

# HERITAGE

LINKING THE PAST WITH THE PRESENT— FOR THE FUTURE

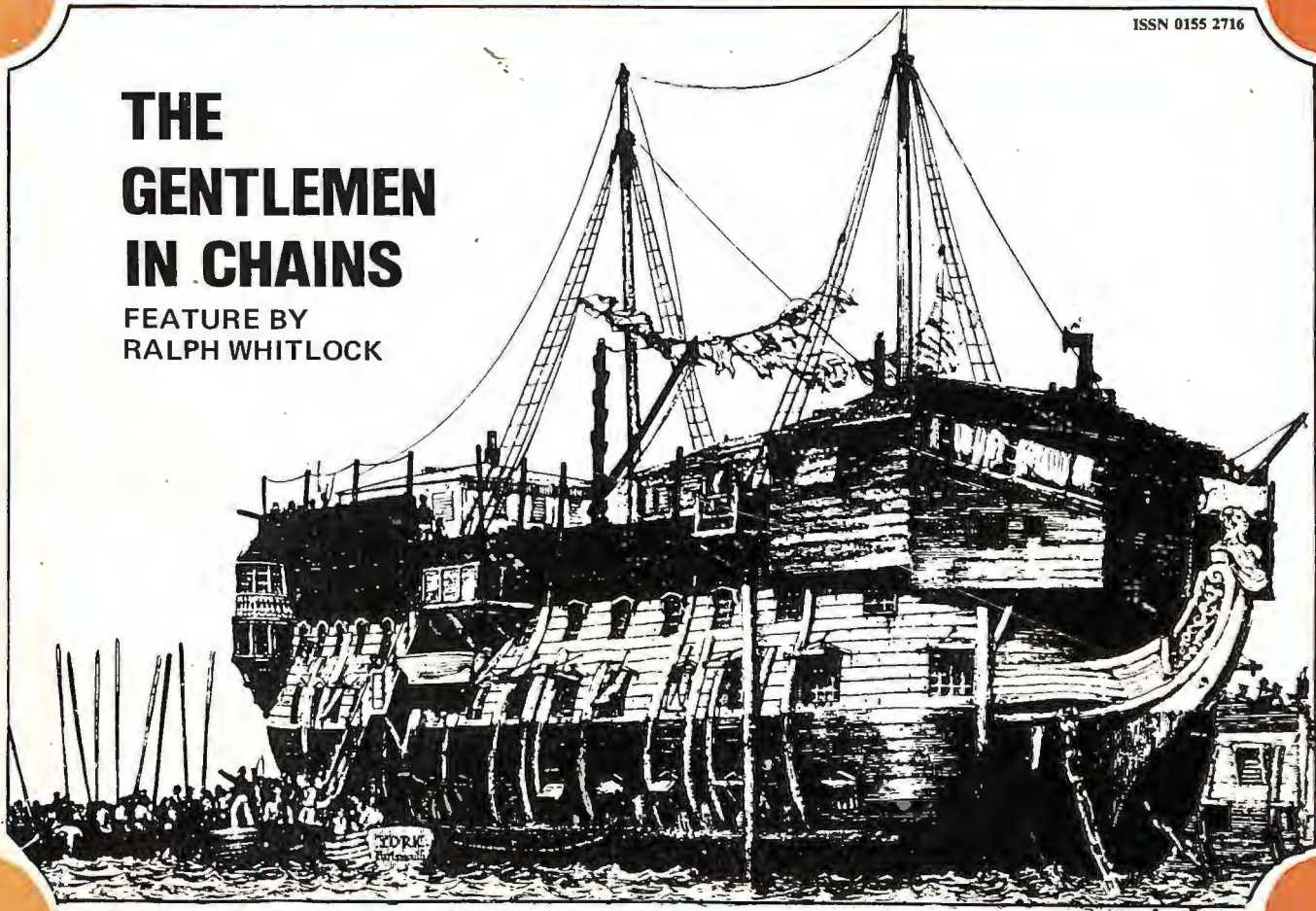
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## THE GENTLEMEN IN CHAINS

FEATURE BY  
RALPH WHITLOCK

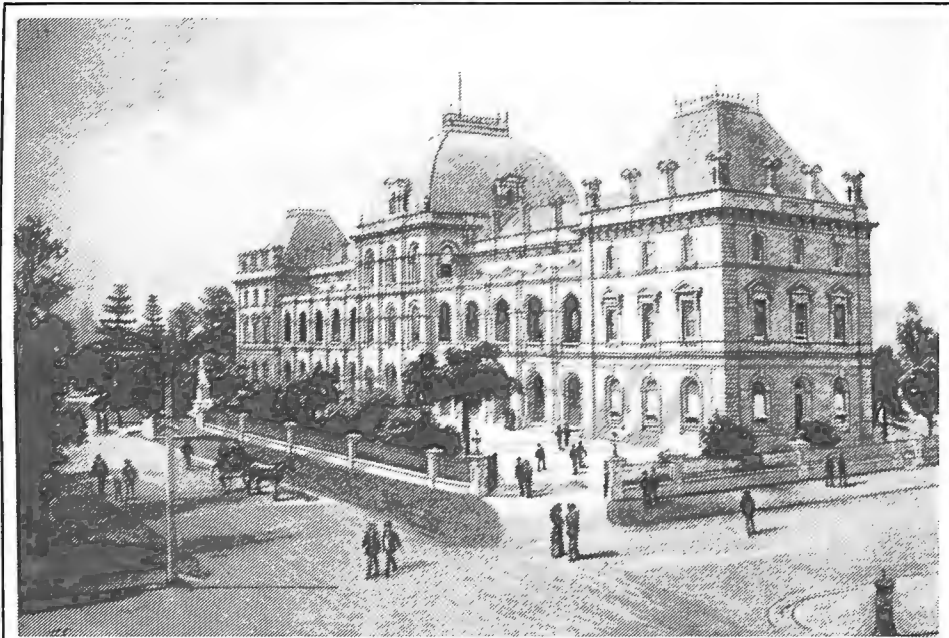


## SPECIAL EDUCATION ISSUE

by DAN O'DONNELL, JEAN M. WALLIS,  
DR. RUPERT GOODMAN

### FRONT COVER

A prison hulk in Portsmouth Harbour with convicts going abroad in 1828. Refer to feature article "The Gentlemen in Chains"



PARLIAMENT HOUSE, BRISBANE – Before the turn of the Century

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## Knowledge and Wisdom

**Whilst a good deal of this issue of HERITAGE is devoted to EDUCATION, it does in no way cover all the problems or offer the cure-all. We do however hope that we may stimulate some constructive discussion and, in particular, cause people to reflect on why we need education and to what end it should be directed.**

We should also recognise that teachers find themselves in a difficult situation for they find themselves at the centre of a debate over the systems short-comings, when the problems are generally the result of a policy over which they have no control. Teachers, as most parents soon discover, are generally a dedicated group of individuals whose first consideration is for the children in their care.

On education, one of the modern fallacies is the belief that all we need to do is to educate people enough (especially politicians) and our problems will diminish accordingly. That this is not the case should now be obvious to all! What in fact we have done is to produce a lot of people crammed with knowledge, but divorced from reality.

In fact, a great deal of what passes for knowledge is not true, and even if it were, would serve no practical purpose in our lives. Knowledge is only of use when we can temper and mould it, through WISDOM, to produce our desired ends. Whilst knowledge is a factor of wisdom, it differs in that wisdom is something that is gained when we bring our knowledge into contact with the reality of our universe — the use of knowledge outside the artificial and protected environment of the classroom.

In the real world, those who have demonstrated their wisdom by their deeds are often not "well educated" or articulate, and are certainly not confined to this age of knowledge. The present farmers of China, as described in King's classic "Farmers of Forty Centuries", maintained a fertile and stable soil whilst supporting an enormous population density. Modern farming practice, which has created enormous environmental problems, has a lot to learn from them regardless of the diversity of our agricultural sciences.

What has happened is that knowledge has been separated into its constituent parts, whereas all aspects of the universe are inter-related and dependent on each other. Wisdom comes from an overview that sees this inter-relationship of all things.

## THE AUSTRALIAN HERITAGE SOCIETY

The Australian Heritage Society was launched in Melbourne on September 18th, 1971 at an Australian League of Rights Seminar. It was clear that Australia's heritage is under increasing attack from all sides; spiritual, cultural, political and constitutional. A permanent body was required to ensure that young Australians were not cut off from their true heritage and the Heritage Society assumed that role in a number of ways.

The Australian Heritage Society welcomes people of all ages to join in its programme for the regeneration of the spirit of Australia. To value the great spiritual realities that we have come to know and respect through our heritage, the virtues of patriotism, of integrity and love of truth, the pursuit of goodness and beauty, an unselfish concern for other people — to maintain a love and loyalty for those values.

Young Australians have a very real challenge before them. The Australian Heritage Society, with your support can give them the necessary lead in building a better Australia.

**"Our heritage today is the fragments gleaned from past ages; the heritage of tomorrow — good or bad — will be determined by our actions today."**

**SIR RAPHAEL CILENTO**

First Patron of The Australian Heritage Society

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The views expressed in articles appearing in "HERITAGE" are those of their authors and are not necessarily the views of The Australian Heritage Society.

Mr. Ralph Whitlock has been conducting original research into an all but forgotten event that took place in England in the autumn of 1830, an event that to a small extent shaped the character of our early citizens. His article tells the story of that event.

Mr. Whitlock, for many years a leading agricultural and rural commentator for the BBC, is a distinguished author with over 50 books to his credit, one of his more recent being "Royal Farmers".

# THE GENTLEMEN IN CHAINS

by RALPH WHITLOCK (UK)



A lady, then elderly, whom I knew as a boy, once recounted to me a story her grandfather had told her. As a boy, living in Poole, Dorset, he was taken down to the docks for what seemed to be an important occasion, for crowds were gathered three or four deep along the roads. His father lifted him on his shoulders, to see better.

Presently some soldiers came in sight and, walking behind them, a group of twenty or thirty shabbily-dressed, sad-faced men, chained together. The crowd stood completely silent, you would have thought the roads were deserted if you had not been able to see the people. All you could hear was the tramp of feet and the clanking of the chains.

"Take off your hat, boy," ordered the father. "Some gentlemen are passing by."

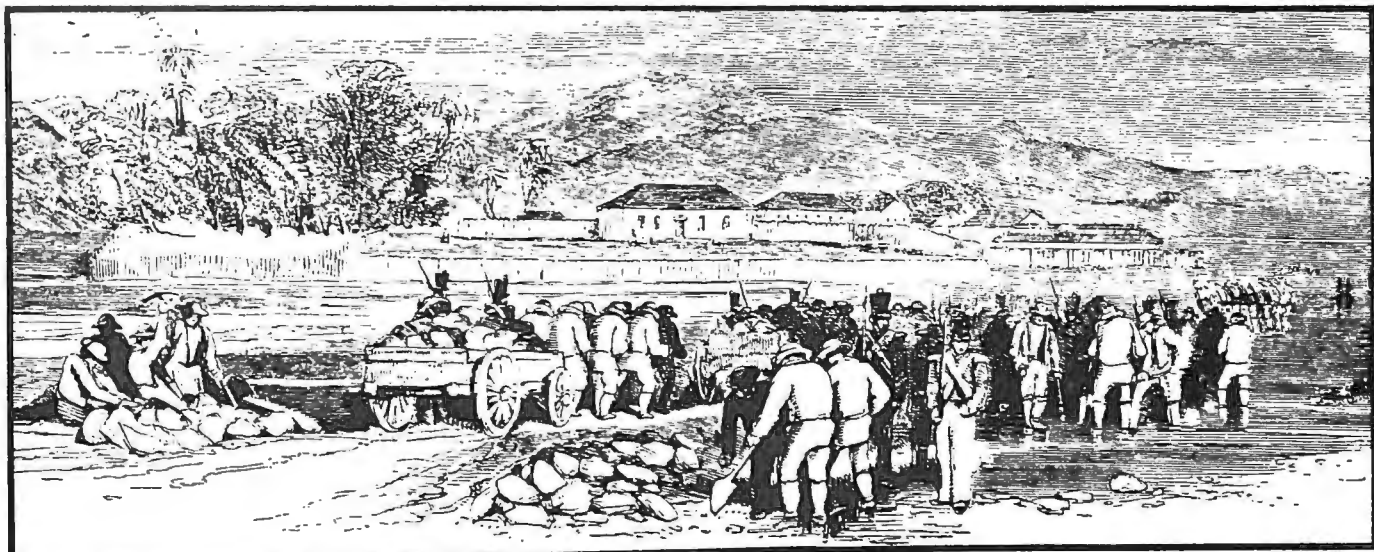
**And the boy saw that every hat was raised.**

It was a chill, damp day in February, 1831, and these were prisoners, sentenced to transportation to Australia, on their way to the hulks. Clearly, though, they were not ordinary jail-birds. Their red, weathered faces indicated an outdoor life, and something in their gait suggested that they were more accustomed to following the plough than walking on paved streets. They were countrymen, involved in the last desperate revolt of the English peasantry and now paying the penalty of failure.

## PARISH ENCLOSURE ACTS

For the best part of the preceding century the landed aristocracy of England had been engaged in the systematic destruction of the old peasant way of life. By a series of parish enclosure acts (close on 4,000 Acts, involving over 5,500,000 acres, between 1761 and 1844), they erected fences and hedges around the former open fields of England and appropriated the greater part of them.

Under the old order the land around each village or settlement was divided into two or three large, open fields, which were subdivided into long, narrow strips, each about an acre in extent. Each householder in the parish was allocated a certain number of strips each year. Theoretically, the strips were never contiguous, so that each farmer had his fair share of the good and the not-so-good soil, and in many instances they were switched around annually. The arable land was managed according to a three-course rotation, which usually meant one year bearing wheat, one year barley and



National Library of Australia/Nan Kivell Collection.

the third year fallow. In addition, there were large areas of common land, often consisting of forest or marsh and also of pasture. Each householder possessed customary and carefully defined rights on the commons, such as the right to pasture so many sheep, cattle, pigs or geese, the right to gather wood, the right to cut turf, the right to fish.

The system was both protective and inefficient. The farmer with a hundred or two strips of land scattered all over the parish found it irksome and frustrating. How could he effect any agricultural improvements? The peasant farmer with two or three strips could, however, by cultivating them and making use of his common rights, just about eke out a living.

### **DISPOSSESSED AND BITTER PEASANTS**

In the course of an enclosure, each farmer was allocated, as his permanent possession, an amount of land in accordance with his traditional rights. The farmer with two hundred acres finished up quite well off; the peasant with few rights might end with a couple of acres, a mile or two from home, and his grazing and other rights on the commons extinguished. In many instances, he had to sell his share to his larger neighbours to pay the legal expenses.

From 1760 to 1844, therefore, England was filled with dispossessed and bitter peasants. Some migrated to form the working population of the new industrial towns. Some went overseas. Some stayed where they were and sank to the level of paid labourers on their neighbours' farms.

In the middle of this agrarian revolution, the Napoleonic Wars occurred. Food prices rocketed, and considerable distress ensued. Then, after the Battle of Waterloo, prices plummeted as rapidly as they had risen. Alarmed at the threat to the national economy, the Government passed Corn Laws to keep corn prices artificially high. Unable to

make ends meet, the labourers pressed for higher wages, but, as an alternative, the authorities decided to subsidise out of the rates (or local taxes) any needy families. The natural result was that soon the greater part of the labouring population had sunk to the status of paupers.

### **THE LAST STRAW**

At this juncture a development occurred which proved to be the last straw. The industrial revolution was spawning an increasing flood of new machines, and one of them was a machine for threshing corn. Many of the former peasants were casual workers rather than in regular employment. They hired themselves out for seasonal work on the farms, such as shearing sheep, harvesting, hoeing and sowing, but in winter they tended to rely heavily on threshing corn with flails. Now these new machines threatened to deprive them of their winter work, leaving them unemployed paupers. In desperation, they rose in revolt.

The riots started in Kent, in south-eastern England, in late October, 1830. By the middle of November they were extending across the entire south of England. Groups of men assembled to discuss their grievances; someone made an inflammatory speech; and soon they were on the rampage. The hated threshing machines were smashed, barns and ricks were set on fire, threats were made against individual farmers and property-owners.

### **HISTORY — WRITTEN BY THE OTHER SIDE**

The peasants' last revolt has attracted little attention in history books, for the reason that history tended to be written by members of the other side. The revolt failed and so was best forgotten. At the time, however, it was regarded as anything but a minor incident. Parliament dropped all other business. The great Duke of

Wellington, who was Prime Minister, resigned. He was jeered through the streets of London and had the windows of his house smashed, and that on the very anniversary of the Battle of Waterloo.

Paris newspapers carried headlines, "Revolution in England", and that, indeed, is what the ruling classes thought they were confronted with. There seemed to be some co-ordination in the riots. How else could one account for their occurring almost simultaneously in about twenty counties? Inflammatory letters bearing the signature "Captain Swing" were circulating. The mobs were said to be marching under the tricolour flag.

The dragoons were called out and augmented troops of county yeomanry enrolled. Skirmishes occurred, and one rioter was killed (the subsequent verdict stated "Justifiable homicide"). One landowner, riding with the yeomanry, sliced off a rioter's ear and afterwards had it mounted as a trophy, side by side with deer antlers and fox masks. An heirloom belonging to my wife is part of a tea-set said to have been "hidden down a well at the time of the riots".

### PRISONS OVERFLOWING

Gradually the authorities gained the upper hand. Dealt with piecemeal, in district after district, the agitated peasants were rounded up in hundreds, until the prisons were packed to overflowing. By Christmas the violence was subsiding and the stage was set for the reckoning.

Throughout January and February, 1831, judges toured the circuits of southern, eastern and midland England, presiding over assizes at which prisoners were tried by the batch and punished with savage sentences. For instance, George Legg, tried at Salisbury, was accused of obtaining two shillings from a farmer by menaces. His employer, backed by a number of other witnesses, testified that he was a man of good character who supported his wife and four or five children without any parish relief. He was sentenced to death. Not many of those convicted and accorded the death penalty were, however, executed, though a few were. In most instances the sentence was commuted to transportation for life. It is estimated that between 450 and 600 were transported, either for life or for seven years, though there was little difference, for one of the judges took pleasure in telling the prisoners that they were unlikely ever to see their native land again, for when they had completed their sentences they would never be able to earn enough to pay the fare home. So Australia gained an influx of early settlers.

### MEN OF GOOD CHARACTER

It would be interesting to know more about these men, but the records of their trials detail their crimes rather than their characters. One fact that does emerge, however, is the high proportion of them who could find employers, neighbours, ministers of religion and others who were prepared to



testify to their good character. For example, William Cook, sentenced to seven years' transportation, was said to be "a sober, honest and quiet man". William Luffman, who received a similar sentence, "had always borne a good character and had supported a wife and eight children by his industry".

Nor were all the convicted men agricultural labourers. One of the judges expressed surprise at finding carpenters, blacksmiths and other artisans in the dock. James Fussell, aged about twenty, who received the usual sentence of seven years' transportation, was "a genteel-looking young person of some property, living with his mother". Thomas Goddard, who said he went with the mob in the hope of saving at least some property, including his own, from the wreckers, was a well-to-do farmer with more than £1000 in the bank. An incendiary arrested near Chichester, in Sussex, possessed a horse and chaise, £40 in cash, and bank stock worth £800. A young man named Stockbridge, arrested near Canterbury, was a baker.

When trying a young lad of about eighteen, Silas Webb, one of the judges asked the Governor of the House of Correction whether the boy could be kept separate from the ordinary prisoners, if he was sent to hard labour. On being told that it would be difficult, the judge made this memorable pronouncement:—

"It would be very desirable that all the prisoners in these cases should be kept separate and distinct from the ordinary prisoners."

### PETITIONS OF CLEMENCY

When the realisation of what was happening began to sink in, petitions for clemency began to be organised and before long were being prepared in almost every town in the affected areas. One in Winchester quickly produced 653 signatures, including those of "every tradesman in the city, without exception". A week or so later Salisbury's petition collected 1100 signatures.



**Some people have a President to signify belief  
That every man at heart is meant to be a Party Chief;  
But We have got a MAJESTY, to show with all humility  
The ROYALTY of humanity — and that is our belief!**

## YOUR COMMENTS PLEASE

In response to our request in the June-August '82 issue of "Heritage", it has been suggested that this verse could be used in the format above as a car sticker.

PLEASE NOTE — We apologise for a misprint in the verse that appeared in the June-August issue of "Heritage". The verse should read as above.

CONTINUED FROM PREVIOUS PAGE

Though public opinion was outraged by the sentences, there was a certain element of self-interest.

"The prisoners who are to be banished from their country are in great distress at the idea of leaving, many of them having wives and large families . . . The question then arises, what is to become of all these? The only thing will be that they must go and be supported by their parishes, the weight and the burden of which will be very heavily felt . . . Would it not be politic to allow the wives and children to accompany their husbands and fathers? It must be recollected that the prisoners . . . are of a description far different from those with which the convict-ships are usually filled. It would be an act of mercy and at the same time afford a great relief to those upon whom the poor-rate falls very heavily."

From what we know about conditions on the convict-ships and in Australia on arrival, we may doubt whether it would have been an act of mercy, but one sees the point. However, it didn't happen. The convict-ships sailed with their human cargo of misery, and the families were left to manage as best they could.

Though to what extent is uncertain, for we have little information about the survival rate of these "special" prisoners, England's loss was Australia's gain. The "gentlemen in chains" should have been recognised as an asset to any nation.



Sketches from "Convict Life in Australia" Paul Hamlyn Pty. Ltd.

### ANCESTOR HUNTERS

Mr. Whitlock, in the course of his research, has had access to a mass of documents containing the names of hundreds of villagers arrested in connection with the riots. For a small research fee, he is prepared to pass on any information he can extract for those wishing to trace ancestors.

Mr. Whitlock can be contacted at:

**The Lodge,  
Limington,  
Near Yeouil,  
Somerset, U.K., BA22 8EH**



*You may say it's an old piece of bunting,  
You may call it an old coloured rag,  
But Freedom has made it majestic,  
And time has ennobled the flag.*

This stanza from an old poem about the British flag can apply just as well to the Australian flag, which has flown with honour and dignity—in peace and in war—since our *flag of stars* was created in the very first year of this twentieth century. The design is well chosen, symbolizing not only our free and happy nation, the Land of the Southern Cross, but also the great family of nations to which we belong.

FLAG OF STARS  
Frank Cayley

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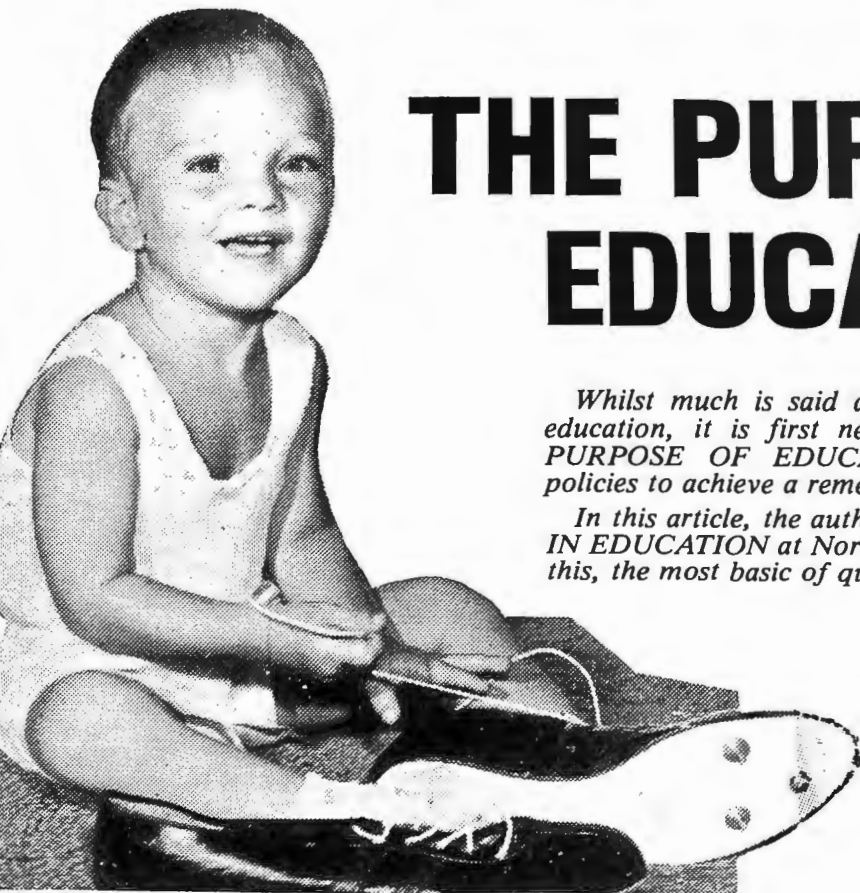
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# THE PURPOSE OF EDUCATION?

*Whilst much is said about the defects of modern education, it is first necessary to decide upon the PURPOSE OF EDUCATION before we develop policies to achieve a remedy.*

*In this article, the author, a FORMER LECTURER IN EDUCATION at North Brisbane C.A.E., examines this, the most basic of questions relating to education.*

By DAN O'DONNELL

**Modern education is a mystery not only to parents and citizens, but to teachers and pupils as well. Just what is education? What IS it supposed to do?**

Education is universally recognised as a good thing. It confers benefits. It brings advantages. It is so beneficial that society imposes it on all children. Parents prize it for their off-spring. The eager, insatiable mind of HOMO SAPIENS, distinct in all creation from lesser animals, craves it. In short, it appears to be indisputable that at every level of society education is regarded as desirable and beneficial, the educated man is not only better equipped to enjoy a full and satisfying personal life but also more able to discharge the obligations of a good citizen. But what is education? And what IS its purpose?

Only a fool would deny a child mastery in the basic tools of daily living since the lack of competence in the traditional skills of numeracy and literacy leads inevitably to a life of hopeless frustration and failure. But attainment of a basic level of competence in the traditional 3Rs — critically important though they are — is NOT the ultimate end of education, as mankind has recognised for thousands of years. Nor is the force-feeding of children with esoteric information as an end in itself. Education is much more. In fact, in our quest of a more precise definition of what is expected of our schools, it is easier to comprehend the sources from which much of the contemporary confusion about education is derived.

## GRAVE FEARS

Is education, for example, self-actualising as is so stridently argued by some modernists? Is it simply preparation for life? Is it life itself? Is it social engineering? Or behaviour modification? For something regarded universally as necessary and beneficial — and perfectly comprehensible even to a child — the concept itself refuses of precise, explicit, fixed definition. What is clear is that in many ways modern Australian education has become a hydra-headed monster instilling in many — even those of us who are hard-headed professional teachers — grave fears about the direction in which this nation is headed since what



we do to children today determines its ultimate destiny.

Much of our confusion over the purpose of education originates with the hordes of modern educational theorists, the real experts who influence change. Extraordinarily, even they cannot agree but can skilfully disguise their own confusion with a pyro-technical flourish of verbal fireworks. Educational gobbledegook has become a new art form. While some of us ponder on the profound importance of the purpose of education, most of the Australian educational bureaucracies insist on analysing the issues on a much higher plane. They concern themselves with the aims AND objectives of education, demanding that state school teachers even express their daily lessons in terms of behavioural objectives more in keeping with the responses expected of a monkey rather than a child possessed of intellect and feeling.

### GOALS, AIMS AND OBJECTIVES

But there's more! Not long back in Brisbane, in 1978, a most influential educationalist harangued a City Hall audience of concerned citizens on the urgency of comprehending education in terms of GOALS, AIMS and OBJECTIVES. Just what is the difference between the goals of education and the aims of education? How do the objectives of education differ from each of these? I struggle on valiantly with my own massive problem of defining the purpose of education, painfully embarrassed that the experts have left me so far behind. For those of us in the City Hall audience, it was perfectly obvious that the Brisbane expert knew what he was talking about, regardless of very limited experience in the field with real, live, flesh-and-blood children not only anxious to learn but entitled to an education. What irritates me now, is that despite a twenty-minute discourse on GOALS, AIMS and OBJECTIVES, the expert did not also explain the purpose of education. It would have helped this paper no end. But then, why stop there? Why did he not also look at the functions, the targets, the ends, the objects, and the designs of education? The answer, of course, is simple: today's education is in the hands of the verbal hair-splitters.

Today we live in the Age of Ballyhoo, the critical faculty of the nation rendered sluggish by the constant outpourings of polysyllabic gibberish signifying "an infinite deal of nothing". Not only is it meaningless, however. It also confuses the populace and browbeats into docile submission the parents, the very ones whose input into education should be greatest since it is their own children offered as sacrificial lambs in our temples of learning.

### MORAL AUTONOMY

While today we have difficulty in articulating the purpose of education, and the function of the school, our forebears managed to grapple with the fundamental issues, maintaining, at the same



time, a vision of the ideal society. Good parents and good teachers want nothing but the very best for their children. Enshrined in the 1905 Queensland Public Instruction Act, for example, is the timeless dictum that the school should be a powerful agent in the physical, moral and social development of the child, no less than in his intellectual development. In essence, it is the spirit of Dr. Arnold's Rugby, the purpose of education being to develop the "full" man, the educated and civilised gentleman not obsessed with his own self-importance. Indeed, one glaring defect in modern education appears to be an obsession with the cult of the individual, our distinctive contribution in this day and age being the current emphasis on moral autonomy. The individual child today is encouraged to be his own arbiter of standards. The absolutes of yesteryear — honesty, integrity, excellence — are today simply a matter of individual interpretation.

Current education, in fact, is the very antithesis of that envisaged by the distinguished schoolmaster and churchman, Bishop Welldon, whose simple doctrine was that the supreme purpose of education was to produce good citizens, "men and women who will play their part in life justly, skilfully and magnanimously".

It is also irreconcilable with the philosophy of our nation's first Australian-born Governor-General, Sir Isaac Isaacs. At the very first All-Australian Education Conference in 1933, Sir Isaac depicted education as devoid of selfishness, seeking no goal beyond the advancement of our fellow men and women. Education, he declared, is not merely the constant companion of human progress. It leads the way, it makes the road, and lights the path. For a different age, almost fifty years ago, Sir Isaac declared that the purpose of education was "to train and improve by all means in its power the minds and bodies of Australians, and especially the young". But there was more: a spiritually uplifting commitment, "The purpose of education," he proclaimed:

*"is to elevate the standards of our country; to strengthen the spiritual ties of our glorious Empire and to enlarge its resources and powers as a moral leader of mankind; in a word, it is to enable us to the utmost of our strength to be worthy of the highest destiny, here and hereafter."*

Such a vision elevates man above animals, yet much of our modern education is predicted upon the idea that man is just another animal. Just observe the recent experiences across Australia with MACOS and the Human Relationships programmes insinuating themselves into the curricula of every state Department of Education.

### MORAL EDUCATION

One further ingredient in yesteryear's educational philosophy merits comment also: the emphasis on moral education or character training. Today, character training or moral education has taken a dramatic turn, the hidden, unaccountable forces influencing Australian education introducing a radically new philosophy which turns topsy-turvy the whole Judao-Christian concepts of moral and ethical behaviour. The current guru of moral education is Lawrence Kohlberg whose philosophy dominated the exorbitantly-costly Social Education Materials Project (SEMP) foisted on every state in the nation. In the Kohlberg system, there are six stages of moral development, the highest being Level 6: the Universal Ethical Principal Orientation. According to Kohlberg:

*"At Stage 6, people define the right action by the decision of their conscience guided by self-chosen ethical principles such as justice, equality, or the dignity of the individual. These principles appeal to logical comprehensiveness, universality, and consistency. Instead of being concrete rules, such as the Ten Commandments, they are abstract, ethical principles, such as the categorical imperative."*

Thus the Mosaic Law, which has guided mankind for thousands of years, has been displaced, supplanted by the new gospel pervading the schools across the nation. The price to be yet paid for the destruction of traditional moral education, in which our teachers comprehended the difference between right and wrong and insisted that children respect traditional values — such as good manners, good citizenship, and fundamental decency — is incalculable.

### "SOW A CHARACTER AND YOU REAP A DESTINY"

It is important to stress that throughout the ages, the inculcation of character and virtue has been regarded as vital. Sir Isaac Isaacs actually asserted that "the grand object of education" was the formation and development of character, eloquently demonstrating its importance in the much-quoted aphorism: "Sow a character and you reap a destiny". Our problems today derive in part, perhaps substantially, from the insistence by the experts that not only are there no such things as traditional, established, fixed values such as honesty, fidelity, integrity, but that it is wrong to teach such values or concepts. Such unmitigated drivel is a blueprint for national disaster, the

moral autonomy of every single citizen ensuring us of 15 million different interpretations of basic decency and trustworthiness. Until now, the universal schoolmaster has always known his function, pursuing with commitment the advancement and elevation of his charges. Today he is an agent of change, a facilitator of learning, a co-operative learner — anything but a teacher. Moreover, he is a moral neuter, charged with maintaining a scrupulously non-judgmental role regardless of the behaviour of his young charges or the plight in which they have been deposited by a pseudo-sophisticated education system rolling inexorably forward to a nation's doom.

Just what is the purpose of education today? I wish I knew. Not long back I would have answered with conviction, but our nation seems so off-handed and unconcerned in the face of massive evidence of human casualties, caused directly by the school system, that I really don't know. Who, for example would dare challenge the infallibility of the N.S.W. Board of Senior School Studies? In 1974, this august body declared:

*"The central aim of education is to guide individual development through recognisable stages of development towards understanding, mature judgment, responsible self-direction and moral autonomy."*

### ILLITERACY

According to the Williams Committee of 1979, 17 percent of fifteen year olds in Australia cannot read or can read only very poorly, and another 32 percent cannot read at a level "required for a fully literate adult life". Though illiterate, they are, however, morally autonomous, and capable of responsible self-direction and mature judgment.

Who would dream of challenging infallible professors of education? At Newcastle in 1978, one important professor declared:

*"The new social science curricula, such as SEMP and MACOS, are designed to help students appreciate the relativity of moral values across cultures, to work out for themselves what might be the most appropriate way to behave and why. This may involve questioning the conventional values in our own society."*

While the experts argue otherwise, implicit in his philosophy is a massive assault on the family and parental values, the children of the nation encouraged, nay forced, to question those very values which have held societies together for thousands of years. It is very perplexing. While my instincts assure me that the good professor asserts unadulterated rubbish, my conservatism and respect for traditional authority suggest that if no one else speaks out, he must be reflecting society's new needs. I still prefer to trust my instincts. I do not think that our experts of today really understand the purpose of education.

(H)



## Born to be King

The birth of a baby boy to the Prince and Princess of Wales in June has been greeted with joy around the world, once again demonstrating the love and loyalty that so many have for this special family.

This love and loyalty shown to our Royal Family, an example of stability and continuity in this troubled world, is rarely forthcoming to any elected political leader, and is but one of many advantages over a Republican system of government.

Whilst much has been written about the birth, we rather like the following verse composed by the "Telegraph", U.K., for the event.

**"O God, who was thyself a child  
But scorned among Thine own  
Who was declared the highest King,  
But has no earthly throne,  
Save us from politicians  
Whose tricks our state cast down  
And bless the baby who is born  
To wear the British crown."**



## CHRISTMAS GIFT SUGGESTION

**HERITAGE COULD BE THE  
IDEAL CHRISTMAS GIFT FOR  
FAMILY OR FRIEND. TAKE  
THIS OPPORTUNITY AND USE  
THE FORM ENCLOSED WITHIN  
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# HERITAGE

The quarterly of the Australian Heritage Society

## Contributions

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Address written contributions to:

**THE EDITOR, "HERITAGE,"  
BOX 69, MOORA,  
WESTERN AUSTRALIA, 6510**

# A CENTURY OF COMPULSORY EDUCATION



By  
JEAN M. WALLIS

## The Destructive Influence - Secular Humanism

Historically, **FREE, SECULAR & COMPULSORY EDUCATION** is a recent innovation. It was introduced by legislation in the Colonies of Australia over a period of more than twenty years, beginning in Victoria in 1872, then Queensland and South Australia in 1875, NSW in 1880, Tasmania in 1885 and Western Australia in 1895. <sup>1</sup>

Before the 1870's a voluntary system of education was in existence, for which the Churches were mainly responsible. Advocates of compulsory education considered the voluntary system totally inadequate, as it did not reach those who were in greatest need of discipline and training.

The aims of State education were to counteract crime and illiteracy. It was fashioned for a society corrupted by its early penal system, fragmented by religious rivalries in an atmosphere of conflict between Christianity and secularism.

Some saw compulsory education as a panacea for all the social ills of the age. Others, aware of the rising influence in the world of academia of the new social 'sciences' which were flourishing in Europe, Darwin's theory of evolution, and the philosophy of Karl Marx, saw the very real dangers in secular education.

### R.B. VAUGHAN

In a pastoral letter to the Bishops exercising jurisdiction in NSW, June 1879, R.B. Vaughan wrote:

*"... We find, on all sides, that where philanthropists have attempted to educate the inner life of man by philosophy, legislation, or intellectual culture, the effect has always*

*been the same. Every civilisation which has not had Christianity for its basis has been dwarfed, stunted and deformed: and every effort, from that of the most remote paganism to that of the most modern infidelity, to deal with the conscience, the will and the heart of man in their inner sanctuaries, has resulted in the degradation of man, and in the collapse of the philosophy which corrupted him. The reason may have been exercised, and the intellect may have been informed; but apart from Christianity, the moral nature, on which man's worth so much depends, has never been educated, nor his powers, passions and motives elevated and refined . . .*

*"... parents and Church inculcate the same class of teaching; they are in perfect harmony; the education of the child at it's mother's knee is not undone by Christian schools, but developed and completed.*

*"... education without Christianity is impossible; you may call it instruction, filling the mind with a certain quantity of secular knowledge, but you cannot dignify it with the name Education: for religion is an essential part of education and to divorce religion or*

*Christianity from Education is to return to paganism . . . a system of national training from which Christianity is banished, is a system of practical paganism, which leads to corruption of morals, and loss of faith, to national effeminacy and to national dishonour . . .*

*“. . . the State does not, and cannot claim a commission to educate. It is the bounden duty of the State to protect, not to usurp the moral duties of its members. All Christian Fathers and Mothers are required by the natural and divine law to give their children a Christian education. The State has no power or commission to usurp the parental rights, and to compel parents to violate their conscience by sending their children to schools where an alien religion or no religion at all is taught . . .*

*“If in any country in the world signs are being held out on every side of the necessity of an especial school of self-control, reverence, piety, purity, obedience, faith, it is in Australia.”<sup>2</sup>*

Other churchmen were not so perceptive as Vaughan and those of like mind. They were of the opinion that moral training based on Christian values was possible, apart from “teaching Christianity” in the classroom. In their readiness to compromise with the secularists, they did not foresee that once God was removed from the classroom, God-derived moral values would be replaced with ever-changing Humanistic ones.

### CHRISTIAN MORAL VALUES

In general, Christian moral values were given high priority by advocates of compulsory education, as a means of combating juvenile delinquency and crime. Several factors stood in the way of the secularists:

Firstly, the strong religious convictions still held by a strong nucleus in academic circles and the Government, and among the people. Thus, FREE, SECULAR AND COMPULSORY EDUCATION became a compromise to meet the demands of churches and parents of all persuasions and the secularists. Religious Instruction was left in the hands of the various denominations with parents having the right to withdraw their children from Religious Education classes if they so desired.

Public acknowledgement of the Christian ethic was strong when the Australian (1901) Constitution was framed. Consequently, there is built into it, in the second clause of the Preamble the words:

“HUMBLY RELYING ON THE BLESSING OF ALMIGHTY GOD”

These words were inserted at the suggestion of the Colonial Legislative Chambers in response to numbers of signed petitions from the people, for the following reason:

*“The principle expressed in this second clause is one which hereafter may become of supreme interest and importance in guiding the country aiding in the interpretation of words and phrases which, although they may now appear comparatively clear, in time to come may be obscured by the raising of unexpected issues and by the conflict of newly evolved opinions.”*

We would do well to consider this safeguard in our Constitution at a time when the secularists are pressing unrelentingly for Constitutional change. We ignore it at our peril.

A second factor which stood in the way of the proponents of secular education was the fact that the social-sciences required laboratories and equipment for their experimental programmes. It would have been politically disastrous for any Government to pour excessive funds into educational programmes to which the public had not been conditioned, and in which they were not interested.

The fears of people like Vaughan seemed to be without foundation. In the space of a few years illiteracy was almost abolished; and there were few complaints from the public concerning the nature of education and the products of the system.

But all that was to change, at first almost imperceptibly, until the 1960's when only the naive were unaware that education had changed direction.

### A CHANGE OF DIRECTION

In the 1950's the Christian ethic — absolute, God-derived moral values — was acknowledged in the handbooks and publications of teacher training institutions and schools. But moral values, along with the purpose of education, were to change radically in the years that followed.

By the 1960's, absolute values had been replaced by 'common morality', a legacy from the absolute position. Whilst common morality acknowledged concern for others, along with those values which make a society hold together, it eliminated Divine authority.

By the 1970's, radical morality, or relative values — the stance of Secular Humanism — had replaced common morality. This is an aggressive position. Those holding it declare “Don't force your values on me!” whilst denying others the right to hold the absolute position.<sup>3</sup>

Endorsement of radical morality is clear in much of social education. Sometimes it subtly undermines absolute values. At times it is blatant. But the message is unmistakable. “Students will make up their own minds and form their own values.” This is not encouraged by independent thinking, but by class discussions and role-playing and other behavioural techniques for moulding the group mind.

Changes which have occurred in Australian education cannot be viewed in isolation from the rest of the world, because as it was when free, secular

and compulsory education was first introduced, overseas events influenced the thinking and motives of educators in Australia.

## THEORIES

In America, during this same period, "educators began with increasing frequency to present papers at National Education Association conventions that dealt with the needs, interests and abilities of the child, and demanded that he be emancipated from the discipline, authority, and regimentation of an adult world."<sup>4</sup>

Their educational principles were not new. They were first expressed by Rousseau in EMILE. Briefly, "the educator's task was to provide a natural environment and an abundance of resource materials that would be conducive to the free expressions of the child's felt needs and interests." . . . "the educator could enter into the child's learning experiences as a friendly and non-authoritarian guide." Thus, the initiative of the child should supplant teacher domination in the classroom.<sup>5</sup>

But a new goal emerged in the "halls of learning". Some of the leading educators had been influenced by Marxist doctrine, and were committed to socialism. Others, of whom John Dewey was one, were influenced by the experiments in behavioural psychology of Wilhelm Wundt (1832-1920), German physiologist and philosopher who established the first laboratory for experimental psychology at Leipzig in 1879. Similar work was done by Pavlov.

The combination of child-directed learning, and the use of behavioural psychology techniques in the classroom would place educators in a unique position to influence social change.

*"In 1932, George Counts, a professor of education at Teachers College (Columbia) challenged American educators to reach for political power and lead the nation to socialism."*<sup>6</sup>

*"Never before had teachers been given greater responsibility and never before had they been made to feel so important . . . With astonishing rapidity other prominent educators declared their support for the idea of a political role for teachers."*<sup>7</sup>

## TRIAL RUN

Already, education for social change had had a trial run in the Soviet Union. Under Lenin, Progressive Education as it was known was introduced "to eliminate from Russian life, religious faith, private property and family and parental authority." What followed in the wake of this reform was a whirlwind. The students, no longer potential capitalists, were now unsuited to any community life.

*"Soon there were roving bands of homeless children all over Russia, without belief in*



JOHN DEWEY

In Russia he reported that he had at last seen his theories put into practice.

*God, family, country or any standards of ethics or morals."*<sup>8</sup>

There was a mounting tide of criticism, and after a fifteen year experiment with Progressive Education they returned to classroom discipline, "emphasis on the rudiments of human knowledge, including the traditional '3Rs', written examinations which had been abandoned, and vicious propaganda courses".<sup>8</sup>

During the course of the Soviet experiment, Dewey, Kilpatrick and Counts, who were among those known as the "Frontier Thinkers", made several trips to Russia. Dewey reported in *The New Republic* that "in Russia he had at last seen his theories put into practice and their value was 'more than confirmed by what I saw . . . in Russian schools' . . . Kilpatrick and Counts were equally impressed with the socially useful activities they observed being carried out in Russian schools. The fact that the Russians were using the schools to build a new society thus further stimulated the (Teachers' College) discussion group to think of the school as an instrument of social change."<sup>9</sup>

But these social reconstructionists moved outside the mainstream of American political thought, "they came into a head-on conflict with the business community."<sup>10</sup>

However, their influence in education was established. Public reaction to the blatantly communist "social studies" text books authored by Frontier Thinker, Dr. Harold Rugg, merely led to their replacement with others of the same philosophy more cleverly done.<sup>11</sup>

Following the national convention of the American Education Fellowship in 1947, an immediate target was set by the AEF to create a socialised economic system, and to promote a new world order in which national sovereignty would be subordinated to a world authority.<sup>12</sup>

*"In addition to recommending that students be taught to understand the importance of 'world citizenship', the policy statement also mentioned the need for close co-operation with UNESCO and for the support of the 'democratic potentialities of the labor movement' . . ."*<sup>13</sup>

The influence of the social reconstructionists is clear in the reports of the UNESCO International Seminars which were held in the late 1940's, under the general title of EDUCATION FOR A WORLD SOCIETY. The philosophy of collectivism permeates all reports of the Seminars.<sup>14</sup>

**Thus the Australian Constitution under which education is a State responsibility was effectively by-passed. Educational control was not only nationalised, it was internationalised.**

### AUSTRALIAN EDUCATION

This brief outline of what occurred overseas will help us to understand the significance of events which directed change in Australian education.

Before the turn of the Century leading Australian educators came under the influence of Wilhelm Wundt at Leipzig University. Dr. John Smyth who had studied under Wundt, became Principal of Melbourne Teachers' College in 1903, and "arranged for the setting up of a laboratory along Wundtian lines."

According to Dr. K.S. Cunningham, who became a student at the College in 1912 (and later studied at the Teachers' College, Columbia), work in the Wundtian laboratory seemed to have ceased. About 1913, Smyth introduced the subject of Experimental Education as part of the course for the Diploma of Education at Melbourne University.

Similar activities were taking place in Sydney under H.T. Lovell.<sup>15</sup>

But limited funds and the influence of traditionalist educators kept the Wundtian influence and excessive experimental work in check.

In the late 1920's the CARNEGIE CORPORATION of N.Y. began taking an interest in educational developments in Australia.

*"Over the subsequent thirty years the total value of benefactions to Australians and Australian Institutions lay in the region of \$2 million . . . grants were made to some 400 selected individuals for travel abroad . . . The Corporation had to be satisfied that some clear objective was defined . . . a special effort was made to ensure the selection of young men or women who seemed likely to attain positions of influence — or had already done so — in State education systems."*

*"The largest single benefactions made by the Carnegie Corporation was that provided for the establishment and maintenance over some years of ACER (Australian Council of Educational Research) which acted as the 'eyes and ears' of the Corporation in Australia."*<sup>16</sup>

In 1937 the New Education Fellowship Conference was held in Australia.

*"The ACER took full overall responsibility for the financing and organising of the Conference" . . . "sessions were held in Canberra and in the six state capitals . . . A total of almost 9,000 people took out tickets of full membership."*

*"Most of those connected with NEF would have been labelled 'Progressives'."*<sup>17</sup>

Following the Conference, branches of the NEF were formed in every State, and many changes in education followed.

Dr. Alan Barcan, Senior Lecturer in Education at the Newcastle University, records:

*"The principles of progressive education received reinforcement from the NEF conferences of 1946 and 1949, when visiting American and English educationists toured Australia. The progressives believed in the value of composite subjects, such as social studies rather than history and geography, child centred schools rather than teacher dominated ones, co-operation rather than competition, and internationalism rather than nationalism . . ."*

Standards declined rapidly.

*"The crisis in standards expressed itself in a variety of ways. A survey in November 1951 showed that pupils in primary schools performed on the average at lower levels than pupils twenty years earlier. Declining primary standards disrupted the quality of secondary education. So did the growing proportion of lower ability pupils being accepted into academic secondary school. In mathematics, and particularly in English, defects in teaching were apparent."*<sup>18</sup>

### KARMELE REPORT

One thing hindered the universalists. Education was a State responsibility. For uniform change, centralised control was essential. But strategies to change that were carefully planned.

E.G. Whitlam played his part with precision.

*"Only seven days after becoming Prime Minister in December 1972, Whitlam appointed an interim committee for the Australian Schools Commission . . . Personal and political factors strongly influenced the selection of committee members. Emeritus Prof. Peter Henry Karmel . . . at the time Chairman of the Australian Universities Commission, was appointed Chairman."*<sup>19</sup>

By its adoption of the Karmel Report, "federal Labor gave its blessing to a number of policy decisions the implications of which were not understood by the rank and file of the party, let alone the public in general" . . . "for there had been little or no prior discussion within the Labor Party."<sup>20</sup>

Recommendations on educational innovations, the establishment of the Special Projects Fund, the

## A NATION WHICH DISREGARDS ITS HERITAGE IS ON THE HIGH ROAD TO DESTRUCTION.

emphasis on bringing the community into the school and vice versa, and special education were factors which were to give tremendous power to the agents of social change.

As an outcome of the Karmel Report, the Schools Commission was established as a statutory body by the Schools Commission Act, 1973.<sup>21</sup> The Commission stated that it had "no desire to reinforce traditional methods" as the best way of achieving its objectives. It strongly suggested otherwise. The goal of academic achievement was to give way to participating with others "in the give and take of collective decision making."<sup>22</sup>

The Curriculum Development Centre was proclaimed as a Statutory Authority in 1975<sup>23</sup>. It was, virtually, a UNESCO agency.

Thus the Australian Constitution under which education is a State responsibility was effectively by-passed. Educational control was not only nationalised, it was internationalised.

### SOCIAL CHANGE

Millions of dollars were poured into innovations projects and curriculum development as strategies to bring about social change.

Almost overnight, education became a smorgasbord of "social experiences".

Along with the permissiveness inherent in Health and Human Relations education, and other forms of social education which extend across the curriculum, illiteracy has escalated. As one reads reports of homeless youth, juvenile crime and marriage breakdown, the unsavoury realisation dawns that Australia is repeating the Soviet experiment — with the aid of sophisticated behavioural psychology techniques which condition the entire school community — teachers, students and parents.

**EDUCATION IS IN CHAOS. OUR SOCIETY IS BEING OVERWHELMED BY CHAOS.** It is man-invoked chaos. Why?

Since Humanistic social reconstructionists reject God and God-derived values, man becomes no more than an experimental animal in the creation of the "brave new world" of science. Chaos is the means of destroying the old order, old values and "prejudices".

*"The more remote men of science become from the Christian faith and Morality, the bolder they will become in their 'scientific socialism'."*<sup>24</sup>

### WHAT IS THE SOLUTION?

What is the solution to this chaotic situation?

It is not suggested that education return to some

"golden age" which never existed. But the absolute moral values of our Christian heritage, and emphasis on academic achievement must be reinstated.

The stupidity and duplicity of Governments of all political persuasions have permitted the creation of chaos. Therefore, much of the remedy lies in their hands. Humanistic indoctrination is not education.

Let the State protect the rights of those parents who, under Divine law, desire to give their children a Christian education, rather than usurping those rights and engaging in harassment which is happening right across the nation.

A nation which disregards its heritage is on the high road to destruction.

(H)

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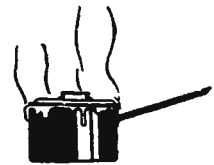
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# CUSTOMS & CURIOSITIES



COMPILED BY DAWN THOMPSON (W.A.)

Readers are invited to contribute articles and photos to this column.

## OLD TIMERS' HEALTH HINTS

*From a collection by Mrs. Kit Smith, Burakin, W.A.*

**PARSLEY** — boil parsley in water and drink the water as an aid in kidney trouble.

**COLIC** — to relieve colic in a child, wring a flannel cloth in boiling water and a little brandy, and lay warm cloth on child's stomach.

**FOR PAIN** — heat salt or sand and place in a sock; apply to painful area.

**FOR EARACHE** — boil an onion and place in a sock and apply to the ear.

**STINGS AND BITES** — cut an onion and apply to affected area.

**FOR A SPLINTER** — apply kerosene to area to help ease out.

**FOR A COLD** — inhale Friar's Balsam in hot water to clear head.

**SORE THROAT** — little balls of butter and sugar ease the dryness of the throat.

## MAN'S INHERITANCE

What is the good of all that starry firmament and the revolving planets, of all creation's labour and travail up to now, if it is not to enable a man to live in freedom, in happiness and in activity among his surroundings?

GOETHE

If God bears with the very worst of us, we may surely endure each other.

SIR WALTER SCOTT

## THE HEAVENS ABOVE AND THE LAW WITHIN

Two things fill the mind with ever new and increasing wonder and awe — the starry heavens above me, and the moral law within me.

IMMANUEL KANT

## A MISTAKE OF GOOD PEOPLE

Every day I am more sure of the mistake made by good people universally in trying to pull fallen people up, instead of keeping the yet-safe ones from tumbling after them; in always spending their pains on the worst instead of the best materials.

JOHN RUSKIN

## THE MONK'S WELL

Before the agricultural districts east of New Norcia (W.A.) were settled, this area was traversed by the sandalwood pullers who gathered the aromatic wood for sale mostly overseas, and also by itinerant shepherds and their flocks.

These lonely men set out from their home, the Monastery in New Norcia, and travelled wherever sustenance could be found for their sheep. Water was the prime consideration in this land lacking creeks, rivers or fresh lakes, and the monks became very knowledgeable about natural springs and seepages.

Some distance from the low summit of the granite pile known as Borrikan Rock in the Wongan Hills Shire, there is a well about 12 feet deep and about 8 feet across, obviously dug out and carefully "bricked" up with stones from round about. One imagines the water had to be baled out for the sheep to reach it.

Rumour has it that vandals blew the bottom of the well out with gelignite, so it makes very little water now, but the skill and innovation of these long ago husband-men remains to be seen, illustrating the spirit of resourcefulness, energy and "make-do" that characterised our pioneers and made our fighting men famous.

I believe the monks made other such wells in other areas too, and the Wongan Hills Hotel has commemorated these watering places by aptly naming their cool, inviting lounge-bar "The Monk's Well".

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# EDUCATION

## — A SACRED COW?

BY JEANETTE WALLIS

**Education has become a sacred cow.**

It is about as purposeful as the bony creatures that amble around the markets in India. And its worshippers are as intellectually malnourished as the people in the cow cult are starved for wholesome food.

Is this parallel too grotesque? Is it just designed to inflame those who uphold the present education system?

Whatever one's views, it is impossible not to be aware of the heated exchanges taking place today between advocates of education reform and those dedicated to the status quo.

The following articles deal with two aspects of the current debate, but all from the view of the reformers.

The first seeks to explain how the bureaucracy controls policy and content of education, and suggests that it is time parents became more involved in deciding what their children are taught.

The second article is a brief look at what one organisation is doing in response to this challenge.

### PARENTS' RIGHTS IN EDUCATION

Education is always a volatile issue. Insights into teacher strikes, poor school facilities, examinations, and government interference are the stuff news reports are made of.

Lately, illiteracy and unemployment among school leavers have been making headlines.

But where do parents stand in all this? What are their rights? Is their role to pay taxes, send their children off to school, and raise money at school fetes?

Before education became free, secular and compulsory, parents educated their own children. But that responsibility was legislated away. Did the right disappear with it?

### ACADEMIC OPINION

Professor Peter Fensham of Monash University believes that parents do not have the prior right to choose the type of education that shall be given to their children. He is deeply involved with curriculum development, and the United Nations Education, Scientific and Cultural Organisation.

The Director-General of Education in South Australia, Mr. John Steinle, has warned teachers that they should not try to accommodate all the wishes of parents who, being untrained lay people, do not necessarily know what is best for their children.

Mr. Robert McGregor, who is on the Board of Inspectors of Secondary Schools in Victoria, believes that all education decisions should be made by professional people who are trained to make **balanced** decisions.

The Schools Commission, in its 1976 submission to the Victorian Education Department's Curriculum Services Enquiry, stated that professional opinion, experience and expertise were required to make decisions related to education, and these qualities would not be found in the lay community.

So it seems that educational directives must come from the "experts".

So much for the policy decisions.

But what about parents' suggestions, criticisms and ideas? These, according to all available departmental information, must be channelled through official bodies such as school councils and parent and citizen associations. Such august bodies will, in their collective wisdom, decide the worth and validity of the submission, and then offer it to the principal, who will dispose of it according to his judgment and the advice of the parent collective.

Criticism from individual parents is not received warmly.

### PURPOSE OF EDUCATION

Perhaps basic to the whole issue is the purpose of education. Why are children educated at all? Where is current education leading people?

were themselves born in Australia or in the United Kingdom. It would be expected that schools would reflect the main stream culture.

Unless there are swift changes to our immigration policy, the long term effects may well be to reduce the Anglo Saxons to a minority group. The authors of "Australia at the Crossroads — Our Choices to the Year 2000" (Kasper & Blandy) make a clear prediction that by the year 2000 between 500,000 and 1 million of our population will have been born in Asia. Schools are on the receiving end of immigration policies. Now they are also being manipulated by ethnic groups to reinforce their own particular languages and cultures.

Pressure for educational change has come from ethnic communities, mainly from the large Greek and Italian communities in Sydney and Melbourne. However, other very small minority groups have jumped on the bandwagon of government benevolence. Political parties conscious of the importance of the ethnic vote in marginal city electorates have all kotosed to the ethnics. The Commonwealth Government through its various education agencies has encouraged the imposition of ethnic languages and cultures on the school system. The Schools Commission, through its policy of project funding, has been a focal point for change, while the former Curriculum Development Centre, the Education and Research Development Committee and the Commonwealth Department of Education's "Education News" have been major vehicles for disseminating ethnic causes.

### FOREIGN LANGUAGE TEACHING

Language teachers, faced with a marked decline in the study of "foreign" languages in the schools, have become a powerful lobby group, fighting to save themselves from redundancy. The decision in recent times to remove the compulsion from the study of languages for matriculation and for university Arts courses resulted in a dramatic drop in enrolments. A Research Report on the "Teaching of Modern Languages in Australian Schools (1975)" revealed 20 per cent of secondary schools were no longer teaching foreign languages. The enrolments in matriculation French had dropped from 27 per cent of students in 1967 to 8 per cent in 1974. Likewise there was a decline in Italian, Russian and Dutch, with little support for Asian languages. Australian students have found other ways to appreciate other cultures without going through the agony of learning a foreign language for five or six years.

The teaching of "community" and "ethnic" languages in schools has been the most controversial of all proposals in multicultural education. A report to the Schools Commission in 1979, "Education for a Multi-Cultural Society", recommended "community languages" for all children. It did not tackle the practical questions — which language to which children and are there trained teachers available? Are Greek children to learn

Swahili, Turkish children to learn Vietnamese and Australians to learn anything but English!

### ASSIMILATION AND INTEGRATION

During the early post-war period it was argued that as migrants had elected to join the Australian society the sooner they were "assimilated" to the Australian way of life the better. "New Australians" had to renounce past political allegiances, to forget the homeland and to build a new life in their new country. The schools initial reaction to the migrant presence was to emphasise the teaching and learning of English. The Child Migrant Education Programme was launched and schemes developed for English classes for adults. Until English was mastered the child could not advance in the education system and the adult could not enter into the full life of Australian society.

By the 1970's there was recognition that Australian society could be enriched by some aspects of migrant cultures. New ideas about music, art, dancing and food were accepted and new words like pizza crept into everyday usage. "Integration" rather than "assimilation" became the accepted policy, popularly known as "the melting pot theory". In the schools there was a broadening of social studies, but the teaching of English to migrants was still given top priority.

### SEPARATE DEVELOPMENT

In the late 1970's migrants became "ethnics" and "foreign" languages became ethnic languages or languages other than English. Ethnic pressure groups, encouraged by Al Grassby, demanded the right to retain their own languages, their own cultures, their own schools — in effect to establish a corner of the homeland in suburbia. They were assisted in this by the **Unesco Convention Against Discrimination** to which Australia became a signatory, affirming "the right to ethnic minorities to the maintenance of home culture through schooling". The "Galbally Report on Migrant Services" (1978) recommended that "every person should be able to maintain his or her culture without prejudice". The Commonwealth Government committed itself to accepting these principles. Integration had given way to 'separate development'.

In March 1977, the Minister for Immigration and Ethnic Affairs established the Australian Ethnic Affairs Council, "to advise him on matters relating to the **integration** of migrants into the Australian Community". Of five committees of this Council the Committee on Multi-cultural Education consisting of Dr. Kaldor (Chairman), Mrs. Di Stefano, Mrs. Karabatsas, Mr. Larobina, Mr. Papadopoulos and Mr. Wing has been most influential. Predictably it has given advice to the Government favourable to minority ethnic groups and predictably the Government has accepted that advice.

## MULTICULTURAL EDUCATION

Its most recent publication, "Perspectives on Multicultural Education" (1979) sets out a case for imposing on all Australian children and students the languages and cultures of the many minority ethnic groups. The report begs the question of attempting to define 'multiculturalism' and wavers between the propositions that multicultural education is the means to achieve a multicultural society and multicultural education should reflect the existing multicultural state of Australian society.

It is a report chock full of assertions and assumptions on which the major conclusions are built. For example,

- Assimilation policies of the past have failed and a return to them would be futile and undesirable.
- A society can encourage cultural diversity and yet retain social cohesion and natural unity.
- The acquisition of competency and literacy in English is promoted by the reinforcement and development of skills in the mother tongue.
- Without a knowledge of the relevant language, it is not possible to achieve understanding of a culture.
- On educational grounds, the use of the mother tongue be extended to as late a stage in education as possible.

Each of these propositions would be strongly debated by educationists.

Educating ethnic children does present the school with special problems. These children are not helped by returning to "the homeland" each afternoon where they retreat into their special ethnicity. Little wonder that some children have an 'identity crisis'. Barbara Falk, in her 1978 Buntine Oration spoke about "Personal Identity in a Multicultural Australia". Children at school are encouraged to see themselves as Australians, but at home they become Greeks or Greek-Australians or Australian-Greeks. Professor J.J. Smolicz in his "Culture and Education in a Plural Society" argues that it is possible to develop through education "bicultural individuals with a dual identity". No wonder they are confused!

One of the many recent articles which have appeared in "Education News" on this theme, Professor Brian Hill sees a special role for the school in changing society through multicultural education. This concept should be infused into all courses, foreign languages replaced by community languages, English and Australian literature by multicultural literary studies, religious education by a study of comparative religions. In effect, the school curriculum should no longer reflect the Anglo-Saxon, Christian basis of society, representative of the vast majority of people.

Another recent book on the same theme is "Mosaic or Melting Pot — Cultural Evolution in

Australia" by De Lacy & Poole. Several writers argue it is a "myth" that to become an Australian an individual must lose his "ethnic identity".

All of these writers and theorists neglect to refer to the experience of the past where Germans, Italians and other migrants successfully integrated into Australian society after the second generation.

## LONG-TERM EFFECTS

What are the likely long term effects of so-called multicultural education? The oppression by minority groups may lead to cultural disintegration within society, the creation of competing languages, the undermining of the Christian religion and the final destruction of the Anglo-Saxon heritage.

Can we look around the world for a multi-racial, multi-cultural model to emulate? We could point to Malaysia where Malays, Chinese and Indians struggle for cultural supremacy. We could look at the endless struggle by racial groups in the Balkans and note the irreconcilable differences between the Serbs and the Croats in Yugoslavia. We look with sorrow at what is happening in Britain, a problem of its own making. We become aware of the effects of Bangladesh refugees spilling over into India and of Cuban refugees in the USA. Or we can turn to Canada where the French ethnic minority was permitted to retain its own language and culture to the point where they now wish to secede from the Canadian federation. Many of these ethnic groups who have come from a background of confused cultures and conflicting languages are now to the fore in receiving grants for their "community languages" from Australia's benevolent, naive and misguided Government.

If Australian society is to survive as a cohesive entity, there must be some common threads, language, attitudes and values. This is the role which the Australian school has done so well over the past hundred years, in transmitting to all a common culture. No school for any national group was permitted and the language of instruction had to be English. The school playground and the school sporting teams become the great leveller, the quiet assimilator of all national groups.

The policy of developing community language by **Commonwealth Grants to Ethnic School Organisations** must lead to fragmentation, division and separatism. Perhaps the Razor Gang overlooked an obvious area, at a time when education has been cut to the bone in so many areas. The \$2.3m on this scheme is only the tip of the iceberg of costs for multicultural education programmes supported by the Schools Commission. The Schools Commission has recommended \$31m for multicultural education in all schools, while the McNamara Committees Report "Education for a Multicultural Australia" proposed even greater expenditure, including \$26m in 1981. No wonder the Anglo-Saxon child is disadvantaged in acquiring basic literacy skills!



The following article and a number to follow in future issues of **HERITAGE** are extracts from my diary of my first visit to the United Kingdom in 1980. My visit was for four months and thus took in much of what is unique to Britain and now I would like to share some of these interesting highlights with you.



# WINDSOR CASTLE

By Alan Howe

**Windsor Castle in Berkshire has been the home of Kings and Queens for nearly nine centuries, and is by far the oldest Royal residence still in use. It was originally built as a fortress.**

**As William the Conqueror's army dispersed across England they built a chain of garrisons every twenty miles round London. The area policed by the western-most castle in the chain was of particular strategic importance as it was traversed by the Thames, then the main freight route into the interior.**

An isolated escarpment overlooking the river at the right distance from the capital was chosen as the site and on it they built a typical Norman Castle. Norman defences were unique as they constructed them of an inner and outer circle. The inner was formed by an earth mound, crowned by wooden defences and encircled by a ditch. The outer was a wide area surrounded in its turn by an earthen wall furnished with wooden defences and an encircling ditch, which protected the non-combatants and their animals. At Windsor it was made long and thin to take advantage of the escarpment.

## THREE SECTIONS

Windsor is divided into three sections, the highest point is known as the Upper Ward, and house the Royal Apartments; the western section which slopes away from the Round Tower was less easy to defend and thus divided by an earthen wall to form Middle and Lower Wards. Soon after the

erection of the military post it was being used as a Royal residence. The fortress bordered a large tract of forest in which Saxon Kings hunted for centuries. No trace remains of these very early Royal Apartments but there must have existed some lodgings as King Henry I held Court in the castle in 1110.

Stone buildings were erected by King Henry II in 1160. One group of buildings for domestic use in the Upper Ward and another group for ceremonial use in the Lower Ward.

King Henry constructed the lower half of the Round Tower as well as much of the outer wall of the Upper Ward, with its rectangular towers, added as protection against scaling. The castle suffered only two sieges in its long history. The first was caused by rebellion, a family affair. But with the rebels inside the castle. They held it on behalf of the future King John, who had taken up arms against his brother Richard Cour de Lion. The siege was unsuccessful, and was lifted when a

settlement was reached between the King and his brother. The second siege was more serious. Soon after John, now King, had set his seal to Magna Carta he persuaded the Pope to annul the document. The barons rebelled and sought the King of Frances' help, whose son they proposed to put on the Throne. Over a period of three months of attacks the castle walls were seriously damaged. With the death of the King and the accession of his ten year old son King Henry III the rebellion lost its impetus, and the siege was not resumed.

### THE ORDER OF THE GARTER

The first domestic reconstructions were by King Henry III but vanished a century later when King Edward III reconstructed the domestic quarters. The King who was born at Windsor, celebrated his victories over the Scots and French with the foundation in 1348 of England's premier Order of Chivalry, the Order of the Garter. The choice of so intimate a garment for the badge of the new Order is said to have arisen from an accident at a ball held to celebrate the capture of Calais. A garter worn by Joan, Countess of Salisbury, a celebrated beauty who may have been the King's mistress and later married his son, the Black Prince, fell to the floor. The King picked it up and some of his Courtiers smiled at what they took to be an armorous gesture. This led the King to utter the celebrated words 'Honi soit qui mal y pense' ('Shame on him who thinks ill of it') added that they would soon see that garter advance to so high an honour that they would be happy to wear it themselves.

### NEW PALACE

Henry III erected a new and more spacious range of apartments to form a worthy setting for the gathering associated with Knights Companion of the Order and included the original St. George's Hall and stood for three hundred years. King Charles I spent his last Christmas in these apartments before his execution.

After the Restoration King Charles II commissioned architect Hugh May to replace these apartments with a new Palace in the fashionable baroque style. The basic structure survives in the present State Apartments, and three of its rooms still retain much of their original decoration.

King George IV's architect Wyattville carried out the castle's last and greatest reconstruction. All the new work was in Gothic style. External additions included an extra storey on the Round Tower, and several new towers. So sound was George's reconstruction (1825) little alteration has been needed since. The basic structure of the Palace left to his successors by King George IV is much the same as that used by Queen Elizabeth II today.

## SHARPEN YOUR SCISSORS



*The editor is eager to hear from any reader who will undertake to send a continuing supply of useful newspaper clippings on any subject relating to Australia's heritage.*

*Those readers who receive newspapers from overseas are particularly asked to keep a look out for suitable material. Alternatively, why not ask overseas relatives or friends to do it for you?*

*So often, vital information is discarded when the newspaper ends its life in the dustbin. Why not share the news with others?*

### A NOTE TO CORRESPONDENTS AND CONTRIBUTORS FROM THE EDITOR

The production and administration of "Heritage" is carried out by a team of volunteers who support the Heritage Society by offering their services.

On some occasions there may be delays in our administrative duties and we ask that readers spare a thought for our hardworking team.

Contributions to "Heritage" do not always receive acknowledgement for their material unless points of clarification are required. Please accept publication of your contribution as part thanks. In so doing, a great workload can be lifted from our volunteer workers.

Where possible, of course, every endeavour will be made to personally thank our correspondents and contributors.

Thank you for your support and consideration.

## WOMAN

"Here we have . . . the making of the woman, to be a help-meet for Adam. Observe, 1. That Adam was first formed, then Eve (1 Tim, ii. 13). If man is the head, she is the crown, a crown to her husband, the crown of the visible creation. The man was dust refined, but the woman was dust double-refined, one remove further from the earth.

. . . 4. That the woman was made of a rib out of the side of Adam; not made out of his head to rule over him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected and near his heart to be beloved."

MATTHEW HENRY'S COMMENTARY  
on the whole Bible

**One of the least publicised educational handouts by the Commonwealth Government during the last quarter of 1981 was an allocation of \$2.3m to ethnic school organisations. The grants were made to assist "ethnic education authorities" run courses in community languages and cultures, either in part-time schools or in "insertion classes" in normal schools.**

# **ETHNIC ENGINEERING THROUGH EDUCATION**

by

**DR. RUPERT GOODMAN**

**(FORMERLY READER IN EDUCATION, UNIVERSITY OF QUEENSLAND)**

**Some 600 such grants were made at \$30 for each enrolled student, to cover recurrent expenses such as teachers' salaries and teaching materials. Before asking questions about the wisdom of it all, one wonders whether the money is being used for the purposes indicated by the so-called "ethnic education authorities". Some 170 grants totalling \$¾m went to Greek groups, ranging from \$65,000 to the Greek Orthodox Community of NSW to \$2,850 to the Greek Orthodox Community of Coober Pedy Inc.! While some of the grants have gone to schools and parent associations, others have gone to religious groups. A Greek Sunday School at Canterbury NSW received \$2,775 while numerous Greek parishes scored well.**

One wonders about grants to Lebanese Moslems, Lakemba NSW \$15,600, The Lebanese Maronite Order of Monks, Punchbowl NSW \$6,360, the Congregation of the Ursuline Sisters of the Sacred Heart Inc. Fremantle \$2,400 and the Sisters Adores of the Blood of Christ, Cook WA \$6,522.

Italian groups, smaller in number, nevertheless received \$600,000. Noticeably absent were grants to any Italian groups in North Queensland. Significantly, only small grants went to French, German and Dutch groups.

A review of other grantees suggest they were in essence religious, sporting, political, welfare and social rather than "approved ethnic education authorities". One wonders about the grant of \$486 to the Yugal Soccer Club, Haymarket NSW; \$1,830 to the Friends of Refugees of Eastern Europe, St. Kilda VIC.; \$450 to the East Asian Art Society ACT; \$1,380 to the Association of Lao Refugees in NSW; \$1,200 to the Serbian Soccer Club SA; \$345 to the St. Albans Turkish Community Child Care Association VIC.; \$3,900 to Khmer Language and Cultural Group St. Kilda and \$630 to the Croatia Club of Coober Pedy!

These subsidies for the development of community languages supposedly reflect the changing composition of Australian society and that each ethnic community has the right to develop its language with Government assistance.

## **CHANGING POPULATION**

The composition of Australian society is quietly changing as the result of immigration policies of the past few years, although the changes at present are not as dramatic as Al Grassby would have us believe. In general, the proportion of migrants who have come from Britain and Europe has fallen, while more have been admitted from the Middle East and Asia, from Lebanon, Turkey, Vietnam, India and China. Between 1965 and 1978 there was a decline of 55 per cent in British migration, 35 per cent of other European people but a rise of 34 per cent in Asian migration.

Nevertheless, population statistics still reflect the main stream of Anglo-Saxon origins of the majority of the people. The 1976 Census revealed that 89 per cent of the population were born in Australia or in English speaking countries, while 86 per cent of the parents of Australian born people

Mr. Ian Spicer of the Victorian Employers' Federation would argue that it's preparing youth for the dole queue.

Professor Harry Messell of Sydney University would agree.

Political parties, in their education policies, vaguely indicate that education should "prepare young people for life", and should be equally available to all.

Professor Fensham, when asked about the purpose of education, replied that the schools were just an institution in a confused nation. "We are all grappling in a confused situation", he said. "The question 'What's it all for?' is a difficult one".

If that's the best our educators can offer, perhaps the responsibility for educating children should be given back to parents, along with the taxes they pay for the purpose.

Educators are hostile to criticism. They are jealous of their power.

"We possess power and influence of unique scope and potential", said Mr. Turoa Royal in his address to the 1978 Australian Teachers' Federation Annual Convention.

This sounds uncomfortably like the words of Adolf Hitler in the 1930's: "We will take away their children; these we will train and educate. We will not permit them to lapse into the old way of thinking, but we will give them thorough training. We will take them when they are 10 years old and bring them up in the spirit of the community until they are 18. They shall not escape us".

The Commonwealth Schools Commission is not without its critics.

Thousands of dollars have been given under the Innovations Grants Programme for a multitude of high-sounding projects: programmes to eliminate social problems; remedial centres for students with behavioural and adjustment problems; special education environments for adolescents with school and social adjustment difficulties; remedial programmes for maladaptive children; services for children unable to cope with school . . . one could go on.

### POOR STANDARDS

Are parents producing a race of maladjusted children? Or are the educators with their pro-

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## HOW LONG WILL IT BE BEFORE THE STATE SCHOOLS ARE EMPTY AND TEACHERS ARE EMPLOYED IN PARENT-CONTROLLED SCHOOLS?

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"We participate with immense influence in the very process of character-moulding and attitudinal-setting. We lead youth to the threshold of responsible adulthood. We select the knowledge and the approaches in the classroom from which they grow to maturity. We nurture and set attitudes, values and standards of appropriate behaviour **on our terms**", he said.

The previous speaker at the convention had stated boldly that "children should be encouraged to work out their own values to their own satisfaction and sense of rightness". But values are not formed in a vacuum, and Mr. Royal's comments were pertinent. The teachers furnish children with a selection of material upon which to base their decisions.

Teachers have taken upon themselves the roles of counsellors, psychiatrists and behaviour modification experts.

### BEHAVIOUR MODIFICATION PROGRAMMES

According to one Regional Senior in Special Education in South Australia, "emotionally disturbed" children in the classroom should be observed, and drug therapy administered in serious cases. The Child Guidance Clinic should be notified and behaviour modification programmes set for less serious cases. Frequent truancy is best cured by removing the child from home and placing him in alternative accommodation.

gressive philosophy creating a generation of undisciplined, misdirected youth?

Stewart Cockburn, feature writer for *The Advertiser*, is critical of teachers for their utopian aims for society and their downgrading of teaching, especially of the English language.

His experience with cadet journalists has led him to the conclusion that students are not trained to think and write clearly and simply.

Cockburn is amazed at the poor standard of English achieved by teachers — one headmaster wrote him a letter containing 30 mistakes in spelling, punctuation and grammar.

Cockburn is not amazed that teachers are hostile to the 3 R's!

But teachers are products of the education system too. They teach what they themselves have been taught.

Mr. Colin Lamont, a Queensland M.L.A., is outspoken on education issues. An ex-teacher with a Bachelor of Arts and a Masters in Literature Studies to his credit, he deserves a hearing.

Bureaucrats within the Education Department have told him that nothing done in Parliament will stop them from running the education system the way they want to run it.

Considering that bureaucrats are not elected, and considering that they are ostensibly employed to serve the public, this is rather a dangerous attitude.



Parliamentarians are elected, and it is they whom the public approach when there is dissatisfaction.

Apparently there is no way the system can be changed. The bureaucrats in their ivory towers have issued their decree!

### **GROWING CONCERN**

Many teachers, parents, employers, politicians and even some educators are concerned about the current trends in education. What is the future for the State system? How can parents ensure that their children receive a satisfactory education?

We are constantly hearing of enquiries into education.

Social Studies programmes have been banned in Queensland, much to the wrath of teachers and those who can gain a hearing in the media.

Within the teaching profession, there is unemployment and much discontent.

Activities by elements within the VSTA and the VTU do not promote harmony within the State Education Department.

The Director-General is not the darling of the teachers, and neither is the Minister. The teachers, according to their spokesmen, would like to eliminate school principals and liquidate inspectors. And no-one in the department ever gets enough money.

But another aspect of education is not so gloomy. Parents are beginning to assert their rights, rights which the departmental bureaucrats would rather they didn't know anything about.

As one parent simply said, "I wouldn't send them my dog to train. They aren't getting my children."

### **PARENT-CONTROLLED SCHOOLS**

Parents are setting up their own schools. They are employing teachers they consider suitable. Parents are deciding what their children will be taught.

"We don't have the expensive equipment, the teaching aids, the exciting packaged resource materials or the generous grants for innovations," said one N.S.W. parent who taught his five children at home.

"But we don't have unemployed maladjusted sons and daughters who don't know the meaning and purpose of life, either."

Truant officers, department intimidation and the threat of legal proceedings did not deter this father.

"We knew our rights — we had the Act. They didn't take us to court because they didn't want the system blown open. I told them, 'You take us to court and I'll invite the T.V., the radio and the press.'"

There was no court case.

So, people perturbed about educational standards and philosophy can take heart.

They may not get a Royal Commission. They may not even get an enquiry.

But there are parents who will not be told what their children should or should not be taught.

Their ranks are increasing.

How long will it be before the State schools are empty, and teachers are employed in parent-controlled schools? The trend is growing in America, and it has commenced in Australia.

The bubble must burst. It is only a matter of time.

### **POST SCRIPT**

*Since this article was written, the State Establishment (Victoria) has felt the effect of parent involvement in the education of their children, and the exodus of students from the State System.*

*Education Acts have been amended, parent-controlled schools have been either deregistered or refused registration, and an aggressive campaign has been mounted to eliminate the GENUINELY independent schools.*

*And all the while, the products of the State System are getting worse, in terms of mental acumen, social pleasantness, and general acceptability in a civilised society.*

*The solution lies in the hands of parents and other concerned individuals who KNOW ENOUGH about what is happening to resist the State's encroachment on their God-given territory of training their children.*

### **Alternative to Illiteracy**

Parents and employers everywhere in the English speaking world, as well as growing numbers of teachers, are voicing alarm at the decline in the standards of speech, reading and written expression being taught in our schools.

In an effort to help remedy the situation, they have commenced forming action groups, such as the U.S. Reading Reform Foundation.

In March, 1980, the Australian Language Reform Foundation was formed. One of its first aims is to have the whole-word "Look and Say" method of teaching reading (which virtually ignores spelling) replaced by the "Intensive Phonics" approach to basic literacy.

Intensive phonics is the method which teaches children to recognise the common sounds and to utilise the alphabet. It enables the child to learn how to enunciate words correctly, to write the letters that spell the sounds, to write from dictation, and to acquire a command of the language, without the aid of pictures and "visual clues".

Historically, literacy has been taught this way since the phonetic alphabet was first invented, over 3,000 years ago. Many historians class the alphabet as the most important single factor influencing the development and spread of civilisation.

### “LOOK-SAY” METHOD

The “look-say” or “look and guess” method first appeared at the beginning of this century, and was grabbed by the big publishing companies because of its huge profit potential.

Education “experts” were available to concoct expensive reading kits, including basal, supplementary and library readers, all with controlled vocabularies, plus flash-cards, tapes, puppets and numerous other gimmicky teaching aids.

Soon things became so complicated that these experts and the publishers produced further material by way of weighty textbooks, to explain the technical and psychological problems associated with reading — problems created by the “look and guess” method.

Teachers’ colleges used these textbooks to train student teachers how to teach reading, and shortly after, a new phenomenon appeared — the profession devoted to remedial reading.

The intensive phonics method does not require all the sophisticated equipment, nor the impressive theories and explanations of the psychology and philosophy of teaching reading. Neither does it stress “reading readiness”.

### DISCIPLINED CLASS BEHAVIOUR

This old approach requires disciplined class behaviour, and makes orderly and systematic demands on the concentration and initiative of the child. It does not underestimate the mental capacity of the child, but rather develops in him a healthy attitude to work and a pride in his achievements.

The other important characteristic of intensive phonics is that it develops the four sensory channels of hearing, speaking, writing and reading, simultaneously. This gives reciprocal reinforcement to these skills, and also serves to rectify weakness or disabilities.

Since its inception in Queensland eighteen months ago, the Language Reform Foundation has conducted workshops for teachers and parents; distributed material to subscribers; produced a regular newsletter; and established offices in Atherton, Brisbane and Sydney. Perhaps of most immediate help to concerned parents and teachers are the comprehensive lists of recommended texts and reading schemes, and helpful books, with details of content, cost and availability.

Maybe the last word should come from John DeWitt McKee, Professor of English at the New Mexico Institute of Mining and Technology.

“Like it or not, we live in a paper world. In business, in government, in education, in all the professions outside the fine arts and athletics, the written document is the end product of deliberation and research. The computer did not change that; it simply added to the multitude of languages in which the document can be written.

Indeed, one of the problems of bureaucracy, whether in the bureaucracy of government, of business or of education, is the fact that it is clogged with indigestible proposals, reports and studies. Clarity, conciseness and correctness have gone out of style. In their place have come vagueness, prolixity and obfuscation. Much of the reason for this change can be laid of course, to plain incompetence. It may very well be, also, that the bureaucratic style has evolved as a way to make nothing sound like something and a way to avoid the responsibility for having said anything at all.

Cloudy writing is, after all, the result of only two things: cloudy thinking — or none at all — and a lack of knowledge of the mechanics and conventions of the language in which one is writing.

One way to clear up the clouds is to begin to read, well and early, writers whose works are models of clarity. And it goes almost without saying, or should, that a person with a good base of intensive phonics can read, eventually, **anything** he wants to read. The bonus here is that a person cannot go through an intensive phonics course without learning a matrix for writing as he is learning the matrix for reading. The left-to-right orientation of the written language, the rudimentary mechanics of spelling and the natural order of the English sentence — an understanding of these elements is as vital to writing as it is to good reading; and that understanding can be achieved most easily and most efficiently through intensive phonics.”

(H)

The Australian Language Reform Foundation  
can be contacted at:  
P.O. Box 305, Atherton, Queensland, 4883.

**FAMILY CONNECTIONS  
IN VAN DIEMEN'S LAND?**  
Trace them professionally

WRITE TO: Genealogical Services  
of Tasmania,  
P.O. Box 186,  
Sandy Bay, Tas., 7005

*“We Too Have Roots”*



Readers' book reviews are welcomed for this page.  
Please send black and white photograph of book.

A Treasury of  
Favourite  
AUSTRALIAN POEMS



## A Treasury of Favourite Australian Poems

(JOHN CURREY, O'NEIL PUBLISHERS PTY. LTD.,  
MELBOURNE. \$9.98)

The poems that have come to be favourites of Australians have, through the years, been sifted by our emotions and have left a chord of recognition in our hearts.

They strike truly, not only through fine words and sentiments, but because they rebind us to our beginnings and appeal to our sense of adventure, or humour and humanity or our love of the land.

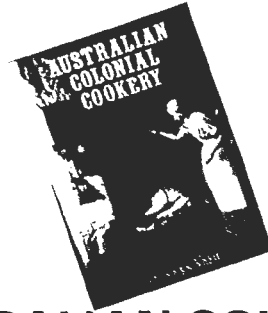
Our poetic tradition is close to the people — in rollicking ballads, in the rough hewn language of the country and often with a broad strain of humour.

Many of the classics are by past heroes of Australian verse and prose — such as Henry Lawson, A.B. "Banjo" Paterson, Adam Lindsay Gordon and Henry Kendall. Some, by the poets of the recent past and today — like Judith Wright, A.D. Hope, Kenneth Slessor, Rosemary Dobson and Roland Robinson — have moved into the same area of recognition.

This presentation of favourite poems will stir the hazy index of first lines that we carry in our heads . . .

There was movement at the station . . . Out on the wastes of the Never Never . . . Our Andy's gone with cattle now . . . South of my days' circle . . .

. . . and complete these half loved, half remembered poems that have permeated our lives and become part of our country's store of treasures.



## AUSTRALIAN COLONIAL COOKERY

By Penelope Vigar

(RIGBY PUBLISHERS, KENT TOWN, S.A.) \$9.50

The heritage of Australian colonial cuisine was almost exclusively British, and despite the quantity and variety of foodstuffs available during the nineteenth century, good, plain cooking was the rule. Most colonists subsisted primarily on nourishing soups, roast meats, and plain boiled vegetables. They ate their Christmas goose and plum pudding hot, even with the mercury at 40°C, and they revelled in such staple English delights as steak-and-kidney pudding and jam roly-poly. From their homeland they brought recipes handed down through generations: recipes not only for cakes and pickles and preserves, but for such tasks as cleaning pewter and making lard, and for concocting medicines designed to cure anything from earache to consumption.

But there were major differences between Australia and Great Britain, the most obvious being the climate. As a result, the history of Australian domestic life is largely based on the gradual adaptation of traditional methods to new circumstances. Some fruits and vegetables grew abundantly in their new environment; others withered and died in the fierce heat of the antipodes. The earliest settlers became used to roast wallaby instead of roast beef, parrot pie instead of chicken pie, damper instead of cottage loaf. Over the years many gadgets and appliances, such as the famous Coolgardie safe, were developed specifically to cope with the food-keeping problems created by the Australian summer.

This book provides an intriguing survey of the difficulties encountered by pioneer cooks before the age of electrical appliances and convenience foods. It describes the progression of Australian cookery from basic 'damper, mutton, and tea' to sumptuous banquets, and shows how the eating habits of Australians were shaped by their history and lifestyle. The detailed text is rounded off by over 150 contemporary illustrations and a fascinating collection of recipes and household hints from the last century.

# LETTERS

The Editor welcomes readers' letters on any subject relating to Australia's heritage.

Letters to: P.O. Box 16, Inglewood, W.A., 6052

## Pioneering families defended

Dear Sir,

As the English wife of one of the descendents of extremely hard working and brave pioneering families I was incensed at the remarks of Mr. Macphee, Minister of Immigration, re "well-behaved, law abiding but quite uninspiring English migrants".

One could write volumes of the achievements of these pioneers and their descendents, so I will not elaborate. I leave it up to you to perhaps write an article on this subject, including condemnation of this man Macphee, who is, in my opinion a traitor to our Heritage.

His remarks are more in keeping with current "trendy" Labour policy than the loyalty one has always expected (to Great Britain) from the Liberal Party.

A CONCERNED READER  
(Name and address supplied).

## IMMIGRATION AND JOBS

Dear Sir,

**Why is it that English people are not allowed in. I have a lot of English friends who tell me they have accommodation and also have had jobs lined up and have been up to two years trying to get their relatives into Australia with no success.**

**D. HUNTER,**  
Frenchs Forest, N.S.W.

... "Although we do not keep statistics according to ethnic background, many persons migrating from the UK are of Asian origin." — Mr. Macphee (former Minister for Immigration and Ethnic Affairs) — *The Bulletin* (May 18th, 1982).

One could be forgiven for believing that our present immigration policy was aimed at restricting the entry of immigrants from England — EDITOR.

## What Mr. Macphee said...

(from *The Australian*)

Australia's new job-oriented immigration policy will create work and stop the "bias in favour of Anglo-Saxon migrants" which had been present in former policies, the Minister for Immigration, Mr. Macphee, said yesterday.

In his first public speech since the policy was outlined in Parliament last week, Mr. Macphee presented a strong defence of the Government's new initiatives to boost Australia's resource boom by promoting skilled migration.

Under the new system, migrants would find it easier to come to Australia under family reunion programmes or if they had advanced skills, he told a seminar on Australia's immigration policy at the NSW Institute of Technology.

Mr. Macphee described the new package as a "very carefully-sifted and researched policy" which had been drawn up in consultation with the Federal Opposition, unions and employers.

He gave the first details of the fine points of the policy, which he said would have a major impact on the social and economic character of the country by promoting a multi-cultural society. Among the points Mr. Macphee made:

- The numerical assessment of migrants under the employment category, which had been seen as "rather inhuman", would end and applicants would be assessed on the subjective judgment of the interviewing officers abroad.

"I am convinced of the capacity of our people on the spot to make those decisions," Mr. Macphee said.

- Stress would be placed on the ability of potential migrants to learn English, and the old system, which favoured those who already spoke it, would be dropped.

"People thought the old system had a bias towards Anglo-Saxons, and it must be acknowledged it did," Mr. Macphee said.

### HARSH

"We got some very well-behaved, law abiding but quite uninspiring English migrants because of this bias towards Britain — but they will not now be able to pass."

CONTINUED NEXT PAGE

- Migrants would be encouraged to move to designated areas in each State and territory which had the best prospects for economic growth.
- An inquiry was being carried out by Department of Immigration officials to "make it easier for Australia to use the skills of its migrants".

"If we need special courses, we will have them, and if we need to be especially harsh about trade unions and employers who are resisting this trend, we will be," he said.

- Family migration would be simplified, but many people who would previously have qualified as immigrants under the independent migration category would now find it harder to enter Australia.

"There is no need or place for the semi-skilled who have no family in Australia," Mr. Macphee said. "Those who are fair to average in skills have nothing intrinsically to offer Australia."

More than half the workers who had entered Australia under family reunion programmes in the past years had been unskilled or semi-skilled.

Uncontrolled migration would take away many jobs from Australians, but this would be unlikely under the new programme, since it was designed to boost employment.

The main intention of the skilled migration programme was to "top up" the supply of skills needed for resource development which could not be provided by job retraining.

"We want people who will take an active role in economic development by starting new industries, promoting employment and expanding exports — people who will bring in high technology," Mr. Macphee said.

# LETTERS

## LUXURY OF WORK

—STAFF SHOULD REMAIN AT SAME NUMBERS AND SHARE IN THE BENEFITS BY SHORTER HOURS

Dear Sir,

I refer to your article "Luxury of Work" (*Heritage* June-August, 1982).

Those who seem to gain access to microphones, have been talking of this increase of technology and reduction of workers needed, for quite a period, and this article is the first I have seen which goes to fundamentals. I have no plans, but it is quite clear, and has been for sometime, that if even half of the promised technology comes to fruition, work must be reduced for all, to the extent that there remain no unemployed. Instead of Banks, for instance, reaping all the benefits of their computers, their staff should remain at same numbers, and share in the benefits by shorter hours.

We hear politicians stating that the number of aged will be too heavy a burden on the lesser number of young in the workforce. This is really quite absurd, since the reduced number of young will be able to produce many times the wealth of a few years ago. I have yet to hear one politician or economist refer to this aspect. It could be that they have no ideas, or too much trouble.

N.R. SMITH  
Kojonup, W.A.

### PLEASE NOTE ADDRESSES

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# THE WOMEN OF THE WEST

*George Essex Evans*

They left the vine-wreathed cottage and the mansion on the hill,  
The houses in the busy streets where life is never still,  
The pleasures of the city, and the friends they cherished best:  
For love they faced the wilderness — the Women of the West.

The roar, and rush, and fever of the city died away,  
And the old-time joys and faces — they were gone for many a day;  
In their place the lurching coach-wheel, or the creaking bullock chains,  
O'er the everlasting sameness of the never-ending plains.

In the slab-built, zinc-roofed homestead of some lately-taken run,  
In the tent beside the bankment of a railway just began,  
In the huts on new selections, in the camps of man's unrest,  
On the frontiers of the Nation, live the Women of the West.

The red sun robs their beauty, and, in weariness and pain,  
The slow years steal the nameless grace that never comes again;  
And there are hours men cannot soothe, and words men cannot say—  
The nearest woman's face may be a hundred miles away.

The wide Bush holds the secrets of their longings and desires,  
When the white stars in reverence light their holy altar-fires,  
And silence, like the touch of God, sinks deep into the breast—  
Perchance He hears and understands the Women of the West.

For them no trumpet sounds the call, no poet plies his arts—  
They only hear the beating of their gallant, loving hearts,  
But they have sung with silent lives the song all songs above—  
The holiness of sacrifice, the dignity of love.

Well have we held our father's creed. No call has passed us by.  
We faced and fought the wilderness, we sent our sons to die.  
And we have hearts to do and dare, and yet, o'er all the rest,  
The hearts that made the Nation were the Women of the West.

# Anglo - Saxon - Keltic Society

## BRIEF HISTORY OF THE SOCIETY

The Anglo-Saxon Society was formed in Hobart, Tasmania, in June, 1980, by Mr. R.A. Watson and Mr. T.D. Hume. It developed from the jointly expressed concern of the founders that the heritage of the Anglo-Saxons was being forgotten and deliberately suppressed.

The Society was conceived as a movement dedicated to highlighting the attributes, achievements and heritage of those who claim Anglo-Saxon descent. The Society may also be described as a service alerting individuals to the attacks upon their heritage. It is, in effect, a racial watch-dog.

The Society is not motivated by any form of racial superiority. It does strive, however, to educate men and women to see themselves as ambassadors of a proud heritage worthy of respect.

## THE SOCIETY AND SOME OF ITS AIMS

1. To highlight the great contributions that the Anglo-Saxon-Keltic people have made in all fields of human achievement and development. Briefly, these touch upon areas of social and military history, science and medicine, culture, the arts, sport, exploration and politics, including the development of Parliamentary Rule.
2. To attempt to make the general public aware of these achievements by promoting relevant educational programmes and literature.
3. To encourage further study of the ethnological origins of the Anglo-Saxon-Keltic race.
4. It is the Society's strict aim to be non-political, non-demoninational and non-academic. The speakers are chosen for public meetings on the basis of the relevancy of a particular topic they are requested to present and not on their personal, political, religious or racial bias.
5. The Society determines that an Anglo-Saxon-Kelt originates from the British Isles but need not necessarily have been born there, as the Anglo-Saxon-Kelts have spread around the globe to places such as Australia,



*The President of A.S.K. Reg. A. Watson after receiving a medallion from the Anti-Communist World League.*

- Canada, New Zealand, South Africa and the United States of America.
6. Whereas the Society is non-denominational it does, however, adhere to the Christian religion and to no other.
7. The official organ of the Society is the "Anglo-Saxon Review" which is available upon request or by subscription at a reasonable price.
8. The Society does not seek members — but rather supporters. While there is no membership fee, finance is obtained by donations, book sales and subscription fees to the official organ.
9. The Society also intends to guard against any unfounded or unworthy criticism of our peoples by any individual, organisation or government body, be it local, State or Federal.
10. Anyone can request to be placed on the mailing list which remains strictly confidential. The mailing list is used to inform supporters of all activities held by the Society.

### For further information:

Contact the Public Relations Officer,  
Anglo-Saxon-Keltic Society,  
P.O. Box 186,  
Sandy Bay, Tas. 7005.  
Australia

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