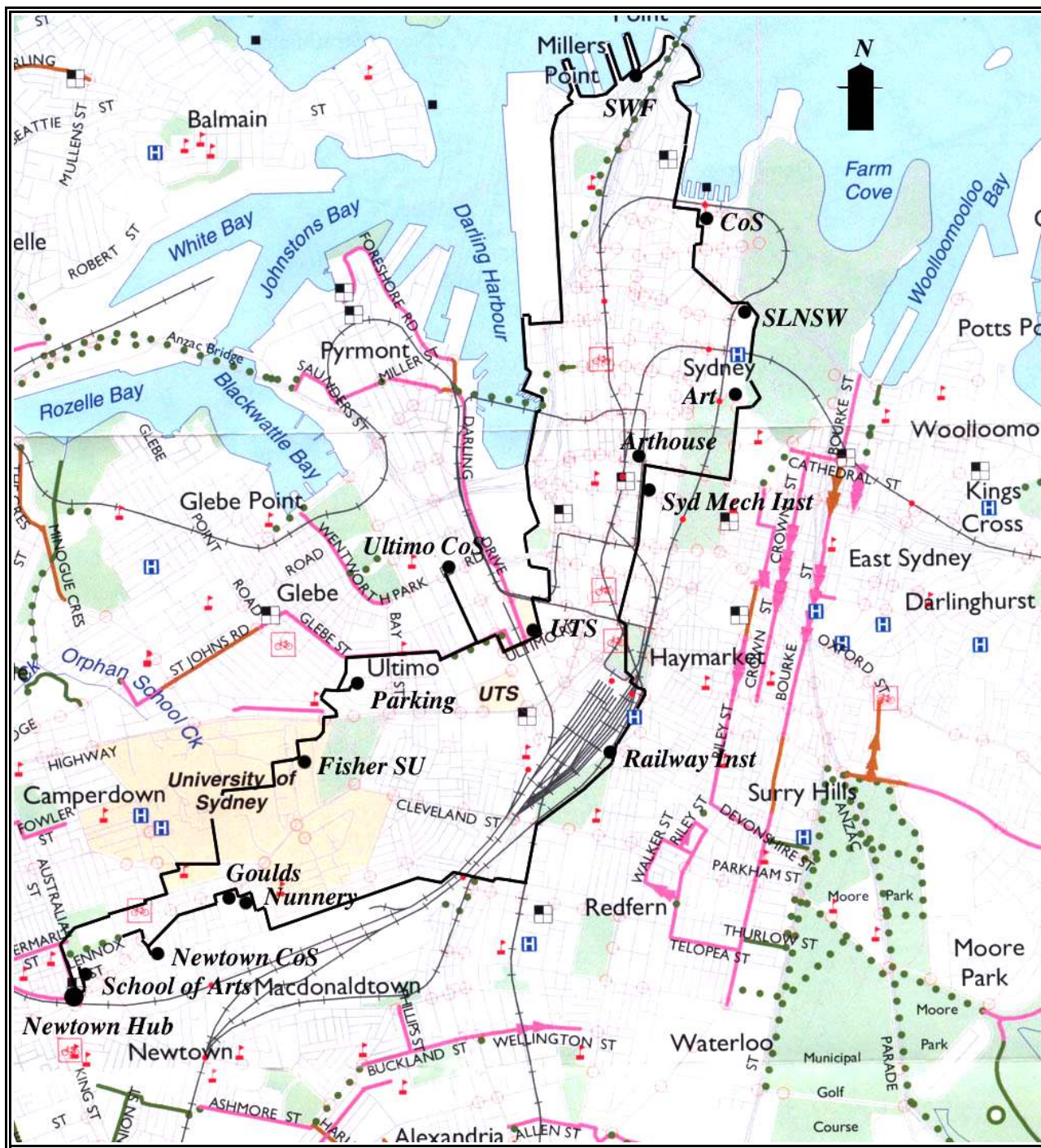


BLUE STOCKING RIDE - MAY 2007 (massbug.org.au)



bluestocking *n.* usually *derogatory* an intellectual or literary woman. The term is derived from a social group formed in London in 1750 by three women (Hannah More, Elizabeth Montagu and Elizabeth Carter) for literary discussions in which eminent men of letters also took part. Many of these favoured informal dress, and the wearing by one man (Benjamin Stillingfleet) of grey or “blue” worsted stockings instead of formal black silk led to the group's being known as the Blue Stocking Club. - **Oxford Reference Dictionary**

Sydney Writers Festival <http://www.swf.org.au>

“...the idea of a writers' festival where people come together to celebrate and be inspired by words is to me a beautiful and powerful thing.” - **Festival Director, Wendy Were**

Sunday 27 May (*Sydney Writers Festival Monday 28 May to Sunday 3 June)

Ride a step through (ladies)/old school/city bike and dress in (semi-)formal attire including blue stockings or sox.

9:45 Meet Newtown Neighbourhood Centre

10:00 Depart Newtown King St, L: Eliza St.

10:05 School of Arts Eliza St, R: Lennox St, L: Church St, R: Mechanic St, R: Egan St, X King St to Brown St,

10:10 Newtown Library/Womens Library R: Buckland Ln, Soudan Ln (Cheeky Transport) Fitzroy Ln, L: Fitzroy St, R: King St, Walk past Gould's Book Arcade. R: Queen, L: Forbes Pl. R: Forbes St, L: Elvy Pl,

10:15 Nunnery (open Happy Mondays) R: Forbes Ln, L: Wilson St, Lt Eveleigh St, R: Lawson St, Wells St, L: George St, Pr Alfred Pl, L: Chalmers St, L: Eddy Av, X Belmore Pl, X R: Pitt St,

10:40 Sydney Mechanics School of Art R: Park St, L: College St, R: St Marys Rd, L: Art Gallery Rd, L: Hospital Rd, L: Shakespeare Rd.

10:50 Mitchell Library - photo exhibit (20 min?) Bent St, R: Loftus St, R: Loftus Ln.

10:55 Customs House/CoS Library Loftus St, Writers Walk, Circular Quay West, Campbell Cove walk, Hickson Rd,

11:00 Walsh Bay/Pier 2 Lap Pier 2-3 of Hickson Rd, piers 9-8, 5-4 . Hickson Rd, Sussex St, R: King St Bridge, Pyrmont Bridge, L: Murray St, Pyrmont St, Quarry St, L: Bulwarra,

11:15 Ultimo Library Bulwarra Rd, R: Mary Ann (shared footpath), R: Wattle, X Kelly St, Glebe St, L: Franklyn St, L: Francis St, L: parking station - view bike lockers and parking. R: Francis St, X Derby Pl, Derwent Ln, R: footpath, X at Derwent St to Syd Uni.

Alt Route:

11:00 Walsh Bay Hickson Rd, R: Erskine St, R: Lime St, L: to boardwalk, diagonally through Darling Harbour to Tumbalong Park, L: under Pier St overpass, R: Bay St past Ent Cent, R: Hay St X Tram track to Quay St,

11:15 UTS Library cnr Ultimo Rd. R: Ultimo Rd, into Bike Slip Lane at Harris St traffic lights, R: Harris St, L: Mary Ann St - onto share footpath, R: Bulwarra

11:20 Ultimo Library

11:30 Fisher Library Universit Pl, Manning Rd, Fisher Rd, Physics Rd, Western Ave, Carillon, L: Missendon, R: Campbell, X to Prospect, X to Camperdown Park, L: Australia St.

11:45 Newtown Neighbourhood Centre

Origins and History of Mechanic Institutes

“Mechanics' Institutes, associations of working-men which aim at providing a general education for artisans, and particularly instruction in the fundamental principles of their own trades; are managed by committees of their own election, usually have a reading-room and library, and provide classes and lectures; Dr. Birkbeck started a journeymen's class in Glasgow 1800, and in 1824 in London organised the first Mechanics' Institute.

Definition taken from The Nuttall Encyclopædia, edited by the Reverend James Wood (1907)”

<http://www.fromoldbooks.org/Wood-NuttallEncyclopaedia/m/mechanicsinstitutes.html>
accessed Monday, 28 May 2007

Chronology

1800 Dr. Birkbeck started a journeymen's class in Glasgow

1824 Dr. Birkbeck organised the first Mechanics' Institute in London.

1833 Sydney Mechanic Institute School of Arts (Arthouse Hotel) Pitt St, Sydney.

1865 Newtown School of Arts built (Newtown Neighbourhood Centre).

1868 purchased by Council and enlarged following year.

1869 21 June - Sir Henry Parkes opens Sydney's first free lending library, in Newtown's Council's Town Hall.

1880 16 April - Henry Parkes' Instruction Act makes it compulsory for NSW children aged 6-14 to attend school for free.

1910 8 March - establishment of **Mitchell Library**

1916 Newtown School of Arts rebuilt in Eliza St

1962 Fisher Library

Learning After Work One Hundred Years Ago: Workingmen's Institutes In Inner City Sydney

"...The turn of the nineteenth / twentieth century was a period of optimism among some educationalists concerning the potential of ordinary men and women in terms of their intellectual capabilities and educatability. This was the period of the first great round of educational reforms in NSW that heralded the beginning of the era of mass education..."

"...The Newtown Workingmen's Institute was formed in 1899, by a group of prominent local residents who were desirous of seeing better relations between "men and their masters". The newly elected committee rented rooms in St Georges Hall and supporters donated all sorts of educational and recreational equipment, including a billiard table. The institute was an immediate success and soon moved to rented premises in Eliza St. Later these premises were purchased and extensively rebuilt. The newly renovated building boasted the following purpose built facilities: an large library with its own street entrance; a substantial lecture hall; a six-table billiard room; and various smaller reading, retiring, smoking, games, meeting, and classrooms. Later, the Newtown Workingmen's Institute changed its name to Newtown School of Arts..."

"...But this does not necessarily mean that the "accepted academic wisdom" ("accepted" by many on both the left and the right) is correct. This "accepted" point of view sees the covert role of the Institutes as being to maintain the social status quo and to serve the economic needs of the employing class by diverting working class unrest onto the respectable path to moral rectitude, self-improvement, and useful knowledge (Whitelock, 1974, 10). If it was the intention of the middle class to use the Institutes to save/reform/redirect the working class: then the Institutes were indeed glorious failures. From the reports of their more working class members, the Institutes did meet, at least to some extent, their needs for recreation, companionship, and intellectual stimulation: thus, it can be argued, the Institutes were modest successes (Morris, 2003, 162). Moreover, they were a very significant local community resource: the institutes provided a place to meet, to read and to learn. Laurent (1989, 37) reports that Labour Electoral Leagues and Women's Suffrage groups used the facilities of the Institutes, as did the unions, the benefit societies and the fraternal lodges. Further, their libraries, as well as stocking popular fiction, offered the standard works of contemporary Socialist thought while their Debating Clubs explored leftwing topics (for example Land Nationalisation, Socialism, and the Advantages of Cooperation). Finally, their lecture programs: featured speakers like the great socialist orator, Tom Mann; helped to popularise the ideas of Darwin and Huxley; and promoted a belief in the inevitability of progress and the eventual triumph of modernism.

"However, it does appear that the members of the Institutes were from a particular component of the working class: they largely seemed to have belonged to what may be termed the protestant working class. The role of the protestant working class in the story of Australia has been little studied and what little study that has been done, has focussed on the most negative aspect of that role: that is, on its anti Catholic sectarianism. Here the part played by Sir Henry Parkes, perennial politician and serial Prime Minister of NSW, who often used anti-Catholic sentiment to mobilise Protestant opinion in his favour, is crucial. Parkes, the architect of public education ("free, compulsory, and secular") in New South Wales and the "father" of Australian Federation, was himself largely educated within the Institutes' movement. This tradition was continued and intensified, by a series of conservative political leaders, as the strength of the infant Labour Party grew. In many of the newer suburbs, it was widely believed, that to be successful, a local politician had to be a protestant, a churchgoer, a mason, and an advocate of temperance.

"The immigrant protestant workers had carried with them to Australia a mixed bag of cultural practices, political ideas, and religious beliefs. They came from Wales, Scotland, Ireland, Cornwall, and Germany as well as England. They were Primitive Methodists, Congregationalists, Salvationists, Presbyterians, and Baptists, as well as evangelical Anglicans and Lutherans. They brought with them, especially the miners, a range of militant political ideas, social and religious beliefs, and trade union practices. They had a strong tradition of self education and mutual self-improvement through involvement in cooperative and fraternal organizations. They belonged to a range of associations: trade unions, fraternal lodges, friendly and benefit societies. Many protestant working people, as well as being resolute trade union members and loyal labour voters, were also orderly, respectable, home owning and chapel going. Some were, in addition, anti gambling and strong supporters of the temperance movement. A few were actively sectarian and members of the ardently anti Catholic Lodges of the Loyal Orange Institution, too."

Roger K Morris

Learning After Work One Hundred Years Ago: Workingmen's Institutes In Inner City Sydney

<http://www.ala.asn.au/conf/2005/downloads/papers/workshops/Roge%20Morris-Workingmen's%20Institutes.pdf>

accessed Sunday, 27 May 2007

Catholics and the Australian Labor Party

“...The often missing presence of the Irish Catholic dimension in general Australian history has flawed a lot of liberal and leftist Australian historiography, including much labour history. This absence or understatement of the influence of Irish Catholics makes many histories of Australia in the 19th century mysterious and sometimes almost unintelligible... In reality, that was a period of the sharpest conflict between an underclass consisting of the Irish Catholics and the other oppressed social groups, on the one hand, and ruling class British Australia on the other. Further to this point, it is not really possible to get an accurate fix on class formation in 19th century Australia without fully understanding the oppositional role of the Irish Catholics, which contributed constantly to democratic upheavals and fed into the emergence of a distinctive Australian working class, and late in the century, a Labor industrial and political movement....”

“...It is true that economic security in Australia gradually weaned the Irish from the use of violence for political and social purposes, that they came to accept the hustings and the ballot box as political methods rather than the faggot, the knife and the gun. However in their long fight with the laws of the Anglo-Saxons the Irish had a loyal ally, and that was the Roman Catholic Church. This close association between the Church and the grievances of the Irish was the germ of its alliance with radical politics in the history of Australia. In Ireland the Church was almost entirely dependent on the peasants for its income, and the essential condition for the approval of the peasantry was opposition to the English domination. "The priest", as a Protestant observed at the end of the 18th century, "must follow the impulse of the popular wave, or be left behind on the beach to perish". The convicts were the cause of the transplanting of this association from Ireland to Australia... The military and civilian dictatorship of the British deprived the Irish Catholics for 30 years of the consolations of their religion, and tried to enforce conformity to the established Anglican church, but these efforts were totally unsuccessful. The Irish would have nothing to do with the religion of the English oppressor and, indeed, most English, Scottish and Welsh convicts would have nothing to do with the Anglican Church of the English ruling class either. The church parades and the flogging parsons, who doubled as brutal magistrates in convict society, were part of the established order, which was the obvious enemy of all the oppressed: Irish, English, Scottish and Welsh...”
(Manning Clark)

“Demographically the most significant aspect of this mass migration of Irish Catholics related to the women. A sub-section of the general assisted migration scheme was several special schemes for single women to correct the sexual imbalance in the colonies from the convict period and the gold rush. The problem was that to fill these schemes for single women it was necessary to scour the workhouses of England and Ireland, and after the famine even the English workhouses were crowded with single Irish women who were anxious to migrate to the colonies. As a result, something like 85 per cent of the single women brought out under these schemes turned out to be Irish Catholics...”

“The late 19th century was also the period leading up to the Ni Temere Decree of the Catholic Church, which insisted that the children of mixed marriages be brought up Catholics. By and large, the secular working class partners in mixed marriages didn't mind this too much. As I have indicated above, the Catholic Church wasn't seen as the enemy in the same way as the Anglican and other Protestant Churches were, and this, of course, explains the large number of members of the Catholic community, both prominent and humble, with English or Scottish names...”

“In 1987 Shirley Fitzgerald, who is now the Sydney City Historian, published her quite extraordinary book *Rising Damp. Sydney 1870-90*, which is by far the best and most ingenious historical and sociological study of the early development of Sydney... Shirley Fitzgerald's very useful and original work is supplemented greatly by a new book of history and archaeology, *Inside the Rocks* by Grace Karskens. Karskens demonstrates from the archaeological and historical record of The Rocks the enormous and vibrant influence of the Irish in The Rocks, particularly the Irish women. Many of the Irish women married seamen and ex-seamen from the four corners of the globe and the children of these unions contributed to the growth of a vigorous, independent-minded, trade-union-oriented, largely Catholic proletarian community in Australia's oldest locality...”

“Politicians like Parkes soon learned to wield the sectarian issue against the Irish Catholics for their electoral purposes. But the Irish Catholics soon learned to mobilise Irish votes in their own interests, and the sectarian issue seesawed in elections to the various colonial parliaments.

The Irish Catholics, broadly speaking, were in the forefront, and at the cutting edge, of every democratic agitation in the colonies, and in two quite extraordinary incidents of physical rebellion, first of all the Eureka Stockade, which defined Australian national sentiment ever afterwards, and then the Kelly outbreak, an allegedly criminal explosion which, however, had a pronounced Irish republican tinge...”

“A secularist lecturer from England came to Sydney and was due to give a Sunday night lecture in a hall in Sydney, as was the practice of the quite widespread and popular Sydney secularism. To curry favour for electoral reasons with the Evangelical Protestant interest, who were infuriated by the prospect of an atheist lecture on the "Lord's day", Parkes pushed through the House a very harsh Sunday observance law to preserve the Protestant religious "British Sunday", laws for which the evangelical Anglicans in Sydney had been campaigning for a while, as described in Lawton's book. The secularist lecturer, prevented by the new laws from hiring a hall, ended up holding his anti-God meeting in Moore Park and, incidentally, got a crowd of 10,000 people, which indicates the mood of the times, but unfortunately, the dismal Protestant Sunday was inflicted on NSW for a whole epoch.

In the Newcastle area, as Laffan describes, the new law had totally unintended consequences. There were proportionately fewer Catholics in Newcastle than in other areas of NSW. The Hunter region was settled largely from the 1860s to the 1890s by Protestant miners from different British fields, but mainly from Northumberland, who brought with them from Britain a mixed baggage of cultural practices, ideas and religious beliefs.

They were often trade unionists, but their trade union branches were called lodges, many of them belonged to dissenting Protestant religious groups like the Primitive Methodists and the Congregationalists, and some thousands of them were members of institutions like the Royal Orange Lodge. They also carried with them, however, from Britain a long tradition of Sunday relaxation, Sunday sport, pigeon racing and, for many of them, going to the pub on Sunday, in the contradictory way characteristic of human beings.

There was already a minority secularist and socialist current among them, of people who had moved over from Primitive Methodists and dissenting Protestant origins, to Secularism and Rationalism of the George Jacob Holyoake and Charles Bradlaugh sort. The enforcement of Sunday observance irritated the miners of the Newcastle area intensely.

Hundreds of them sent back their "warrants" to the Royal Orange Lodges and resigned, and many of them left their dissenting Protestant churches over the issue. Rationalism and secularism spread like wildfire in the area, culminating in the foundation of the Newcastle Secular Hall of Science, which existed for the next 15 years, and the history of which is of extraordinary cultural interest..."

“Initially the Catholics weren't very influential at the leadership level in the Labor Party, although working class Catholics tended to support the Labor Party from the start. From about 1901, however, the constant conservative mobilisation against the new Labor Party, which more and more assumed an anti-Catholic character, focussing around such issues as liquor and Sunday sport, tended to reinforce the shift of the Catholic population to support of Labor and intervention in the Labor Party.

The number of Catholics representing Labor in Parliament, which was minuscule initially, rapidly increased, particularly from the time of the election of the first Labor Government in NSW in 1910. From that year on, the electoral map of NSW, particularly in country areas, started to show a strong correlation between areas of higher than average Catholic population, and Labor parliamentary representation..."

“It was ever thus for the next 40 years. The labour movement was a loose alliance of non-religious working class people, socialists, rationalists and secularists, the very large tribe of Irish Catholics, the trade unions and also liquor, gambling and sporting interests. It was opposed by the squatting interest, the metropolitan capitalist interest, finance capital and the British investment interests, which mobilised around conservative parties with the reactionary British-Australia rhetoric, and with the support of most Protestant churches.

Irish Catholics: a major force in the development of trade unionism

If you read carefully the 100 or so histories of Australian trade unions or memoirs of trade union activity, the physical participation at all levels of Irish Catholics in Australian trade unionism, is immediately striking. This stemmed from the class position of the Irish Catholic population at the bottom of the social pyramid in 19th and early 20th century Australia..."

“In this period, the Catholics and the Communists had quite a lot in common on some questions, on the negative side. For instance, both groups were deeply moralistic in relation to things like homosexuality, American comics, censorship and other complex social issues.

The ultimate split in the Labor Party in the 1950s led to the defeat and marginalisation of the part of the Catholic strand led by B.A. Santamaria, which became the National Civic Council, and this group's subsequent 25-year tactical electoral alliance with the Liberals further accentuated their sharp separation from the labour movement.

A split took place between the Santamaria group and the main right-wing Catholic group in NSW, who stayed in

the ALP. Even further down the track, the Santamaria group itself, the NCC, split into two wings. and ultimately the right-wing Catholic trade union forces drifted back into the Labor Party.

On another front, the Grouper Split aided the transition of an upwardly mobile segment of the Catholic middle class over to the Liberal side in politics. A significant, bellicose and quite powerful example of this group is the current Liberal minister, Tony Abbott. The rump of the NCC is now primarily a pressure group campaigning to push the Catholic Church to the right internally, and for the imposition of ultraconservative social practices on the community at large.

These recent developments, however, while they are of considerable significance, should not be allowed to blur or eliminate the history of the progressive, democratic effect of the very important Catholic strand in the Australian labour movement..."

"Quite a lot has changed in Australia since the 19th century. One small aspect of this change is the emergence of a group of Janissaries, of some people of Irish Catholic background with names like Paul Sheehan, Tim Flannery, Tony Abbott, Michael Duffy, Padraic Pearse McGuinness, Mark O'Connor, Frank and Miranda Devine, Brendan Nelson, who have crossed over to the reactionary side in politics, or in the case of Flannery and O'Connor, become ferocious opponents of the immigration process that brought our land hungry Irish ancestors to these shores.

The Janissaries were the elite military ruling caste of the Ottoman Empire. They were recruited by kidnapping children of Christian subject peoples, such as Georgians, Greeks, Serbs or Bulgarians, and their raising as Muslims in this elite military caste, which effectively ran the Ottoman Empire in the interests of its Turkish Muslim rulers.

They were usually zealous and fanatical in the pursuit of the interests of their newly acquired Islamic religion and Ottoman Turkish patriotism. The above public intellectuals, who defend so strenuously the interests of Conservative establishment Australia, are very like the Janissaries of the Turkish Empire..."

"For the 50 years when the Communist Party and other leftists were a major force in Australian society, it was a sort of jocular truism in left-wing circles that the overwhelming majority of left-wingers were ex-Catholics or Catholics (or sometimes Jews) and pretty much the same cultural tradition prevails among younger leftist groups nowadays, the different socialist sects, and even such groups as the Greens.

Everywhere you go on the left of Australian society, you encounter Irish names, some still religious Catholics and some not. It was by no means accidental that the Sydney Morning Herald could meticulously analyse, for instance, the then High Court majority that adopted the epoch-making, civilising Mabo decision, in terms of its Catholic ethnicity. (Three practicing, three non-practicing.)

People of Catholic background are still not very much represented across the top echelons of the financial ruling class, and among the business elite, if you go by the record of billionaires published from time to time in Business Review Weekly. However, the descendants of the poverty-stricken 19th-century Irish Catholics, who arrived here either in chains or as assisted migrants, at the bottom of the vicious caste system of British-Australia, are now ubiquitous in the middle echelons of Australian society, the public service, teaching, nursing, the law, journalism and broadcasting, dentistry, the medical profession, small business, trade unions and the labour movement...."

Bob Gould

Catholics and the Labor Party - OzLeft

<http://members.optushome.com.au/spainter/Catholics.html>

accessed Saturday, 26 May 2007

Bob Gould

"Visiting Bob Gould in his Book Arcade is an extraordinary experience. The shop, which opened in 1988, is a barn of a place with 6,000 square feet of retail space and more than a million items for sale, the vast majority of them books.

Row upon row of shelves house an amazing and eclectic variety of second-hand books. They're stacked to the ceiling in places and any semblance of order is lost on the casual visitor. But ask Bob Gould, or one of his nine staff, and they know the general vicinity in which to fossick for books on a particular topic. And what a range of topics there is.

Bob Gould, 66, is of ample girth with a silver beard, a shock of silver hair and bushy eyebrows. He dresses casually, in shorts, sandals a blue Hawaiian shirt.

Gould's Book Arcade in Newtown is Gould's twelfth bookshop. His first foray into independent bookselling was in 1967 when he opened the Third World Bookshop. It shared premises with the Vietnam Action Committee and a youth organisation and survived for several chaotic years. Police often raided the bookshop because of the material it sold. Censorship was rife at that time and his bookshop gained a notoriety matching his own.

Over several years Bob Gould was arrested as regularly for his anti-Vietnam protests as for his anti-establishment retail activities. Infamous acts of censorship such as the confiscation of posters of Aubrey Beardsley's works and of Michelangelo's statue David, took place in Gould's bookshops..."

Roger Shelley
Printed in *Book News, The Occasional Newsletter of the Sydney Writers' Festival*
<http://www.gouldsbooks.com.au/booknews.html>
accessed Monday, 28 May 2007

Sydney Railway Institute

EDDY, EDWARD MILLER GARD (1851-1897), railway commissioner, was born on 24 July 1851 in England, ..

"Eddy's administrative reforms were immediate and numerous, but his proposed staff changes and reductions were resisted. Parkes protected Eddy but by 1890 industrial relations were worsening. A series of disastrous accidents brought Eddy into conflict with William Schey, general secretary of the Amalgamated Railway and Tramway Services Association. In 1891 Eddy had H. C. Hoyle, the association's president, dismissed for making an off-duty political speech. When Schey and, later, Hoyle entered parliament they subjected the chief commissioner to remorseless criticism. Schey launched a major attack in 1892, alleging nepotism and financial mismanagement. Completely exonerated by the subsequent royal commission, Eddy found that he was separated from the union movement.

But he was benevolent employer, providing many educational and welfare programmes for railway workers and their dependents. Eddy was the driving force behind the establishment of the Railway Institute. The sense of identity which he encouraged among his employees may have contributed to the very spirit of the unionism that he opposed; it certainly led to the development of a mystique about him that railwaymen have nurtured to the present day...

The effects of the 1890s depression and the beginning of the long drought eroded finances and the volume of traffic and Eddy found himself with less parliamentary support. His health, indifferent for some years, began to deteriorate. Formerly a keen sportsman with an especial interest in cycling, he now had to abandon much physical activity. A painful condition diagnosed as a kidney complaint made even standing difficult for any long period. He collapsed on 21 June 1897 on Wallangarra station while journeying to Brisbane, where he died later that evening. His body was sent back to Sydney for burial in the Anglican section of Waverley cemetery. He was survived by his four children and by his second wife Ellen, née Wilkinson, whom he had married on 15 April 1886 at Walsall, Staffordshire, England."

<http://www.adb.online.anu.edu.au/biogs/A080432b.htm>
accessed Monday, 28 May 2007

TAFE and Sydney Mechanics Institute School of Arts

"In the beginning

First represented by the apprenticeship system, which had become prominent in the 1800s because of a need to train unskilled convicts for a life in a new society, 'technical' education can be traced back to the Sydney Mechanics' School of Arts, 1833. Although firmly established before Australia's first university (the University of Sydney, opened in 1850), the Sydney Mechanics' School of Arts didn't run a recognised 'technical' class until 1865 when it offered Mechanical Drawing.

Through the middle of the nineteenth century, the Sydney Mechanics' School of Arts balanced its courses: popular music and dancing were offered, as were geometry and architectural drawing; public lectures were delivered as well as classes. Even from the early days the deliverers of technical education in NSW took the view that education should not only strengthen job prospects – it should enrich society..."

<http://www.tafensw.edu.au/about/history.htm>
accessed Monday, 28 May 2007

“Established in 1891, Sydney Technical College adopted the motto “manu et mente”. This Latin phrase translates to “hand and mind” or “doing and thinking”. Our objective today, as it was in 1891, is to provide hands-on, practical training that is relevant to industry and our community...”

http://www.sit.nsw.edu.au/corporate/facilities.php?Media_Index_ID=108&area=corporate
accessed Monday, 28 May 2007

Alexander Mackie / COFA History

“COFA’s historical lineage can be traced back to the formation of The Sydney Mechanics School of Arts in 1833, which then evolved into Sydney Technical College in 1878. In 1958 the New South Wales government decided to combine all of the Technical Colleges under the one name: The National Art School.

With another incarnation taking place in 1970 when The National Art School was amalgamated with the Alexander Mackie Teachers College. Alexander Mackie College was made a College of Advanced Education in 1975 becoming a ‘multi disciplinary’ college with a School of Art and a School of Teacher Education. Further changes came about in 1982 with another amalgamation taking place, involving five inner city institutions and resulting in the creation of The City Art Institute, in COFA’s current location on the corner of Oxford Street and Greens Road in Paddington.

City Art Institute was home to a School of Visual Art and Art Education, delivering both undergraduate and postgraduate programs. The College of Fine Arts at UNSW, as it is today, came about when The City Art Institute came under the auspices of the University of New South Wales in 1990...”

<http://www.cofa.unsw.edu.au/about/history.html>
accessed Monday, 28 May 2007

UTS history

“The institution that became UTS began as the Sydney Mechanics’ Institute in 1843. In 1878 this became the Sydney Technical College. In 1969, part of the Sydney Technical College became the New South Wales Institute of Technology (NSWIT). It was officially unveiled by Neville Wran. It was reconstituted as the University of Technology, Sydney (UTS), in 1988 under an Act of NSW State Parliament. In 1990 it absorbed the Kuring-gai College of Advanced Education and the Institute of Technical and Adult Teacher Education of the Sydney College of Advanced Education, under the terms of the Higher Education (Amalgamation) Act 1989...”

http://en.wikipedia.org/wiki/University_of_Technology_Sydney
accessed Monday, 28 May 2007

Mitchell Library history

“2010 marks the 200th anniversary of the installation of Lachlan Macquarie as Governor of New South Wales in 1810. The Library holds most of his journals and correspondence. 2010 is also distinguished as the centenary anniversary of the official opening of the Mitchell Library, one of Australia’s greatest cultural institutions, on 8 March 2010.”

<http://www.sl.nsw.gov.au/project2010/>
accessed Monday, 28 May 2007

SWF history

“28 May 2007 - 03 Jun 2007: Held at Sydney’s Wharf 4/5, the annual Sydney Writers’ Festival is the biggest literary event of its kind in Australia and one of the biggest book fairs in the world. Attracting a mix of authors, poets, biographers, editors, publishers, philosophers and book lovers from the public domain, this is a great event at which to browse through thousands of titles whilst enjoying workshops, book readings and seminars with those connected to the wonderful world of books. Each year the event attracts writers and book lovers from all over the world”

<http://www.worldeventsguide.com/event.ehtml?o=2384>
accessed Monday, 28 May 2007

Hungry Mile - (Hickson Rd)

“MUA veterans Harry Black and Alan Oliver were guests of honour at the official government announcement on The Hungry Mile, this morning. Joining our veterans, the Premier and the Minister for Planning Frank Sartor to address the media were National Secretary Paddy Crumlin and Assistant Sydney Branch Secretary Warren Smith. The joint NSW Government, MUA media release follows:

"The Hungry Mile" immortalised

NSW Premier Morris Iemma today announced that Hickson Road in Sydney will be re-named The Hungry Mile in honour of maritime workers and their struggles during the Great Depression.

The Hungry Mile will now take its rightful place on the map of Sydney where it will live forever as a permanent reminder of this area's heritage and the contribution made by maritime workers," Mr Iemma said.

Mr Iemma and the Maritime Union of Australia's National Secretary, Paddy Crumlin, said an agreement had been reached to commemorate the area's working history as part of the redevelopment of East Darling Harbour.

East Darling Harbour has a proud history and an exciting future, renaming Hickson Road 'the Hungry Mile' is a fitting acknowledgement of the role played by the maritime industry and workers," Mr Iemma said.

"The renaming also marks an important milestone in this major urban renewal project..."

<http://www.mua.org.au/news/general/premier.html>
accessed Monday, 28 May 2007

Fisher Library History

“The Challis Bequest was the first of a number of bequests which led to University expansion. The Thomas Fisher Bequest of 1884 provided the incentive for the State to fund a library building (opened in 1910) in the south-west corner of what is now the Quadrangle. (After the current Fisher Library was built in 1962 and 1967, the reading room of the old library became the beautiful MacLaurin Hall, and the periodical room the Professorial Board Room.)”

<http://www.usyd.edu.au/about/profile/pub/history.shtml>
accessed Monday, 28 May 2007

Supplimentary Notes:

Explaining High Rates of Non-Belief

“What accounts for the staggering differences between nations in terms of rates of non-belief? Why do most nations in Africa, South America, and Southeast Asia contain almost no atheists, but within many European nations atheists are in abundance? There are numerous explanations (Zuckerman, 2004; Paul, 2002; Stark and Finke, 2000; Bruce, 1999). One leading theory comes from Norris and Inglehart (2004), who argue that in societies characterized by plentiful food distribution, excellent public healthcare, and widely accessible housing, religiosity wanes. Conversely, in societies where food and shelter are scarce and life is generally less secure, religious belief is strong. This is not a new theory (Thrower, 1999). For example, Karl Marx (1843) argued that people who suffer in oppressive social conditions are apt to turn to religion for comfort. Sigmund Freud's (1927) central thesis was that belief in God served to comfort humans in the face of earthly pain, suffering, and death. However, Marx and Freud provided no data. Norris and Inglehart (2004) do.

Through an examination of current global statistics on religiosity in relation to income distribution, economic inequality, welfare expenditures, and basic measurements of lifetime security (such as vulnerability to famines, natural disasters, etc.), Inglehart and Norris (2004) convincingly argue that despite numerous factors possibly relevant for explaining different rates of religiosity world-wide, “the levels of societal and individual security in any society seem to provide the most persuasive and parsimonious explanation” (p.109). (vii) Of course, as with any grand sociological theory, there are holes. The glaring cases of Vietnam (81% non-believers in God) and Ireland (4-5% non-believers in God) prove to be exceptions to Inglehart and Norris's analysis; Vietnam is a relatively poor/insecure country and yet quite irreligious, while Ireland is one of the wealthiest/most secure countries in the world, and yet very religious. But aside from these two glaring exceptions, the correlation between high rates of individual and societal security/well-being and high rates of non-belief in God remains strong.*

Atheism and Societal Health

Indeed, countries containing high percentages of non-believers are among the most healthy and wealthy nations on earth (Paul, 2004). Of course, we must always distinguish between those nations where non-belief has been forced upon the society by dictators (“coercive atheism”) from those societies wherein non-belief has emerged on its own without governmental coercion (“organic atheism”). Nations marked by coercive atheism -- such as China, North Korea, Vietnam, and former Soviet states -- are societies marked by all that comes with totalitarianism: poor economic development, intellectual censorship, widespread corruption, ubiquitous depression, etc.. However, nations marked by high levels of organic atheism – such as Sweden, the Netherlands, and France -- are among the healthiest, wealthiest, most educated, and most free societies on earth.

Consider the Human Development Report (2004), commissioned by The United Nations Development Program. This report ranks 177 nations on a “Human Development Index,” which measures societal health through a weighing of such indicators as life expectancy at birth, adult literacy rate, per capita income, and educational attainment. According to the 2004 Report, the five highest ranked nations in terms of total human development were Norway, Sweden, Australia, Canada, and the Netherlands. All five of these countries are characterized by notably high degrees of organic atheism. Furthermore, of the top 25 nations ranked on the “Human Development Index,” all but one country (Ireland) are top-ranking non-belief nations, containing some of the highest percentages of organic atheism on earth. Conversely, of those countries ranked at the bottom of the “Human Development Index” -- the bottom 50 -- all are countries lacking any statistically significant percentages of atheism.

Concerning the infant mortality rate specifically (number of deaths per 1,000 live births), irreligious countries have the lowest rates, and religious countries have the highest rates. According to the CIA World Factbook (2004), out of 225 nations, the top 25 nations with the lowest infant mortality rates were all nations containing significantly high percentages of organic atheism. Conversely, the 75 bottom nations with the highest infant mortality rates were all very religious nations without any statistically significant levels of organic atheism.

Concerning international poverty rates, the United Nations’ Report on the World Social Situation (2003) found that of the 40 poorest nations on earth (measured by the percentage of each nation’s population that lives on less than \$1.00 a day), all but one (Vietnam) are highly religious nations with statistically minimal or insignificant levels of atheism.

Concerning homicide rates, Fajnzylber et al (2002), looked at 38 nations (excluding those in Africa) and found that of the top ten nations with the highest homicide rates, all but one (United States) were highly religious nations with statistically insignificant levels of organic atheism. Conversely, of the bottom ten nations with the lowest homicide rates, all but one (Ireland) are highly secular nations with high levels of atheism. Fox and Levin (2000) looked at 37 nations (again excluding Africa), and found that of the top ten nations with the highest homicide rates, all but two (Estonia and Taiwan) were highly religious nations containing statistically insignificant levels of organic atheism. Conversely, of the bottom ten nations with the lowest homicide rates, all but two (Ireland and Kuwait) were relatively secular nations with high levels of organic atheism.

Concerning suicide rates, this is the one indicator of societal health in which religious nations fare much better than secular nations. According to the 2003 World Health Organization’s report on international male suicides rates (which compared 100 countries), of the top ten nations with the highest male suicide rates, all but one (Sri Lanka) are strongly irreligious nations with high levels of atheism. It is interesting to note, however, that of the top remaining nine nations leading the world in male suicide rates, all are former Soviet/Communist nations, such as Belarus, Ukraine, and Latvia(viii). Of the bottom ten nations with the lowest male suicide rates, all are highly religious nations with statistically insignificant levels of organic atheism.

Concerning literacy rates, according to the United Nations’ Report on the World Social Situation (2003), of the 35 nations with the highest levels of youth illiteracy rates (percentage of population ages 15-24 who cannot read or write)(ix), all are highly religious nations with statistically insignificant levels of organic atheism.

Concerning gender equality, nations marked by high degrees of organic atheism are among the most egalitarian in the world, while highly religious nations are among the most oppressive. According to the 2004 Human Development Report’s “Gender Empowerment Measure,” the top ten nations with the highest degrees of gender equality are all strongly organic atheistic nations with significantly high percentages of non-belief. Conversely, the bottom ten are all highly religious nations without any statistically significant percentages of atheists. According to Inglehart and Norris’s (2003) “Gender Equality Scale,” of the top ten nations most accepting of gender equality, all but two (United States and Colombia) are nations marked by high levels of organic atheism; of the bottom ten (those least accepting of gender equality), all are highly religious nations

marked by statistically insignificant levels of organic atheism(x). According to Inglehart (2003), countries with the most female members of parliament tend to be countries characterized by high degrees of organic atheism (such as Sweden, Denmark, and the Netherlands) and countries with the fewest female members in parliament tend to be highly religious countries (such as Pakistan, Nigeria, and Iran).

In sum, countries marked by high rates of organic atheism are among the most societally healthy on earth, while societies characterized by non-existent rates of organic atheism are among the most destitute. Nations marked by high degrees of organic atheism tend to have among the lowest homicide rates, infant mortality rates, poverty rates, and illiteracy rates, and among the highest levels of wealth, life expectancy, educational attainment, and gender equality in the world. The only indicator of societal health mentioned above in which religious countries fared better than irreligious countries was suicide.

Of course, it is essential to clearly state that I am in no way arguing that high levels of organic atheism cause societal health or that low levels of organic atheism cause societal ills such as poverty or illiteracy. If anything, the opposite argument should be made: societal health causes widespread atheism, and societal insecurity causes widespread belief in God, as discussed by Norris and Inglehart (2004) above.

The causes of the glaring differences in societal well being among the world's rich and poor nations are numerous (Diamond, 1999; Landes, 1999). Certainly among them include the birth and development of the industrial revolution, the lingering residue of colonialism and international conquests, and international trade policies that heavily favor the interests of wealthy/first world nations and their multi-national corporations over the interests of developing/third world nations. Again, to suggest that widespread belief or non-belief in God is the cause of societal health or societal pathology is not my intention. Rather, I am simply seeking to clearly establish that high degrees of non-belief in God in a given society clearly do not result in societal ruin, and high levels of belief in God do not ensure societal well-being. This is an important fact to stress because politically-active theists often equate atheism with crime, immorality, and societal disintegration. From Muslim fundamentalists in Iran to Christian fundamentalists in Indiana, the argument is loudly trumpeted that belief in God is "good for society" – an ultimate panacea -- while rejection of the belief in God is bad for society. The above discussion reveals that this thesis is baldly incorrect."

Phil Zuckerman

Atheism: Contemporary rates and patterns

<http://www.pitzer.edu/academics/faculty/zuckerman/atheism.html>

first accessed Sunday 25 September 2005

Religion and Belief

"Buddhism was first introduced to Vietnam in the 2nd century, and reached its peak in the Ly dynasty (11th century). It was then regarded as the official religion dominating court affairs. Buddhism was preached broadly among the population and it enjoyed a profound influence on people's daily life. Its influence also left marks in various areas of traditional literature and architecture. As such, many pagodas and temples were built during this time. At the end of the 14th century, Buddhism began to show signs of decline. The ideological influence of Buddhism, however, remained very strong in social and cultural life. Presently, over 70 percent of the population of Vietnam are either Buddhist or strongly influenced by Buddhist practices."

http://www.apecdoc.org/Vietnm/religion_belief.htm

accessed Tuesday, 29 May 2007

Beliefs and religions

"Vietnam is a country which has a rich and wide variety of religions. These include religions based on popular beliefs, religions brought to Vietnam from the outside, and several indigenous religious groups.

As with other countries, the Vietnamese have several popular beliefs, such as animism and theism. The most widespread popular belief among the Vietnamese is the belief in ancestor-worship.

In regard to the major world religions, Vietnam is a multi-religious state, with more than 20 million believers, and more than 30,000 places of worship. Buddhism is the largest of the major world religions in Vietnam, with about ten million followers. It was the earliest foreign religion to be introduced in Vietnam, arriving from India in the second century A.D. in two ways, the Mahayana sect via China, and the Hinayana sect via Thailand, Cambodia, and Laos. During the ten-century feudal reign of Vietnam, Buddhism was considered a state religion. At present, Vietnam has more than 20,000 pagodas dedicated to Buddha, with a large number of other pagodas being built or restored...

Although turning into superstition in some specific cases, folk beliefs have lasted consistently and mixed with orthodox religions.

Theravada Buddhism might have been imported directly into Vietnam from India through sea routes since the 2nd century A.D. Vietnamese Buddhism stays on earth rather than ascends up to heaven, attaches to exorcism and prayers for wealth, happiness and longevity rather than heads toward nirvana. Only when Mahayana Buddhism approached the country from China did Vietnamese monks have the chance to carry out in-depth study of Buddhism; however, separate schools were later formed, such as Truc Lam Buddhist School which attaches importance to the Buddha inside the human heart. In the Ly-Tran dynasties, Buddhism, though having reached its peak, still embraced both Taoism and Confucianism to create a cultural face with "the three religions existing at the same time". Over ups and downs throughout the history, Buddhism has become absolutely familiar to the Vietnamese; according to the 1993 statistics, there were up to some 3 million Buddhist believers and some other 10 millions frequently going to the pagoda for worshipping the Buddha."

Embassy of the Socialist Republic of Vietnam in the United States of America
http://www.vietnambassya-usa.org/learn_about_vietnam/culture/beliefs_and_religions/
accessed Tuesday, 29 May 2007

Burning Monk - The Self-Immolation

"On June 11, 1963, Thich Quang Duc, a Buddhist monk from the Linh-Mu Pagoda in Hue, Vietnam, burned himself to death at a busy intersection in downtown Saigon, Vietnam.. Eye witness accounts state that Thich Quang Duc and at least two fellow monks arrived at the intersection by car, Thich Quang Duc got out of the car, assumed the traditional lotus position and the accompanying monks helped him pour gasoline over himself. He ignited the gasoline by lighting a match and burned to death in a matter of minutes. David Halberstam, a reporter for the New York Times covering the war in Vietnam, gave the following account: I was to see that sight again, but once was enough. Flames were coming from a human being; his body was slowly withering and shriveling up, his head blackening and charring. In the air was the smell of burning human flesh; human beings burn surprisingly quickly. Behind me I could hear the sobbing of the Vietnamese who were now gathering. I was too shocked to cry, too confused to take notes or ask questions, too bewildered to even think.... As he burned he never moved a muscle, never uttered a sound, his outward composure in sharp contrast to the wailing people around him.

...Prior to the self-immolation, the South Vietnamese Buddhists had made the following requests to the Diem regime, asking it to: Lift its ban on flying the traditional Buddhist flag; Grant Buddhism the same rights as Catholicism; Stop detaining Buddhists; Give Buddhist monks and nuns the right to practice and spread their religion; and Pay fair compensations to the victim's families and punish those responsible for their deaths..."

"Thich Nhat Hanh goes on to explaining why Thich Quang Duc's self-immolation was not a suicide, which is contrary to Buddhist teachings: Suicide is an act of self-destruction, having as causes the following: (1) lack of courage to live and to cope with difficulties; (2) defeat by life and loss of all hope; (3) desire for nonexistence..... The monk who burns himself has lost neither courage nor hope; nor does he desire nonexistence. On the contrary, he is very courageous and hopeful and aspires for something good in the future. He does not think that he is destroying himself; he believes in the good fruition of his act of self-sacrifice for the sake of others.... I believe with all my heart that the monks who burned themselves did not aim at the death of their oppressors but only at a change in their policy. Their enemies are not man. They are intolerance, fanaticism, dictatorship, cupidity, hatred, and discrimination which lie within the heart of man..."

<http://www.geocities.com/tcartz/sacrifice.htm>
accessed Tuesday, 29 May 2007

* "...In Ireland the Church was almost entirely dependent on the peasants for its income, and the essential condition for the approval of the peasantry was opposition to the English domination. "The priest", as a Protestant observed at the end of the 18th century, "must follow the impulse of the popular wave, or be left behind on the beach to perish". The convicts were the cause of the transplanting of this association from Ireland to Australia..."

Bob Gould
Catholics and the Labor Party - OzLeft
<http://members.optushome.com.au/spainter/Catholics.html>
accessed Saturday, 26 May 2007

Beyond the Troubles

Hardliners remain at daggers drawn, but their relevance is fading as Ireland embraces globalisation. In July 2005 the IRA declared that its 'armed struggle' was over...

Outrage over a series of violent acts a few months earlier probably sealed its decision. First, the IRA was exposed as responsible for the £26.5 million robbery of the Northern Bank in Belfast in late 2004, one of the biggest robberies in British history. In January 2005 drunken IRA members murdered Robert McCartney, a known Sinn Féin supporter, in a Belfast pub. It also became public that the IRA and other paramilitary groups were behind most of the organised crime in Northern Ireland.

Worst was the demoralising realisation by Northern Irish nationalists that all the bombs and killings had achieved virtually nothing that could not be won politically. This eroded Sinn Féin's legitimacy among its own core constituency and forced it, in turn, to divest itself of the IRA, which had become a dead weight on its ambitions.

So where do things stand in the North? ...

...Love Ulster' marchers strode down the highway wearing their Orange sashes and carrying banners announcing 'No Justice for Protestants'. Although the slogan is, no doubt, a work in progress, you know what they mean. Justice has always been a side issue in the Troubles. The armed struggle may be over, but no reconciliation process is in sight; the two major parties of the North remain as ideologically rigid and fortified in their self-belief as ever.

This would not, perhaps, be so depressing if the ideologies were rational or at least harmless. The Democratic Unionist Party has virtually no policies except opposition to Sinn Féin and the moderate Ulster Unionist Party. Ian Paisley's rodomontades are echoes of Edward Carson and the anti-Home Rulers of 1914. He has a website, but its message is a century old.

Sinn Féin, seemingly, is no more sophisticated. The 'policies' page of its website carries the smiling face of Bairbre de Brœn, who confides that Sinn Féin's policies are based on the thinking of James Connolly, a powerful thinker who was executed after the Easter Uprising in 1916...

The move to legitimate politics is but a small advance, however, because, sadly, the legacy of the Troubles is that the two communities are now far more polarised than ever. Too many have died. The conflict went on for too long for an easy peace to emerge. Moreover, there appears to be a powerful backlash among working-class Protestants - the main supporters of Ian Paisley - against the peace process, which they perceive as favouring the Catholic nationalists. Professor Stephen Howe, of Bristol University, author of *Ireland and Empire*, sees the September riots as a manifestation of distress on the part of the previously ascendant Protestant workers. In a comment piece in the *Guardian* newspaper he wrote:

The riots are part of what happens when the decay of one modern culture - the Northern Irish variant of urban, working-class Britishness - clashes with the rise of a globalised popular culture ... Working-class loyalist communities are in a probably irreversible retreat. Paramilitary warlords and drug barons fight over the ruins. Deindustrialisation, demographic decline, the tendency of the more enterprising or successful to move out, low rates of educational achievement and very high ones of family breakdown, domestic violence, drug and alcohol abuse - all these are features that the poorer Protestant districts of Belfast, Portadown or Ballymoney share with those of Liverpool and Glasgow.

There are, however, reasons for cautious optimism. The Republic of Ireland, on a per capita basis, is now the richest country in Europe. It has outstripped Britain, Germany and France. Ireland has embraced globalisation and post-industrialism. It is somewhat ironic now to see Dublin, once viewed with contempt by the Ascendancy grandees of Belfast, buzzing with new cars and metrosexuals, while Belfast has progressed little economically from its once proud, but now distant, industrialised past..."

"...whether or not Sinn Féin will acknowledge it, this extraordinary transformation in Ireland's economy has been accompanied by a conscious abandonment of its traditional notions of nationalism. It is a paradox that republicans prefer not to discuss that Ireland is now rich because it is no longer the self-contained Catholic Gaelic nation created in 1921 but an integral part of a massive European and world economy..."

Hugh Dillon

<http://www.eurekastreet.com.au/articles/0601dillon.html>
accessed Tuesday, 8 May 2007

What is bitch spelled backwards

“SARAWARNER

Comparative Literature, Rutgers University, New Brunswick, N.J.

In *Feminist Revision and the Bible*, Alicia Ostriker maintains that “all vital myths are paradoxically public and private, that they encode both consent to and dissent from existing power structures, and that they have at all times a potential for being interpreted both officially and subversively.”(1) I agree with this assertion and add that the very power structures themselves must allow for both consent to and dissent from their authority. That is to say, transgression must be built into any system in order for it to survive. For example, patriarchy, for lack of a better word, could not and would not exist if it simply operated on the brutal oppression and domination of the female sex. Without the cooperation of women, it would not have survived for over two thousand years. One way in which the system enlists the cooperation of women is to provide them with sanctioned and controlled forms of transgression that create the illusion of agency and autonomy.

According to Foucault, transgression, translated in *Discipline and Punish* as “illegality,” functions in paradoxical ways.(2) Each social stratum, he says, enjoys “its margin of tolerated illegality” which is “so deeply rooted and so necessary to the life” of each group that it has “in a sense its own coherence and economy.”(3) These differing social strata form “reciprocal interplays of illegalities,” relationships forged within and across power differentials that involve “not only rivalry, competition and conflicts of interest, but also mutual help and complicity.”(4) This systematic “non-application of the rule” is more than a social aberration; it is “a condition of the economic functioning of society.”(5) Though the ruling classes reap the most lucrative benefits from this process, disenfranchised groups also profit “within the margins of what [is] imposed on them by law and custom, from a space of tolerance, gained by force or obstinacy.”(6) This space is so indispensable a condition of existence that the under classes are “often ready to rise up to defend it.”(7) Due to a variety of social and political forces, illegalities are routinely normalized into “regular exemptions,” authorized or sanctioned transgressions.(8) In these circumstances, “illegal” or “unlawful” behavior is not only overlooked, but encouraged.

Our cultural narratives both reveal and encode this systematic interplay of illegalities. In contrast to state sanctioned narrative forms (history, Greek tragedy, etc.) mythology, I argue, provides a fuller, more complex representation of social behavior. The myth of Medea provides clear and explicit examples of illegalities, of both authorized and unauthorized transgressions. Like all myths, the story of Medea exists in many variant forms, none “truer” or “falsier” than other versions, simply older or younger, collectively authored or individually penned. The best known example of the Medea story is the play by Euripides. In this version of the myth, treason, patricide, fratricide, and even regicide are condoned because these illicit and illegal acts performed by the “barbarous queen” are committed in the service of her husband, Jason, and the Greek Empire, and because Medea willingly submits to the greater authority of both entities. Medea’s unsanctioned acts, the murder of Creuse and Creon and the infanticide, are those which cannot be tolerated because they stem from a personal desire and threaten to overturn the existing power structure...”

Dialectical Anthropology 26: 159–179, 2001

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<http://www.people.cornell.edu/pages/slw42/html/cv.html>

accessed c.2005 and again 2007 pps 159-160

Not waving, drowning

“...So let us be frank here. The federal Opposition is not worthy of the name. Leaderless, rudderless, irrelevant, it wallows in confusion and despair, drifting once again to electoral oblivion. Deep down, Labor knows that it will have to dump the feckless Crean before the next election, but hasn’t got a clue how to go about it. The losers in all this are the Australian people.

ONCE upon a time it was easy to sort out the factions in the NSW Police Force. There were only two, the Catholics and the Masons, or the Kneelers and the Grippers as they were amusingly known. They fought the occasional turf war but, by and large, the spoils of office were shared. The Kneelers might run the old licensing squad, always a nice little earner; the Grippers would control the vice squad, even more lucrative. In the upper atmosphere, there was a gentlemen’s agreement that a Catholic commissioner would be succeeded by a Mason, and so on.

Things are different today. No outsider can even begin to understand the maze of factions and cliques which bedevils the police in this era after the Wood royal commission. All we get is the occasional glimpse, when some superintendent is inexplicably dispatched to outer Woop Woop or, conversely, is rocketed over the heads of hundreds of officers more senior.

This week's vicious mugging of Assistant Commissioner Clive Small is a case in point. Small is reckoned by many of his peers to be the finest detective in the force. He made an early name with his work on the Nugan Hand bank fraud back in the 1970s. Much later he led the operation which put Ivan Milat behind bars. Recently, he headed the elite Crime Agencies outfit for the former commissioner Peter Ryan, and was dispatched to clean up Cabramatta. By any measure it was a stellar career, on track for the commissioner's office.

This week it all went off the rails. In a statement to the media quite insultingly terse, Commissioner "Uncle Ken" Moroney announced that Small's contract would not be renewed from the end of this month.

No reason was given, but the police spin doctors got to work. In a carefully managed and anonymous smear, it was put about that Small was under investigation for professional misconduct.

This is simply not true. The only investigation that concerns Small in any way is an inquiry into what has become known as the James report. The details of this schemozzle are too hopelessly tangled to unravel here but, in short, Small demolished the fantasies of a Cabramatta teenager who, on the Alan Jones radio show, had claimed to be a member of an Asian gang involved in murder and gun dealing.

This earned the Assistant Commissioner a good many enemies, not least among them Jones and his brownnosing claque who had rolled young James out into the daylight.

Moroney's dumping of Small will no doubt please the great broadcaster, but it has dismayed more than a few senior police officers, who fear that Uncle Ken has lost the plot on this one."

Mike Carlton

Not waving, drowning

<http://www.smh.com.au/articles/2003/09/05/1062549015883.html>

accessed 12/04/2007 10:38 AM

"...The school chaplain had already been pursuing my soul for years, hammering on about sin and salvation. Three times a week we assembled in the chapel to be taught the only lesson Anglican schools in Sydney teach thoroughly: the need for all of us awful human beings to be forgiven. I wasn't convinced. There didn't seem anything worth forgiving, until sex came along. Uneasiness at thirteen was turning to shame at fourteen. This was the raw material I took across the water to Camp Howard. I couldn't have been the only one. We were there to be recruited and the counsellors knew what they were doing, setting us free in that stretch of bush and talking sin at the same time. They challenged us to take Christ into our hearts but that first required deep acknowledgement of shame. First shame and then forgiveness. That's their business.

You don't have to be a young queer for this to work. There's a trace of self-disgust in most of us that can be worked up into shame, especially in those most difficult, precious years when we are on the threshold of sexuality. But a young homosexual is particularly easy pickings, fearful of himself, his family and the disapproval of his world. Christ offers a gay kid consummation of a kind, strength to resist sin, the minor heroics of teenage self-sacrifice, and a chance - important for children living day to day with an undertow of shame - to do good. That was the Christ I took into my life at the age of fourteen. It was a kind of falling in love, tepid by comparison with the real thing when that came along, but it was love nevertheless. What followed were a dozen wasted and painful years. I wasn't very brave. My circumstances weren't desperate and I got out the other side with most of myself intact. But it's left me unable to forgive those Christians who are still at work, inflicting misery on kids.

At puberty the churches reach out to us with their ministry of shame. The timing is everything. These years of doubt and confusion are the best chance they'll ever have of winning us over. Religious zealots are keen to get control of church schools essentially to be on hand in these crucial years. The message they bring could hardly be more familiar or less welcome. It's the message Christians have been working on since the first evangelists for chastity headed out into the Roman Empire - sex is intrinsically shameful. This isn't easy to cope with whether you're growing up straight or gay. It's bleak if you're a girl. Deep down in this Christian ministry is still the suspicion that women are to blame - for shame, for sin, for our expulsion from Paradise. They can make up for it by being mothers. Gay men and lesbians have no way to make good except, officially, to forsake intercourse altogether. This calculus of shame comes mixed with a great deal of admirable ethical baggage. But it is perverse, needless and cruel. Such refined cruelty..."

David Marr

The High Price of Heaven

pps 264 - 265

The Bill of Rights - Now or Never

"...these people are the traditional bullies of Australian life, those conservative politicians, figures of industry, the churches and most lawyers. They are the ones, they are the bullies who are always with us. And they are so self assured and so much part of the landscape of this country that they make no bones about what they're about and they make no bones of it at all. In that 1985 - 86 debate about the bill of rights they are about keeping control. Now why we let them is the big riddle of life in Australia, and I want to suggest a few brief answers to that riddle as a way of defining the obstacles that lie in the way, that lie ahead for any bill of rights in this place an I've got three answers: history, philosophy and law.

Firstly history. Australia is a country to which terrible people were brought and where terrible things then happened, but the outcome of which, for most of us, was simply wonderful. Now deep down we make sense of this contradiction in our history by valuing control over rights because we would not be where we are here now, us whities anyway, if Australia was governed by rights. We are governed by force and by control and that's put a lot of us in this country in a simply wonderful position. So this business, this tension between rights and controls in this country is a mixed thing and I want to give you an absolutely perfect symbol of it.

The language of the American Declaration of Independence and the American Bill of Rights comes of course from Tom Paine, fabulous old Tom Paine and his Rights of Man. At roughly the time those documents were being declared in America, we were here receiving in convict ships a couple of men, transported for life, whose offence was the publication and sale of the works of Tom Paine in Britain. On the question of human rights the United States and us diverged very early on and we remain diverged.

My second reason for suggesting why we leave bullies in control is me philosophical answer, that is that we simply don't know what we're missing. We have no idea how it would transform public life in this country if we were free to speak. Let me give you this in cooking terms. Liberty in Australia is a bit like European cooking before the tomato, what was unknown in one century has become a staple in every century since.

Third, quickly, an argument against, an argument for, law. Much of the fear about bills of rights is based on the terror of how the law would change if we had a bill of rights. We would all be suddenly exposed to a kind of anarchy, of liberty. Now the law doesn't and wouldn't operate in this way, it simply wouldn't. There would still be laws of defamation, different laws, but there would still be laws of defamation. Still be laws regulating how and where we assemble, how and when we vote, what was and was not private. The difference would be a shift, an absolutely crucial shift, where what counts most is not the power of government but the rights of citizens."

David Marr

The Bill of Rights - Now or Never

Late Night Live ABC Radio National c. 1998 (my transcription)

Bullying victims face increased mental health risk

"Smiths Online
Volume 39 Number 2,
27 February 1998

A Department of Psychology study has provided evidence that children and adolescents who are victims of schoolyard bullying face an increased risk of developing depression, post-traumatic stress and schizophrenia disorders later in life.

The research, conducted by postgraduate student Ms Margaret Gunter, is one of the first studies into the long-term effects of bullying on victims.

According to Ms Gunter, the results indicate that the longer children are bullied, the higher is their vulnerability to depression and post-traumatic stress disorder. The research also indicated that the more frequently bullying occurs, the more vulnerable the victims are to developing schizophrenia. An analysis of the type of bullying which respondents had been subjected to revealed that 35 per cent of all bullying incidents involved verbal abuse and harassment; 21 per cent involved comments on physical appearance; 19 per cent involved social bullying (manipulation of friendships); 16 per cent involved physical abuse; and nine per cent involved actual or threatened damage to the victim's property.

The study then examined the long-term effects of these different types of bullying. Social bullying and verbal bullying involving comments on physical appearance were found to be the forms most likely to increase a victim's vulnerability to depression, posttraumatic stress disorder and schizophrenia.

The respondents also were asked to comment on other long-term effects of being bullied. Depressed self-esteem, social anxiety and distrust of others were the most frequently mentioned persistent effects.

Ms Gunter said the study indicated that bullying can have a longterm negative impact on victims, even decades after such incidents have occurred."

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Last updated 27 February 1998

<http://www.une.edu.au/publicity/smiths/current.html>
accessed 15 August 2001

"It's likely that many suicides are the result of bullying, but the target's lack of awareness of what is going on, their unwillingness to confide what is happening, the traumatization, and the inability to articulate, everyone else's denial, the bully's compulsive lying and Jekyll and Hyde nature, plus the general lack of knowledge and awareness of society, prevent the real cause from being identified."

Tim Fields
Bully Online
www.successunlimited.co.uk/
accessed 18 May 2000

"Ms O'Shane said she did not undergo psychosurgery but that she suffered for many years until a psychiatrist told her she was "a square peg forced into a round hole." This prompted her to throw away her antidepressant medications and vow never to go near a doctor again.

She eventually recovered through strength of will, aided by recognition of the effect on her of her family's history...

Professor Beverly Raphael, professor of psychiatry at Queensland University and co-author of the draft National Aboriginal Mental Health Strategy, said there were hundreds of thousands of similar stories around Australia."

Melissa Sweet
O'Shane's story has the experts in tears
SMH 12 May 1995

"Eagly and Steffen (1986) found that the tendency for men to behave more aggressively than women was more pronounced for aggression that produces pain or physical injury than for aggression that produces psychological or social harm. Eagly and Steffen believe that sex differences in aggression are a function of perceived consequences of aggression that are learned as aspects of gender roles and other social roles.

These findings are supported by a study of 11 and 12-year-old children by Lagerspetz et al. (1988) who found that the social life of girls in this age group was more ruthless and aggressive than had been suggested by previous research. This was because in this study the researchers were looking for indirect social aggression rather than outright violent behaviour, and it was found in abundance. The researchers speculate that girls of this age are "practising' for the social life of adults, which is also potentially quite ruthless and cruel, while boys are still using more childish, hence directly violent, coping strategies."

Violence: Directions for Australia / National Committee on Violence.
Australian Institute of Criminology, 1990
www.aic.gov.au
accessed c. 2000

"An Australian study of suicide over the last century has found significantly increased rates when conservative governments have been in power compared to Labor.

So convincing were the findings that a British group has done the same analysis for the UK and found a similar

pattern there, with, for example, a big jump when Margaret Thatcher came to power. In fact they estimated 35,000 excess deaths from suicide in the UK associated with Conservative rule.

One of the key messages is that suicide is a complex phenomenon which is related to things going on in society at large which can be hard to dissect..."

Norman Swann and Richard Taylor
Increased Suicide Rates Under Conservative Governments
Broadcast Monday 30 September 2002
Health Report ABC Radio National
www.abc.net.au/rn/tranlist.htm
accessed 08 Oct 2002

"The figure of the low-norm eiron is irony's substitute for the hero, and when he is removed from the satire we can see more clearly that one of the central themes of the mythos is the disappearance of the heroic. This is the main reason for the predominance in fictional satire of what may be called the Omphale archetype, the man bullied or dominated by women, which has been prominent in satire all through its history, and embraces a vast area of contemporary humour, both popular and sophisticated..."

Northrope Frye
The Anatomy of Criticism - Four Essays
p 228

"Previous research has clearly shown a link between stress and illness. Significant numbers of stress-causing "life changes" within a short period of time are likely to leave an otherwise healthy individual more susceptible to illness.

In looking at the role of humour as a moderator of stress, there are indications that humour, which enhances social cohesion, has positive health effects through its reduction of emotional distress.

On the other hand, hostile humour that pits the humourist against others is upsetting and may even cause an increase in adrenal secretions in the body - the 'fight or flight' reaction - possibly to the point that it can become harmful to health."

Bob Whitton
UW News Bureau Release no. 96 May 16, 2001
www.adm.uwaterloo.ca/infonews/release/2001/096
accessed 5 Aug 2001
<http://newsrelease.uwaterloo.ca/news.php?id=2393>
accessed Monday, 28 May 2007

"Over time, the symptoms described above result in psychiatric injury, which is not a mental illness. Despite superficial similarity, and comments (both direct and implied) from those around you, there are many distinct differences between psychiatric injury and mental illness including

- a) mental illness is assumed to be inherent (internal) whereas psychiatric injury is caused by something or someone else (external) - who is liable;
- b) an injury is likely to get better;
- c) the person suffering mental illness exhibits a range of symptoms associated with mental illness (paranoia, schizophrenia, delusions, etc) but not with psychiatric injury, whereas the person suffering psychiatric injury will typically exhibit a range of symptoms (eg hypervigilance, hypersensitivity, obsessiveness, irritability, fatigue, sleeplessness) associated with psychiatric injury but not with mental illness...

In every workplace bullying relationship the symptoms suffered by the target eventually become sufficiently noticeable that people start to ask questions. At this moment, the bully will often try and portray their target as mentally ill as a way of abdicating and denying their responsibility for the injury which they have caused. I call this the mental health trap...

Tim Fields
Bully Online
www.successunlimited.co.uk/
accessed 18 May 2000

Cultural Awareness Tool

“It is important to be aware of a number of traps that can occur in making assumptions about cultural influences. Any attempt to raise levels of cultural awareness runs the risk of stereotyping those from different ethnic groups (Carrillo, 1999). Stereotyping involves making assumptions about the characteristics of an individual, which are based on a standard, simplistic characterisation of their culture.

Within any culture, individuals will vary considerably – they may adopt values, It is important to realise that we are not cardboard cut outs, stereotypic simplifications of the main aspects of our cultural backgrounds. In interactions with any individual from a CALD background, it is vital not to assume a particular degree of acculturation or assimilation beliefs and behaviours that are idiosyncratic or unusual from the perspective of their cultural background (Ridley et al., 1998).

It is easy to ignore the influence of class or socioeconomic status on attitudes, beliefs and actions, but class differences within a culture are often more significant than differences between cultures.

Cultures themselves are never static. They undergo change as a result of changes in technology, external influences such as satellite television, and internal influences such as migration. Generalisations about cultures, while useful pointers, should never be taken as applying to any given individual.”

Cultural Awareness Tool
pps 12 - 13

<http://www.mmha.org.au/mmha-products/books-and-resources/cultural-awareness-tool-cat>
accessed Monday, 28 May 2007

BELIEFS ABOUT THE CAUSES OF MENTAL ILLNESS

People believe mental illness to be caused by many different things, including biological, psychological, social, migration, cultural and religious factors. A number of authors (Kleinman et al., 1978; Castillo, 1997; Ridley et al., 1998; Rooney et al., 1997) have noted the following factors and beliefs.

Biological factors:

- Heredity
- Contagion

Psychological factors:

- Lack of personal resources (eg. Energy)
- Low self-esteem
- Lack of self-confidence
- Personality and temperament
- Frustration from inability for self-expression
- Negative thoughts
- Depression related to stress
- Negative affect/attitude
- Loneliness (isolation)
- Feelings of professional inadequacy

Social/migration factors – before arrival:

- Stress of preparing to flee, fleeing, seeking asylum and the process of resettlement .
- War and political instability
- Torture and physical abuse
- Brainwashing (forced indoctrination)

In transit factors:

- Stressors involved in living in refugee camps
- Stress of travelling as a refugee

Social/migration factors – after arrival:

- Lack of acceptance in country of resettlement
- Antisocial and illegal behaviour
- Stress of migration process
- Change in lifestyle and socioeconomic status

- Unemployment
- Racial discrimination
- Supporting family in home country
- Financial stress
- Stress of separation from family members in home country or other countries of resettlement
- Alcohol and drugs
- Family dysfunction
- Australian system of education and attitudes to parenting
- Dissatisfaction for old people
- Denying cultural origins and refusing contacts with community. The lack of support and stress that results from this may contribute to the development of mental illness.

Cultural and religious factors:

- Evil spirits
- Bad karma
- Migration (leaving one's village, town or land)
- Bad deeds
- Disengaged community
- Torture and trauma in country of origin and refugee camps
- Cultural alienation
- Language barriers
- Women's role in society (eg. isolation and abuse)

While some of these factors do not have negative connotations (eg. social factors causing stress such as migration, cultural alienation, loss of status, and language barriers), others (a disease you can catch, evil spirits and karma) hold varying degrees of negative association for those living with a mental illness, ie:

- Mental illness occurs because of bad deeds
- Mental illness is a result of criminal behaviour
- Mental illness occurs as the result of a previous bad life in one's ancestry. Some people think it means that ancestors such as their grandparents, uncles or aunties must have done something bad in their lives and people in the current generation are paying for it.
- Mental illness is a result of bad karma
- Mental illness is caused by evil spirits
- Mental illness is a disease that you can catch
- Talking about mental illness can lead to mental illness
- If you help someone with a mental illness, you and/or your family may be regarded with many of the associations reserved for those with a mental illness
- Often the family is viewed as an extension of the individual so the attitudes and behaviours that are directed towards someone with a mental illness are also directed to their family

The beliefs outlined above can impede the acceptance of the mentally ill or mental illness information. They encourage people to blame those who have a mental illness, perceive them as weak, spiritually bad, or dangerous. There are a number of reasons, including those beliefs, which result in a reluctance by members of communities to accept those living with a mental illness. These attitudes need to be kept in mind and dealt with in a sensitive manner when dealing with mental health issues (Bakshi et al., 1999)."

Cultural Awareness Tool
pps 18 - 20

<http://www.mmha.org.au/mmha-products/books-and-resources/cultural-awareness-tool-cat>
accessed Monday, 28 May 2007

"Alcohol is directly involved in up to 50 per cent of Australia's soaring number of suicides, sparking calls for wide ranging research for ways to prevent them, particularly among young people."

Paola Totaro
Alcohol link in up to half of suicides
SMH 14 Jun 1999

"Confusion, Hallucinations, Development of various kinds of paralyses, Development of gaps in memory in which the individual will fill in by telling fantastic experiences in a most plausible way, He may also experience mental illnesses, He may also develop organic diseases - one being the affliction to the liver.

Two out of 3 murders, 1 of 3 rapes, 1 out of 3 suicides, 2 out of 5 assaults, and 3 out of 5 cases of child abuse are connected to the use of alcohol. One out of 2 deaths by fire and drowning are alcohol related, as are 2 out of 5 home accidents. 25,000 American's die in alcohol related crashes every year, or 1 out of 2 fatalities. One out of 2 in-patients in our city hospitals are there because of an alcohol related problem and 40,000 young adults are disfigured by alcohol related car accidents each year."

Western Aeromedical Consortium
Causes and Effects of Drugs: Alcohol
www.faadrug.com/alcohol.htm
accessed 26 July 2001

"Related to the expectational effect in alcohol consumption is the role that drinking may play in excusing violence after drinking. McCaghy (1968) found that sex offenders sometimes used alcohol as an excuse for their actions and to avoid responsibility for the behaviour, and Coleman and Strauss (1983) found that wife beaters tended to do likewise. Indeed Gelles (1974) concluded that men got drunk to have an excuse to beat their wives, rather than becoming violent because they were drunk.

These observations may be linked to assumptions widespread in our culture about the negative effects of drinking, where blame for unacceptable behaviour is frequently ascribed to drinking in the absence of any other acceptable justification. Indeed, it seems that people with aggressive personalities can be expected to select alcohol not only as justification, but also as an opportunity for aggressive behaviour."

Violence: Directions for Australia / National Committee on Violence.
Australian Institute of Criminology, 1990
www.aic.gov.au

"We need to inform and educate the public, the media, the entertainment industry and health services about our current knowledge in diagnosis, treatment and prevention of suicide. Public education should tackle the issue of removing stigma associated with alcohol, drug abuse and mental health treatment in order to increase the likelihood of vulnerable individuals facing these problems to seek help freely. Submissions for consideration for the Trends and Issues series should be forwarded to: Dr Adam Graycar, Director Australian Institute of Criminology GPO Box 2944 Canberra ACT 2601 Australia"

Riaz Hassan
Social Factors in Suicide in Australia
t r e n d s & i s s u e s in crime and criminal justice No. 52
www.aic.gov.au
accessed 29 Feb 2000

The clever - yet reticent - country: Australia tops Nobel prize list

Date: April 16 2007
Steve Meacham

PERHAPS we really are "the clever country". If cleverness is judged by a nation's ability to excel in science, medicine, literature, economics and "peace" - as measured by the number of Nobel prizes we have won - Australia towers above the rest of the world.

Officially 12 laureates have called Australia home. Eleven for science or medicine and one for literature. This is the highest number per capita of any country.

Yet, said Svante Lindqvist, director of Stockholm's Nobel Museum, we may be shortchanging ourselves. Why not list J.M. Coetzee? The South African-born novelist had already emigrated to Adelaide when he won the Nobel Prize for Literature in 2003.

The Nobel Museum, which prides itself on being international, does not keep records on each laureate's nationality. Just where they were born and where they were living when they won.

Other countries, particularly those with the richest universities, are not so reticent. Take Einstein, Professor Lindqvist said. Born in Germany and educated in Switzerland, he won his prize in 1921, but is claimed by the US, where he fled to escape Hitler.

All 792 laureates since the prizes began in 1901 are displayed in the tower building of the University of

Technology. It is the centrepiece of *Beautiful Minds*, an exhibition first staged by the Nobel Museum in 2001 to mark the prizes' centenary, and now seen in 11 countries.

The prizes are the legacy of Alfred Nobel, the Swedish inventor of dynamite, who died in 1896 owning more than 90 factories in 20 countries.

"He never married and died without any children, which was good for us," Professor Lindqvist said. "He had this enormous fortune, but he was an idealist who had a great belief in [the virtue] of science."

Nobel's will called for five prizes (economics was added later) to be awarded annually "to those who, during the preceding year, shall have conferred the greatest benefit on mankind". It was "my express wish that in awarding the prizes no consideration be given to the nationality of the candidates, but that the most worthy shall receive the prize".

But *Beautiful Minds* focuses less on Nobel than on what Professor Lindqvist called "the concept of creativity seen through the work of the laureates".

Two main questions are explored. What makes a person creative? And what factors lead to a creative environment? (Three factors, said Professor Lindqvist: individuals prepared to challenge their peers, encouraged to interact, but working under pressure or a deadline.)

Laureates tend to share one thing. "They all had good teachers when they were around 12, 13 or 14," the professor said. "That's the most important lesson of this exhibition. What happens to you at that age is very important."

<http://www.smh.com.au/news/national/the-clever--yet-reticent--country-australia-tops-nobel-prizelist/2007/04/15/1176575687686.html>
accessed Tuesday, 29 May 2007

Australians win Nobel for gastritis discovery

Perth researchers Barry Marshall and Robin Warren have won the 2005 Nobel Medicine prize for discovering a bacterium that causes gastritis and stomach ulcers.

Experts said the discovery of the *Helicobacter pylori* bacterium by Dr Marshall and Dr Warren in 1982 was met with scepticism by the medical community, which did not think bacteria could survive in the acid conditions of the stomach.

Dr Marshall resorted to drinking a culture of the bacteria to give himself an ulcer and then treating himself. The findings eventually forced drug firms to rethink treatment of a condition that affects millions of people in a market worth billions of dollars.

"Thanks to the pioneering discovery by Marshall and Warren, peptic ulcer disease is no longer a chronic, frequently disabling condition but a disease that can be cured by a short regimen of antibiotics and acid secretion inhibitors," said the Nobel Assembly of Stockholm's Karolinska Institute.

Dr Warren, 68, and Dr Marshall, 54, share the 10 million crowns (\$3.5 million) prize for their "remarkable and unexpected discovery", the Nobel Assembly said.

Lord May of Oxford, president of Britain's Royal Society of leading scientists, said Dr Marshall's "extraordinary act" of becoming his own guinea pig showed outstanding dedication.

With some scientists calling their findings "preposterous", Dr Marshall drank a broth of bacteria to show that the presence of *H pylori* in people with ulcers was no coincidence.

"I planned to give myself an ulcer, then treat myself, to prove that *H pylori* can be a pathogen in normal people," he told a scientific review.

"I thought about it for a few weeks, then decided to just do it. Luckily, I only developed a temporary infection."

Suffering stomach pain, nausea and vomiting, he underwent an endoscopy which showed the distinctive spiral-shaped *E pylori* crowding around the inflammation in his stomach. His wife urged him to think of his children and get treatment - which he did.

Hell of a job

Professor Brian Spratt, a molecular microbiologist at Imperial College London, said the pair had "a hell of a job" convincing people about the research.

"Drug companies had to radically change their approach from containing ulcers with antacids to treating with antibiotics. Ulcers predispose people to gastric cancer - so antibiotics also prevent cancer," he added.

Australians have been on Nobel Medicine prize-winning teams previously: Sir Howard Florey in 1945, Sir Frank Macfarlane Burnet in 1960, Sir John Eccles in 1963 and Peter Doherty in 1996. But this is the first time an all-Australian team has won.

Dr Warren, born in 1937 in Adelaide, and Dr Marshall, born in 1951 in Kalgoorlie, were working at the Royal Perth Hospital when they made the *H pylori* discovery.

Due to the Australians' work a common treatment for ulcers is a course of antibiotics, plus drugs to control the production of acid in the stomach or heal any damage done by the ulcer.

The market for stomach treatments is worth \$26.2 billion a year, a spokesman for Anglo-Swedish group AstraZeneca said.

Other manufacturers are Abbott Laboratories Inc of the United States and Japan's Takeda, which have a joint venture.

The bacterium causes more than 90 per cent of duodenal ulcers and up to 80 per cent of gastric ulcers. About two thirds of the world's population is infected with *H pylori* but most people never suffer any symptoms.

It also predisposes people to stomach cancer, which is the second most common cause of cancer death.

The Nobel Assembly said the two men's work had stimulated the search for microbes as possible causes of other inflammatory conditions, such as Crohn's disease, ulcerative colitis, rheumatoid arthritis and atherosclerosis affecting arteries. -Reuters

ABC News Online
Tuesday, October 4, 2005. 5:40am
<http://www.abc.net.au/news/newsitems/200510/s1473768.htm>
accessed Tuesday, 29 May 2007