Jos van den Berg and Jo-Anne Crawford. A well attended Annual Meeting and launch of the Ideas Exchange Project was held on March 28th. Prof Alastair Davidson (Department Politics and Citizenship, Monash University) was the guest speaker, His talk was recorded and copies can be borrowed from the Crow Collection

Thanks to VUT for the use of facilities in building M for the Ideas Exchange Day on August 24th.

What Sort of Society Do We Want ?

A Few Comments from Ecoso Readers

Community Values and Money Values.

From Morag Loh

When I visited Norway last year I spent a lot of time talking to friends and it seemed to me the question of *What Sort of Society Do We Want ?* underpinned their resolution of two issues of major importance to them : the representation of women and whether Norway should join the European Union.

On the first issue they decided that they wanted a democratic society and that this could not be achieved without women's participation and moreover, that women had a lot to offer. They then acknowledged that men would not willingly accept women in positions of responsibility and voted to impose quotas to ensure female representation (unfortunately they have not imposed quotas for male responsibility for household task !)

On the second issue, they acknowledged that if Norway joined the European Union the Norwegian farmers could not compete with cheap imports and Norwegian fishermen would be disadvantaged by competition from big Spanish fleets. They had to face the question :- Did they want to pay more in order to keep the farms and the fishing villages from which so many of the town dwellers originally came ? Enough did for the country to vote "No". Community values came before money values.

Ghandi's Perception of Civilization

From Jenny Lane.

In our discussions on citizenship its useful to remember the words of Mahatma Ghandi. When he was asked what he thought of Western civilisation. His reply was, *I think it would be a good idea.*

I would also like to comment that I believe that instead of thinking and discussing about three tiers of government; federal. state and local, it is timely to have five tiers and thus recognise our rights and responsibilities at the International and Neighbourhood levels.

(Note : Prof. Alastair Davidson would agree with Jenny. In his oral

submission to the Senate Citizenship Enquiry he said, "One of the strongest arguments for federalism has been one which focussed on the need for as much democracy at the lowest level as possible and decisions made at that level. ...There are layers of decision making in this world, ...It is against all international standards not to have elected local governments, by the way.There is also going to be another level (where decisions are made) which is often forgotten and which has to be addressed. This is the supranational level." (Submissions to the Senate Committee, 1994, page 146)

What Kind of Work Places ?

An article based on a talk by Annie Delaney from FCTUA.

She was speaking at the 1996 Union of Australian Women's IWD luncheon.

The current national debate on industrial relations tends to depict the work place as some specific building or site to which the employee goes for set hours each day and where certain standards are set for his/her remuneration, for his/her safety and health, and that he/she is paid according to certain accredited skill. More-over it is generally assumed that the employed person has access to advocacy and protection from a union. But, for a growing number of people the home is the place where they earn their income and their conditions of employment do not have set hours, protection from injury, recognition of skills nor do they have union representation (and no work based child care !).

These people are called **OUTWORKERS**. Here are some facts from a recent report which has been published by the Textile, Clothing and Footwear Union (TCFU). It is called "*The Hidden Price of Fashion*"

Between 1987 and 1994 40,000 TCF employees lost their jobs

Today home based workers in the clothing factory outnumber factory workers by 14 to 1.

A large number of "high-end" fashion houses engage outworkers at rates only marginally higher than for other work.

Today there, at least, are 300,000 outworkers in Australia.

Many families involve their children in production

Newly arrived migrants between 25 years and 35 years are the main outworker, many have young children and few use child care centres..

Often there are difficulties in identifying the employer as there can be a complicated arrangement about contracting.

Fear can be a fact of life.

Some may fear the employer - he/she can be people known to them... from the same ethnic community (but bullying racketeers)

Some may fear Social Security - some employers insist

workers receive benefits but outworker takes the rap,

Some fear work being rejected and unpaid for - examples are cited where rejected work was caused by faulty material provided by employer, but work not paid for.

Some fear sexual harrassment - working in the isolation of the home increases their vulnerability

Some fear losing their livelihood - some employers constantly threaten to turn to imported goods.

Historically the Clothing Trade Union has been in the forefront of trying to control outwork. Earlier this century they worked with the community organisation the Anti-Sweating League and for many years the number of outworkers allowed to any employer was related to the number of workers employed in the factory. This control no longer exists.

All credit to the FCTU for the campaign they are now conducting but the campaign cannot be left to the union on its own.

Outwork is not confined to the clothing trade. The same is happening in furnishing trades and there is an escalation of outwork in typing, book-keeping, drafting, slipper making, packaging, knitting preparing food and many others. Some may call it "contracting": or "consulting" or use some other euphemism.

Some outworkers, no doubt, have chosen this way of earning a living, but most have not had a choice. For example the 40,000 TCF employee who lost their jobs between 1987 and 1994 had no opportunity of choosing factory employment and outwork. No wonder the number of outworkers has escalated to 300,000. This matter of choice is crucial.

What About the Future ?

There have been four practical results from the FCTU campaign. A new type of contract (a more ethical contract) has been signed by the FCTU and Target Australia and Ken Done; a social security amnesty has been held, a senate inquiry has been proposed and two pilot projects on workplace English language are being piloted. Thus for some clothing trade outworkers life is a little better.

But what policies are needed to ensure protection of the working conditions of all outworkers ? This is an urgent question. The number of outworkers will escalate rapidly as technology makes it possible for the home (or car) to be a "virtual" office, textile factory, printery and so on.,

The first issue is the matter of choice. This is only possible if there is full employment. Full employment means policies to protect Australian made goods and services. The article by Morag Loh in this issue of Ecoso is very pertinent to this issue.

The second issue is that some new technologies, which make outwork possible, have the potential to be user friendly. It is possible that an increase in outwork production could lead to a

better standard of living for all. But this will not happen unless the new type workforce (where-ever it is... in the factory, mine or the home) have their working conditions safeguarded.

The third issues is to recognise that "an outworker friendly" arrangement is only possible if there is a conscious change in the relationship between the unions and the community organisations. As stated earlier, the community based Anti-sweating League helped the unions to control outworkers' conditions in earlier years.

Common Ground Between Unions and Community Organisations.

Here are four suggestions

1. Campaigns for services which are locally accessible (provision of more local, community, child care, more work related English language classes at local centres such as neighbourhood houses);
2. Campaigns to popularise goods made by manufacturers who ensure that their production is by labour that is paid the relevant industrial award.
3. Campaigns to develop a new type of factory and other inspections which take into consideration the outwork contract; campaigns to buy Australia made.
4. Campaigns to popularise ways of ensuring that technology is "outworker friendly".

What are your ideas ? What sort of work place do you want ?

What Sort of Education Do You Want ?

The Centre for Public Education is preparing a *Charter for Public Education in Australia*. Its aim is to help people who are advocates of public education to present their claims to people in public office. Currently schools are being invited to participate in the preparation of the Charter through providing factual and anecdotal information. At the same time the Centre for Public Education is providing schools with the results of its research into public education. Here are 4 such facts :-

Public schools educate 71.5% of Australian children

Source : ABS 1995

From 1976 to 1993 Commonwealth funding for non-government schools increased by 189.9% while that to government schools grew by 28.2%

Source : "Commonwealth Funding for Schools" Parliamentary Research Service Background Paper No 14, 1994.

Over the last decade, expenditure on public education has been cut in almost every Victoria budget.

Source : Michaela Kronemann, Trends in Victoria Funding, p 11. Funding of Public Schools : Australian States and Territories , AEU 1994.

Over the past 2 years in Victoria, 268 schools have closed, 11,400 teachers have been shed and 1800 office staff removed
Source : Dennis Ryan, Education Reporter, Sunday Age 22/1/'95

Sharing Insights on Learning

How do we learn ? This is a fascinating question to which there is no straight forward answer. However, every now and again it is possible to glimpse a tiny part of this process when someone (perhaps ourselves) is actually learning something. Sometimes in novels and text books we come across brilliant insights. Here are a couple of examples of this truly wonderful phenomenon:-

What Terrible Power There Must be in Words for Little Children.

(Extract from page 180 from "Spinster" by Sylvia Ashton-Warner, first published 1958, republished by Virago 1985. The story of a teacher of little Maori children in a remote New Zealand town).

What terrible power there must be in words for little children, if only we could tap it and harness it ! I go to a group of children writing their passionate and condensed accounts of themselves. "What are you frightened of Tame ?" "The ghost", he says, his eyes changing. "What are you frightened of Patchy ? ", "The alligator" "What are you frightened of. Patu ?" "The ghost".

I try out "ghost" and "kiss" on the ones who can't learn to read. I print them on the low blackboard where they can touch them and Lo! The next morning here are these non readers recognising these words from one look the day before; children who have stalled on imported books for months; on the words "come and look, see the boats". Lo, here are these stallers reading overnight !

Ghosts... kiss; captions of instincts. There must be many more words like this , analogous to these two, captions of other instincts, desires, resentment, horrors, and passions What are they ? How do I get hold of them ? How do your hands plunge into their heads and wrench them out ? (Ecoso emphasis).... (A personal message from the editor :- Thanks to six year old Corina Ritchie for her letter about the birth of brother, David.. .Most of her words were phonetically spelt but the words "baby" and "mummy" were as legible as can be.!!)

"Because She Was Our Friend, We Learnt Words in Her Language.

(Extracts from pages 14, 22, 23 from "Over My Tracks; a Remarkable Life" by Evelyn Crawford... as told to Chris Welsh, published by Pelican 1993, ISBN 0 14 023093 9. The life of an Aboriginal family in the 1930s, living "back of Bourke".).

The first day at Yantabulla school was really strange. Not one of us, even the white kids, had ever been to school. The young white lady teacher hardly spoke to us. she was whinging and sniffing. Every time we looked at her she was wiping her face with her hanky. ... The next morning when we went to school, Miss Cook was cryin' again. We looked at each other. We never said nothin', we'd never done anything to make her cry. So we started pattin' her on the hand and sayin', "You sick Miss ?"

.....
When the school was started, all the kids were taught the same things, because no one had ever been to school before... but some kids learnt faster than others, and soon they were very flash, 'cos they could spell "treacle" and "golden syrup" and "flour". Talk about learning to read off jam tins ! Most of us did just that, and very proud we were too. ...The kids that learnt quickest helped others. There'd be heaps of kids together sittin' on the ground under a little tree, or a bough shade,

learning each other, teaching each other. It was more than kids playin' school. You'd say the letters over and over, then close your eyes and you'd remember that sauce or packet, and you'd spell that word. You'd read the letters off from your head. It was like homework we set ourselves.

One little boy used to say "'urry up, 'urry up so I can still remember it," 'cos if you waited a few minutes longer he'd forget the next letter ! He'd be real disappointed and he'd say, "You spoilt it for me, you spoilt it !"

Because Miss Cook was our friend we wanted to prove to her that we could learn words in her language. The look on her face was our reward for all the work we'd done to learn that English word. She would have liked us to tell her how to spell words in our own language, but there was no way in the world we could do this. I still can't. (Ecoso emphasis).

"Teachers are Human and Have Problem's Too"

(Extract from a letter from Kylie when aged 16 years old.)

Teachers could try to communicate with students and have friendly relationships, instead of I'm superior, your inferior relationships, which are no good. But if a teacher asks a student if they have problems they'd like to talk about the student would probably just think they were a sticky beak, cause they feel the teacher just wants to know so they can use it against them.

I think it takes till you are quite old till you realise teachers are human and have problems too. (Ecoso comment: It seems to have taken Kylie much longer to have empathy with her teacher than it did for the Yantabulla children)

Two Books About Women and Education.

The Half Open Door (Patricia Grimshaw, Lynne Strahan)

Breaking Through (Jocelynn Scutt)

The introduction to *The Half Open Door* describes the book as being about "Women who chose to pursue education and training with the aim of being able to participate in pleasant employment in a rewarding vocation". The collection of essays was published in 1982 by Hale and Iremonger (ISBN 0 86806 048)

Ten years later Jocelynn Scutt edited *Breaking Through*. It is published by Artemis (ISBN 1 875658 00 9) Jocelynn describes the book as being about "women, work and careers".

The sixteen women who have contributed to *The Half Open Door* would have reached adulthood well before the second wave of feminism gripped Australia. On the otherhand the 23 contributors to *Breaking Through* are mostly from a younger generation. Most of them would have been at primary school in the late 1960s when ideas on women's liberation movement were being popularised.

There are other contrasts between the books. The majority of contributors in *The Half Open Door* were born in Australia into Anglo Saxon families living in the eastern metropolitan suburbs and all but one of them attended an all girls school (PLC, MLC, McRob, Lauriston, with two attending convents). On the otherhand the 23 contributors to *Breaking Through* came from very diverse backgrounds. This book includes the stories of how five Aboriginal women struggled for an education, and stories from

women who were born in China, India, the Phillipines and other far away places.

Hopefully these two quotes will inspire you to read the two books, not once, but again and again.

In *Breaking Through* Joyce Nicholson (born 1919) describes the heady days of women's electoral lobby in the late 1960s with the following words; "The subject was new to us, so the impact of our finding was great. We found support from women of all ages and every profession, in every suburb, in the country, in other states. We realised what could be achieved by working together. We discovered we had power." (page 152)

In *Breaking Through* Irene Watson (born in 1956) writes :- "Recently an overseas visitor asked me why I was the first Aboriginal person to graduate from Adelaide Law School. Why had it taken so long ? WHY ? : Opportunities were non existent. If opportunity doesn't arise - well you don't do the impossible." (page 186)

The women of Joyce Nicholson's generation pushed the door a bit more widely open, providing oportunities for women, like Irene Watson, "to choose to pursue education and training with the aim of being able to participate in pleasant and well remunerated employment in a rewarding vocation." (see first paragraph) And, as both books so eloquently show their action have been in the forefront of the movement against poverty, racism and sexism.

By the way, did you know that three out of every four students participating in funded community education in Victoria are women and that women have constituted three quarters of Australian adult education for last 75 years ? (Information from "Come in Cinderella" a Senate report on Employment Education and Training.)

Women Who Campaigned for a Better Life

A 3 CR Talk by Ruth Crow on IWD, 1996

International Women Day (IWD) is a time to celebrate the lives of women who have campaigned to make the world a better place. Here are some brief statements about twelve of them. I knew (worked with... campaigned with) the first four, the;second four I only knew about through their reputations and the third four have been my life time friends.

Women of My Mother's Generation.
(Born before the turn of the century)

Doris McRae. One of the first women to be appointed a state high school principal. She was an ardent campaigner against war and fascism in the 1930s, a founding member of the Union of Australian Women in 1950. A very courageous women who was vilified in the Cold War.

Doris Blackburn who was the guest speaker at the first IWD gathering I attended (1937). An outspoken advocate for better services for children. She was one of the first women to be elected to Federal Government.

Dorothy Painter, who was guest speaker at the IWD gathering I attended in 1938. She was an ardent campaigner for better education and was a key person in the State School Mothers' Clubs for many years.

Marjorie Coppel who spoke at IWD 1944 (c) She was one of the main people to successfully campaign for child care during the Second World War and after the war she persistently (but unsuccessfully) lobbied for the continuation of wartime day care centres..

Women Living in Distant Countries.

La Passionara, the famous Spanish woman who raised the slogan **They Shall Not Pass ! (Non Passeron !)**. Her slogan did so much to rally the Spanish people to fight against fascism and resounded throughout many countries, including Australia. (inspiring me !)

Madame Marie Curie, the world famous woman scientist who inspired the French people to oppose Fascism during the Nazi occupation of France. After the war she was a leading person trying to ensure the implementation of United Nations Declaration on Human Rights .

Eleanor Roosevelt, the wife of the American President, who recognised the importance of giving all people confidence in their ability to participate in community life. In the post war years she, along with Jessie Street (Australia) and Madame Curie popularised the world wide Women's Charter Movement.

Hilary Newitt an English woman who, in 1936, wrote a book called **Women Must Choose** in which she described how women's lives were affected by the dictatorships of Hitler and Mussolini. This book greatly influenced me. It is in the Crow Collection.

Women of My Own Generation - Life Time Friends

Olga Silver, who, despite her huge domestic responsibilities, found time to build neighbourhood networks around peace and other vitally important social issues.

Joan Finger who had the opportunity to go to the university and used the knowledge she gained to help women. In the early 1930s Joan organised one of the first IWD celebrations in Australia.

Marjorie Nunan who, in the 1950s, the daily papers called **Marj. the Magnificent** in admiration of the magnificent way she organised pensioners to campaign for "half the basic wage". In the 1930s Marje campaigned against evictions in Brunswick. Her death in the early 1960s left a big gap in many lives.

Alma Morton, the veteran of 3CR broadcasting. When her children were young she was in the forefront of the campaigns around education through both the School Councils and the Mothers Clubs. Alma along with Olga and Marj and Joan (in NSW) were founding members of the Union of Women and so was I.

By the way, Morag Loh is at present writing the history of the Union of Australian Women and already a brilliant video has been

produced. It is called *Apron Strings and Atom Bombs*.

APRON STRINGS AND ATOM BOMBS
The Story of the Union of Australian Women
A video by Shona Stephen
produced by Video Classroom.
Selected for the 1996 St Kilda Film Festival

More information

Union of Australian Women (03) 9654.7409

Video Classroom ph (03) 9510.3600, Fax (03) 9510.3988

Update on Halifax EcoCity.

In last Ecoso (2/38) there was an article about the Halifax EcoCity in Adelaide. The article reported that it was "still on the drawing boards". Recently, when Sheila Byard was in Adelaide she had an opportunity of visiting the Project. Here is an extract from a letter from her :-

The Halifax Centre for Urban Ecology is in the east end of Adelaide where there has already been some attractive medium density housing development.

The EcoCity Project, first proposed by Paul Downton and others in 1992, has evolved into a co-operative scheme which will provide accommodation for 400 and a number of offices. The 2.4 hectare site provided to the Collective by the municipality is heavily contaminated.

The first step was to get funding for evaluating the degree of contamination. This involved an expenditure of \$400,000. Now in April 1996 a further \$3.5 million has been appropriated for chemical decontamination of the site.

THE UNITED NATIONS HABITAT 2 CONFERENCE ; SUSTAINABLE DEVELOPMENT FOR ALL.

How We Live, Where We Live and Above All If We Live !

This Conference is being held in Istanbul, Turkey, in June this year. Ecoso readers are reminded that the last Ecoso Newsletter featured articles on housing in preparation for the Habitat 2 Conference. Wally N'Dow, Secretary General of Habitat has warned :-

Habitat 2 is more than a conference. It is a recognition by the international community - an awakening, if you will - that time is running out on us, that if we want to save the future, we have no choice than to find answers today to one of the most neglected and urgent problems of our time - one that goes to the very root of our everyday lives - how we live, where we live, and above all if we live.

Information about Australia's participation in Habitat 2 will be available from Shirley Browne, GPO Box 9834, Canberra 2601,, phone (06) 289.2537.

150th anniversary of Great Irish Famine

raises questions for Australia today

Reprinted from Nexus (VUJ Newsletter)
Vol 6. No 4. March 1996.

On 11 March, the Vice-Chancellor will join Ms Avril Doyle, TD, Irish Minister of State along with other Australian and international dignitaries, academics and community members in the commemoration of the 150th anniversary of the Great Irish Famine, jointly sponsored in Australia by the Irish Government and Victoria University. Dr Val Noone, Convenor of the Melbourne Famine 150th Committee and Lecturer in the Department of Asian Studies and Languages, has organised an open seminar at the City Campus which aims to bring home to Australians the significance of the famine to this country and the questions we face as a nation today. As the guest columnist in this issue of Nexus he articulates some of his insights.

In April 1846, 150 years ago, Thomas Burke from Roscommon in Ireland sent this cry for help to Australia: "Dear Catharine, you will let us know what wages have you a year or how does that country agree with you. As for our country the potatoes all rotted this year in the ridges, and we are in the state of starving."

In May the next year Burke wrote: "They are dying like the cholera pigs as fast as they can bury them and some of their remains does not be

buried for 10 or 15 days and the dogs eating them, some buried in mats others in their clothes. So thanks be to God there is none of our family dying as yet."

But many did die. A million people, most of them nameless, died from hunger and disease in the five years after 1845 when the *fungus phytophthora infestans* struck Ireland for the first time causing potato blight. With repeated failures of the potato crop and atrocious management by the Government in London which then ruled Ireland, two million more fled the country in 10 years. Most went to North America, over 100,000 came to Australia.

As the historian David Fitzpatrick remarks, images such as those in Thomas Burke's letters "haunted those who fled from the famine in search of a happier and longer life."

If the images of famine haunted many Irish migrants in Australia, many others blanked out the memory. The 150th anniversary which is being commemorated by groups around the world over the next couple of years is evoking a lot of interest. In Ireland, a new sort of historical tourism is growing at famine sites. Here, through discussion, books, videos and songs, Irish Australians are being enabled to throw light

on some blind spots in family memory.

But the commemoration of the Irish famine is relevant to others as well. If Burke's English expression quoted above needs polishing, it is partly because English was for him a second language. One of the many casualties of the Great Irish Famine of 1845-1850 was the Irish language which is already under pressure from the colonising power and its language, English.

The areas of economics, politics, management and government are also closely linked with the famine and how it was handled. In frightening ways, similar struggles over land use, reliance on one crop, economies geared to export, population control, foreign domination and so on trouble many third-world countries today where famine remains a horrifying reality for millions. This poses a serious responsibility for those of us who have more than enough.

Central to the famine were the economic policies of laissez-faire followed by the British rulers. Charles Trevelyan, Chancellor of the Exchequer whose harsh hand controlled the public purse, has been described by John Pilger as 'a free-enterprise fanatic.' Australians pondering how this nation might best put people before profits face a difficult task today to get national

debate focused on that point.

At a recent commemoration in the west of Ireland, Derek Warfield sang: "No ears can hear the crying and the powerful men were deaf, and the eyes that seen the dying saw the seeds of hate were left." Thus, moreover, the aftermath of the famine lives on in the unresolved conflicts of Northern Ireland.

After an IRA bombing in 1993, an Anglican vicar in Liverpool, Nicholas Frayling, wrote to the press praising the courage of those within Ireland speaking for peace but asking English people to examine their own country's role. He recalled that 100,000 famine victims lie in unmarked graves in Liverpool. "Over 400 years, terrible things have been said and done to Ireland," Frayling said. "At some point, that reality has to be faced, instead of trying, by military and other means, to deal only with consequences ... there can be no reconciliation without sorrow and real penitence."

Many in Ireland and England saw the famine as an act of providence, an act of God. Others, such as Peter Lalor who later led the diggers at Eureka and Charles Gavan Duffy who went on to take a leading role in the reforming Land Acts of 1861 in Victoria, saw human causes and supported rebellion. The question of how much humans can

influence events was then, as now, a key philosophical topic.

On the question of unjust land laws which prepared the way for the famine, we Australian migrants of the past 200 years can draw some lessons about our relations with aboriginal Australians. Some of the post-famine Irish migrants to Australia changed from being oppressed people at home to becoming oppressors of aboriginal people here. Not all. Some settlers respected native land title and in recent times have joined many other Australians in supporting the Mabo claim.

The issues raised by the Great Irish Famine strike at the heart of the role of a university today which must surely be to encourage wide, serious and open debate about what it means to be fully human. It is a timely topic for the reflection of all those involved in tertiary education.

Other participants in the public seminar include: His Excellency, Mr Richard O'Brien, Ambassador of Ireland; Dr Davis McCaughey, former Governor of Victoria; Mr Luke Dodds, Curator of Strokesown Famine Museum; and Dr Richard Reid, Historian, Australian War Memorial. For further information, contact Ms Brigid Nighl on 9688 4531

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

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