NEWS FROM NOWHERE

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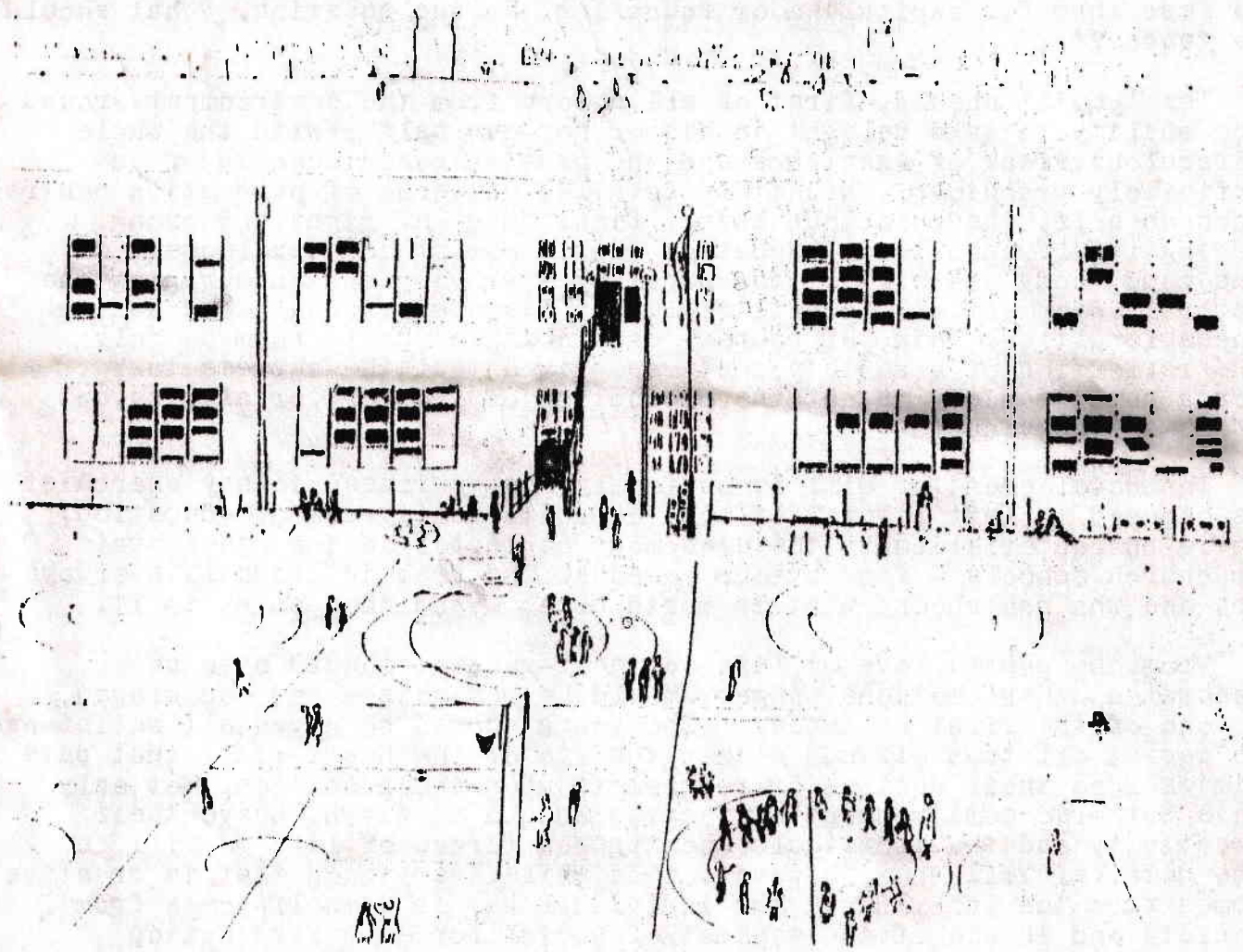
EDUCATION

Anarchist Alternatives to the Big Stick...



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Contributions - literary and financial are always welcome so scribble away and dig in your pockets. Please try to get articles to us by the first Saturday in the month.

What Should Be Taught ?

The only purpose of education is to encourage the free development of all those in the process. As such it should not be limited in any sense to the young of course.

Yet it must be part of the duty of any system of education to pass on to the rising generation their rightful heritage, the treasury of knowledge and culture painfully won from an uncaring universe by countless generations of men and women. And with the transmission of this there is inevitably the passing on of values and norms, for anarchism no less than for capitalism or feudalism. So the question. 'What should we teach ?'

The 'pupil' should, first of all absorb from the environment around the ability to take delight in his or her own self ; with the whole miraculous freak of existence and the growing consciousness of an infinitely grandiose, infinitely detailed universe of perception centred upon oneself, the conscious being, final judge of right and wrong. Basing itself upon this, education should aim at the development of the mind, body and will of the pupil by approving and encouraging the natural enjoyment all infants feel when exercising and co-ordinating these faculties. This, of course, can in its complete form be only the reflection of a society that recognizes that the supreme task for a human society is not the production of iron ore or alumina,but of human individuals.

The development of will is obviously most stressed in any anarchist as opposed to left liberal or mild humanitarian system of education. It is characteristically the area most neglected in the usual state or church schools - for obvious reasons. The free individual is always the one who can choose what is worth doing - and then stick to it.

From the pupils love of life and self-respect should also be generated other emotions. Anger should be recognized and encouraged as one of the first of these. The young should be given all assistance to resist all that offends either the eye or the heart ; all that puts limits upon their desires or restraints upon their actions. Not only this but also some concept of tactics should be given. Leave their creativity and the inevitable spontaneous forces of life to fill in the details. Tell them, however, that while everything that is creative comes from the individual, the individual her or himself comes from society and is one of the weakest of social forces unless acting collectively.

Let, also, the young develop reverence , which is a natural pole of feeling when detached from artificialities like kings and queens and national boundaries, gods and leaders (and contempt should also be learnt - even for those things beneath it). But the feeling for the marvellous, that a universe, a mixture of blind and chaotic forces eternally conflicting for dominion over each other, should, where they meet and balance, produce so uncaringly so much that is beautiful, fragile and wonderful, that is healthy. More - the student is an example of it, both in the uniqueness that sets one apart from one's fellows and the samenss that makes possible the breaking out of one's isolation by communication with them. In short our reverence should be, maybe, manifest in the lifting up of the eyes but never the

What Should Be Taught?...continued

bending of the knees.

Let them learn that greed (commonly confused with ambition) is the natural response of the powerless individual to the insecurities of an unjust order, but that the free have better things to do than collect toys to win the respect of idiots.

And then, hardest of all, encourage them in the application of these values to the places they learn them and the people who would teach them.

MP

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EDUCATION for SELF-RELIANCE and SOCIAL CHANGE: a New School of Thought.

'Education' - our Westernised image of the term is that of brick buildings, stern teachers (often downright aggressive and even frustrated if denied the cane, sometimes frustrated because the 'system' prevents them being more like humans), a curriculum of varying degrees of flexibility, examinations, certificates and degrees. The end products are academic winners and losers, though even the academic winners are not necessarily economic winners these days. Some people emerge from the process almost unscathed and their humanity intact ; most are permanently scarred by their experiences, moulded to be passive acceptors of their place in either the employed or unemployed class of society.

True, there are people working hard to promote a more enlightened community-based education system. But if their efforts are to flourish and bring about fundamental changes in our education system, they will need stronger political power to counter that of the massive education bureaucracy.

The Westernised image of education was firmly implanted into Third World countries (or countries of the South, to use the latest terminolgy) by the colonial powers. Of course until the last 30 years, only a small minority had to suffer the experience (an experience no doubt softened by the fact that many of them now comprise the wealthy elites in power). The vast majority continued to wallow in the mire of illiteracy but with that image of 'education' on the horizon, offering them a glimpse of 'prosperity' just out of their reach. The post-colonial 'development' programmes of the last 20-30 years have resulted in a boom for the Third World's education industry. By 1970, 62 per cent of primary and 32 per cent of secondary age children were enrolled. Often Third World governments have devoted more than 20 per cent of their bugets to financing their education industries (compared with 18 per cent in USA, 14 per cent in Sweden (1).

The result has been for the most part to create social and economic misfits at enormous expense. (2) Winners and losers are often sorted out very early in the education process, the losers usually being from poor families who often cannot afford the loss of their children's economic input to the family and certainly cannot provide the kind of environment normally needed for good academic results. Drop-out and repeater rates are high - in rural Colombia, instead of the official 5 years to take one pupil through primary school 66 pupil years of education are needed.(3)

India's education boom has been so successful that it now has an enormous pool of unemployed university graduates. All over the Third World the education system has created vast numbers of culturally urbanised people

Education for Self-Reliance...continued

who no longer see the village as capable of providing them with employment or satisfaction but also cannot find a way into the urbanised sectors.

Perhaps the situation is best summarised by Paul Harrison in his concluding remarks about education in his book 'Inside the Third World'.

"Governments were right to believe that education is a key-stone of development. But not the kind of education made up of academic irrelevances, alien concepts and sentiments, the kind that fills children's heads with dreams of the city and unfits them for their role in the village, the kind that brands the many as failures so the few can enjoy the excessive rewards of success. Education in the developing countries ought to be - and is becoming in some countries and pilot projects - a powerful instrument for community improvement. Villages desperately need education in its broadest sense, for all age groups, in or out of school. They need basic literacy, basic maths, of the kinds required in everyday life. They need practical knowledge about how to look after their nutrition and health, how to regulate their family size, what are their legal rights and how to obtain them, how to organise themselves into co-operatives and trade unions, and how to make their land or their workshop more productive.

They do not need an education system that helps to drain life blood out of the village, but one that will revitalise it. They do not need an education system that perpetuates poverty and inequality, but one that will help end it." (4)

New Directions

What of the countries and pilot projects mentioned in the above quote? Countries like Guinea-Bissau and Mozambique and community projects in regions of India, Bangladesh and Phillippines are putting into practice the ideas of Paolo Freire concerning the power of a kind of edication which is oriented to political awareness, self-reliance, and co-operative living. (5)

Paolo Freire was a Brazilian priest whose programme of conscientisation amongst the peasants of his country became so successful that he was run out of the country by the military regime in power in the early sixties. He believes that knowledge is power but it is useless if acquired purely for the sake of accumulating it.

Freire's idea of a literacy programme for example is to invite people in the village to come together to discuss their problems and to identify the causes and possible solutions. Key-words used in the discussion (eg, landlords, middle-men, exploitation, co-operation) are developed as themes for analysis, written on a blackboard and used in writing exercises. By making the process of learning relevant to the day-to-day problems the people are experiencing, the speed with which skills are acquired is very rapid, exceeded only by the rate at which political awareness is acquired.

Example in Bangladesh

Education of this kind is a powerful tool in building social change movements. It is also useful in defining tangible community needs which can be worked for alongside the campaign for changing the social formation on a wider scale.

An example of this is the People's Health Centre at Savar in Bangladesh. Bangladesh's system of education had produced by 1972 5,000 qualified doctors, half of whom served the urban population of 5 million. That meant only 2,500 doctors to serve 70 million people living in the rural areas. The conventional 'development' solution to this problem (and one that Bangladesh had in fact been

using to get into that situation) would be to embark on a massive programme of training thousands of doctors ata prohibitively expensive cost (with no guarantee that they would go to the rural areas, as most are attracted to the urban areas where more money can be made.)

The alternative, taken not by the Bangladesh government, but by an enlightened doctor working in a rural area, was self-reliance - having the people take over responsibility for their own health, as far as possible. This project incorporates a training programme which over 12 months takes ordinary people, usually women, to the stage where they can effectively treat common ailments, and provide effective primary health care and family planning services at a village level.

After training, the paramedics may go out to live and work in a village, or they may go to one of the village sub-centres, where regular out-patient clinics are run, and a doctor visits about once a week. Serious cases are referred to the main Centre where there is a small in-patients unit and several doctors on hand. Some trainees while still being essentially illiterate, are successfully performing simple operations. (5)

The People's Health Centre has now branched out into other areas such as training people (again mostly women) in furniture making, tailoring, shoe-making and metalwork. It is also involved in improving village water supply, offering credit to farmers, running a demonstration farm (on which all the Centre's staff work for 2 hours per day) and community health education.

Thus, education and action designed to enable people to control their own lives is proving successful in overcoming some of the worst examples of absolute poverty in the world.

A Message for Our Society

Perhaps we need to seriously consider using Paolo Freire's conscientisation techniques in community education programmes to combat apathy and powerlessness in,our own society and to promote the kind of social change needed to enable Australians to have more control over their own lives,

A change in systems is not enough. The world needs a change in values. Values of greed, materialism and competition are paramount in our society, whether people's politics are left, right or centre. Until we can base our value systems on love, sharing and co-operation we will never be able to implement social, economic and political systems that will put an end to poverty, exploitation and war, let alone allow people to develop their full creative potential.

An important part of such a value-based community education programme is awareness-raising about the degree of exploitation present in people's lives in Australia. Not just exploitation <u>of</u> Australians by financial and business interests here and overseas, but the un-knowing exploitation <u>by</u> Australians of workers elsewhere in the world. These workers are the people who pick our tea in Sri Lanka, who make our shoes in Philippines or our electronic goods in Thailand. The employed class in Australia benefit from their access to goods made with this cheap labour. The unemployed class often owes its status to the existence of this kind of exploitation.

Perhaps it is this kind of knowledge which is capable of srirring Australians out of their slumber. It is this kind of knowledge which Community Aid Abroad provides through its

Education for Self-Reliance...continued

development education and development action programmes. Anyone interested in becoming involved in these or in supporting programmes such as the people's Health Centre in Bangladesh should contact CAA on 321 5043 or write to Box 7290, Perth Cloisters Square, 6000.

Scott Christie, State Secretary, CAA

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You can also help CAA by saving used stamps off your mail, and sending them to the above address. It may sound petty but it does help and the more people who do it, the less petty it becomes.

Thanks in advance.

Notes and References

(1) 'Inside the Third World' by Paul Harrison. pp306-307
(2) Just how much more enormously expemsive education systems are in industrialised societies can be guaged from the distribution of world education spending in 1970: $12 billion spent by Third World countries with 75 per cent of the world's population; $149 billion spent by the remaining 25 per cent.
(3) Same reference as (1).
(4) 'Inside the Third World' by Paul Harrison. p327
(5) 'Education by Living and Doing', IDAC, Guinea-Bissau 1979.
(6) 'Health Care for the Rural Poor , a 4 page development action article issued by CAA's Development Issues section. Copies available from CAA.

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SOME RAVINGS ON SCHOOLS AND EDUCATION

Education is supposed to be about gaining knowlegde and an understanding of different ideas. In reality it is a legalised form of conscription for four and five year olds. It is the ultimate acknowledgement, by the state, of children as property, to be brought up in their owners image.... i.e. THE STATE-THE GOVERNMENT-THE PATRIARCHY.

I amstill undergoing the trauma of having handed over three kids to the state to educate! Before moving to Adelaide a few months ago, the kids had all been involved with community schools.... Elitist I hear you say, but wait and listen and think about it.

"Education"in the hands of the State is only indoctrination, everything is aimed at protecting the status quo for the rich and ruling classes-male & female! I lived for ten years in Amerika and I worked a lot in childrens homes, as a house parent/prison warden. It isn't something I would do ever again. Many of the kids I cared for were highschool kids, one of them had killed her previous house parent/warden, they all knew how to make hand guns from scrap metal, tin nails and firecrackers. The kids were expected to salute the U.S. flag each morning at school, one of the many sybols of their oppression. These kids had to be controlled!! Put them in school, if that didn't work, steal them from their families and put them in homes for the uncontrollable. It is a false placating thought to believe that things aren't "that bad" in Aussie, just because they don't have armed police or state militia in Australian schools YET!

Try talking about education with any school teacher, and see how long it takes before the words control, behaviour or discipline come up.

Nowadays the state no longer endorses physical beating of kids (some kids) to make control easier, but the mental intimidation still continues. Surely to want to know how to take care of your self is a basic natural urge or desire. So why is it necessary to press gang young people into a compound for six hours a day to meet this, dare I say natural thirst for knowledge?

The legalised conscription of kids isn't going to end without a fight. The look of horror on the faces of people confronted with millions of kids in the summer vacation is enough to confirm the fear of this mass of only half programmed, half conditioned people. When you mention "Alternative Education" to most people they conjure up a picture of wild uncontrollable, destructive, illiterate, long haired/short haired commie freaks! the fact that the average state run high schools produce the above in their thousands, well that doesn't seem to matter! The seed of self expression, self awareness, self respect, mutual understanding and any form of mutual cooperation has been stamped out of their spirit. After such a wonderful start in the State controlled schools it can take years to become human again.

When I started thinking about education and kids, I saw so many conservative reactionary concepts inside my own head, as well as other peoples. The whole meaning of radical education had to surface for me to see it, going back to the beginning point of learning and starting from there. There are so many fears, and all of them are planted and nurtured by the ruling society.

Kids must be made to do things or else they'll grow up stupid. If they don't get a "good Education" (Get fully programmed) they wont get a "good job"-What job anyway!! When we're kids we don't need to be taught to feel life, schools so often crush all feeling for life, or love or ourselves. Growing up with kids gives adults an excuse to remember what we like to do, what gives us pleasure and satisfaction. How many five or four year olds do you know who can't

PTO

Some ravings ....cont

sing or dance or paint or imagine? How many 20-30-40 year olds would admit to knowing how to sing or paint ?

Just over a year ago a group of people, myself included, started an alternative school in Fremantle It was a mixed group, men and wimmin, which I found very difficult to cope with. Sexism from goody-goody men is every bit as unacceptable as when it comes from dead-shits! Initially we anylysed what we felt a school should be about. We wrote down wonderful sounding words like....collectively run-no fee paying structures-humanitarian aims-power relationships - the list was very long and impressive However in reality we mostly discussed issues which were immediate, expedience became the name of the game. The "power relationship" between society as a whole(and our brainwashing) and our school took it's toll on collective thinking and working, just for a start. The deadly disease of outside control caught us with our fine ideas down the drain. Basic mistrust, fears, lack of energy etc also added to the load. Its the age old story of any attempt at alternativ thinking or action, justify- ustify-defend-defend, then the fear of accepting the sometimes made mistakes. Why was it so fearful? I believe it'S because we can't afford to make mistakes when we're playing by their rules. Is freedom so foreign that we can't feel comfortable enough to live with it ?

The Fremantle Alternative School goes on and hopefully the people left will try and work out better ways of self assesment, evaluating the workings of the school, freedom of ideas and be able to lessen the negative nature of schools. It brings into the open my contradictions too, I believe as "band-aids" go our school was and hopefully will continue to be a very good one. But where does that leave my so called revolutionary stance on ending forced feeding of state run and controlled education ?

I believe we have to see education as a weapon which has been turned against us, and we need to wrench it back again, tear away the crap, and open up knowledge. The only way we can get what we want is to make our dreams realities, to do nothing but bitch isn . enough! Sure we need to identify our needs and kids needs about learning and living-not just surviving.Then its time to act, do something,say something write something, sing,scream,-create something -isn't education and learning also about creating.

pat ann

WHATS ON

Karen Silkwood Vigil

November 13th, Forrest Place, 4.30-8.00.

November 21st- Women Against Nuclear Energy Film evening at the Women's Place,323 Pier st, East Perth."Solar Promise"and War Without Winners".All women welcome.

also Campaign Against Nuclear Energy Concert- 19th Dec. South Frem. Football Oval.

Resource Centre opening times are on page 10. The centre is also occasionally open in the afternoon on other days, so if you happen to be passing drop in.

A poem in our time creates out of the situation not as it is but as it is becoming.

Who sees the rainbow? Who detects the jonquil?

Once we recognize the great worldwide poem, we find the whole affair - production, distribution, consumption, birth, rebirth - is one grand song in a performance joined by everyone.

The revolution is to be human.

Walter Lowenfels.

LETTERS

Dear Freedom Collective,

We make posters. Also sometimes stickers, t-shirts and post cards.

We are four women. At first we didn't know very much about silk screening. Two of us met at an Anarchist-Feminist group that existed in Adelaide that year. We both wanted to get into printing. So we did. We learned by our own failures, the stencils that didn't stick, the frustrated hours. And we kept doing it because of the satisfaction of creating and the excitement and joy. We were doing work that we wanted to do and telling ourselves what to do and when and how. Working together. No bosses. No masters.

After a year or so more women wanted to join our group. Two women stayed and learned and gave their unique skills. So our collective doubled in size.

We all want anarchism to function in our lives today. We want utopia now, and in our houses and in our work we want to create new, autonomous, self directing structures. In the poster collective this has been easy because there are only four of us and we grow to know each of us more and better and to trust deeper.

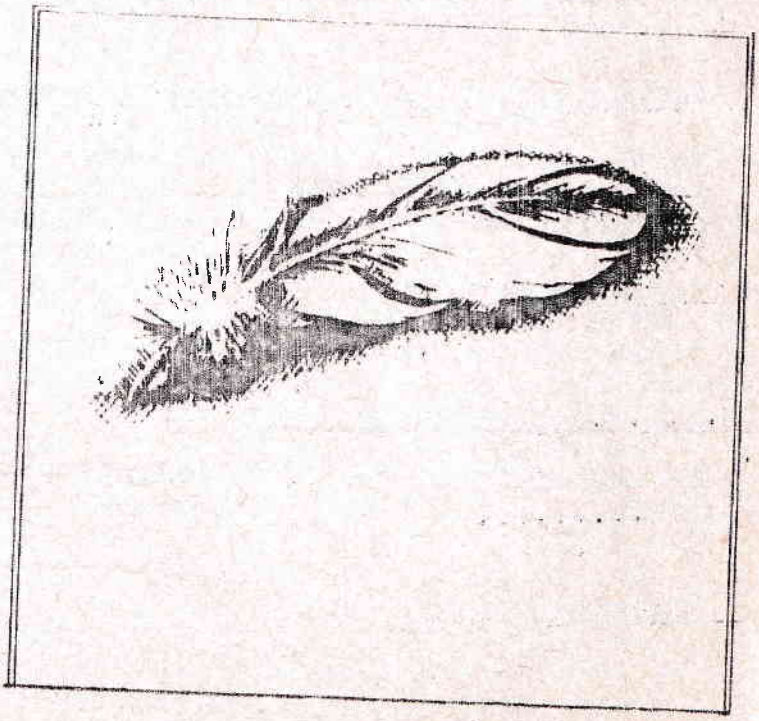
Our activities have come to stretch beyond silk-screen printing We are practising offset printing as well, and overcoming our fear of machinery. We are learning photography. Three of us have become non-smokers and one member makes ashtrays in the shape of lungs. We also do graffiti and stick up posters in the streets.

And have dinner together and eat cakes and drink coffee down the Norwood Mall. There are our meetings when we talk about the shopping list, the posters that we want to make and those that other groups have asked us to make; we decide who is going to be free when and who will design this poster or that poster; we exchange garden tips, rave about our love lives and households. Ideas are shared. Fears are talked out; we are always planning to move our workshop. Our meetings are never boring and they always end on time. Time is a loose concept with us. Sometimes this frustrates us and sometimes it works like a dream and we all turn up at the same moment, two hours late.

When we move(?!) we want to teach other women the basics of silk-screening. We have some funding from the Arts Council to run workshops. If you are a woman living in Adelaide you are welcome to ring 332 8438 (Sal O.) or 31 2262(Chloe for mor details.

Love to all other anarchists and anarchist groups across Australia,

Anarchist-Feminist Posters.
118 Beulah Road
NORWOOD S.A. 5067 ♀P.



L E T T E R S C O N T.

Re article on "Unemployment" in your last issue.

Yes, we all tut and frown at trends in traditional employment; and I agree, capitalist empires are no economic leveller.

Whatever our personal "work" condition we shall all,(except our social repairpersons - welfare workers, prison warders etc), be occupied less in structured employment.

So enters a new dimension for all - large amounts of unorganised "time"! And what to with it ?

To date inter"human" communication has always been minimal, suppressed by the electronic wonder box; and I don't see any creative initiatives shown by those who allow us to have this new, free lifestyle.

Governments which introduce technological takeover must accept responsibility for the humans which neccessarily become redundant to the program:- humans, who, often find unstructured time a daunting experience.

I applaud the anger of the Unemployed Action Group at the continued economic imbalance and add my own concern:- the dilemna of a timeless society with nowhere to go.

Yours faithfully,
Peg Hudson

£££

W H A T ' S O N

watch this space.....

Public Meeting

"Anarchism: Freedom for the Future." will be the theme of our next Public Meeting which is to be held in the Subiaco Library on the evening of 10th December. More info next issue or by 'phoning 335 9003.

Anti-Australia Day Hangi(What a mouthful)

Three bucks for all food and some soft drink provided. Sunday 24th January.More info soon or by contacting above number. No- not just another boring barbecue!!!

conspicuous aliens

December 23rd

C.A.N.E. Free Film Night

November 9th at the Environment Centre, 537 Wellington Street, Perth.....'' Paul Jacobs and the Nuclear Gang'' at 8pm. 321 2269.

Centre Opening Times

The Libertarian Resource Centre is open Wed 12-4 and Sat 12-5. Library, current magazines, Libertarian Book Service, silk screening, coffee and comfy chairs, Also meetings - 5th and 19th Nov., at 8pm. All welcome.

Observations on the corpse...

Theatre is dying : let us have a few minutes capricious silence for Sir Robert Menzies whose skilful use of apathy helped him escape the fate he so richly deserved. Australian theatre is dinosauring its way into the land of lost subsidies. Theatre as most people can't understand it, is failing, unable to get a constant audience or elicit young actors intocollective vampirism without the money to produce the glamour that has been the framework for 'theatre'.

The Theatre Council of Australia was in Perth last June. David Williamson who is one of the board members addressed a deeply sympathetic and sincerely concerned membership of the Hole in the Wall Theatre and informed them that their egalitarian theatre would not be funded.

Across Australia the long established theatres are losing actors who are sick of large administrations polishing their pants in soft chairs on high wages while the actors work contract two months a year on the Equity rate of one hundred and eighty dollars a week. The actors have opted for themselves doing one person and two person shows. This is not an alternative to rich bitch theatre but a survival reaction as these shows don't have the ability to produce theatre that can grow into new forms, or the public access that allows theatre the feedback that keeps it in touch with social reality.

Recently a homunculus was born to the Playhouse in the form of the Winter Theatre, whose supposed apolitical stance against the anarchist pamphlets being handed out was merely a cultural version of the Australian crawl. Their worry was that if a theatrical statement has conviction the various funding bodies may think that that Winter Theatre was in favour of change and heavens knows who that might offend.

The actors, not the public, are the dupes in this case because the performances were excellent and an actor, like most artists will do just about anything to practise their art. Winter Theatre is organised and has the veneer of an alternative to the Playhouse when in fact it is at present in fact the 'respected' competition of the Playhouse. This year the Winter Theatre will be funded and perhaps the year after, but when the razzamatazz and novelty chips off, the same old imperial monster will appear with the same chronic ideology and carnivorous habits as the system that gave birth to it. It's a system that the Playhouse knows only works because in the affluent past it has been cheaper to put up with the derelicts than dispose of them. The question that the administrators of Winter Theatre must ask themselves, because the heavenly fathers of the theatre board will ask it, is have you created a theatre for new drama? or is it a theatre created to give you the last of the highly subsidised jobs? When the subsidies are withdrawn, the Kangarucci little league theatre bosses will disappear to work with old television stars and be replaced by those who are willing to work on a co-operative share basis to make drama instead of status.

Finally the geriatric torchbearers of gilbert sullivan are running out of flagon reisling in plastic cups, and the Samuel Beckett existentialists are making their way to the pensioners

Observations on the corpse...continued

concession seats of our national theatre, the Playhouse to see the end.

The Hole in the Wall has been sacrificed to satisfy Malcolm Fraser 's cutbacks for the year and now we wait for another remission? or will an unkind act of euthenasia save us from another year of boredom and puerility, the sooner the better then perhaps the hundreds of thousands in public money lost on over produced plays for old ladies with blue hair, and of course the obligatory play on the final year curriculum. Then and only then perhaps some of the money will find its way to the actors and directors who have defected rather than support the myth of theatre as an institution ; and finally have some drama that reflects the real world whatever that happens to be at the time for us, the people who happen to be here at this time.

GT

Typists apology....
This article was originally titled 'Kangarucci Theatre' but there was no title on the copy I was given so I put one in. Sorry.

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adding insult to injury (or something like that) our intrepid typissed now ventures into the realm of writing and here we have...

a reply

theatre is not dying - it is dead and the death had or has nothing to do with the lack of funding. in fact there is a good case to be argued that it is precisely funding that has and does destroy all art, although that is not the purpose of this rambling.

theatre died because all it ever was was a'mirror' (in a deliberate and self-conscious sense) of society around it. and that society is completely dominated by bourgeois ideology. there have been brief flirtations in theatre with radical ideology, but nearly always again as a mirror of 'the social context'.

and what has happened is that the great bourgeois identity crisis of western society was first reflected by straight theatre and then by radical theatre as the whole radical 'movement' found itself suffering from the same malaise. radical chic firstly took all its own neuroses with it from its childhood and education and then had an even harder time coping with the transition to its radical neuroses.

yes kiddies - good ol' bourgeois neurosis finally got through to art and politics in a big way and both are now boring corpses.

theatre not only died from these neuroses - the corpse is constantly paraded in endless post mortems and in-depth examinations of the malaise. no-one knows the trouble we've seen - but we're going to show you anyway.

so where do we go from here?

art is dead - long live art. art can be alive if and only if it goes further than polishing the stained mirror. reflection merely reinforces. art will remain dead until artists put their

a reply...continued

art into the context of changing the situation. we are not passive observers in our own mortification except by default. we and only we are the ones who can and must force art to change and be part of change.

anything else is bourgeois meandering. act without funds. refuse to act. insist upon acting. choose our ground, play for free, steal what we need, say what needs to be said and keep moving. art needs money like a junkie needs a dirty needle.

m

no no. watch.
(this space.)

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More Bits of Education.....

In 1896, Mabel Hawtrey had this to say about the dire consequences education could have for women:-

'...either the whole economy is exhausted by the strain that is put upon the brain, and a girl in the course of of time becomes utterly shattered and anaemic; or the blood is utilised too exclusively to feed the brain, and other organs, being deprived of their due nourishment, act imperfectly, or may even become stunted.'

Or, in modern translation, 'You can't have brains and bosom, both!'

"""""""""""""""""""""""""""""""

Meanwhile for those of us who need re-assuring that our wonderful system of edification is functioning normally, the following notice was spotted at Murdoch University (and we are glad to say, removed) :

'Girls - are you sick of being treated as sex objects at social events? If not, come on the river cruise.'

Need we say more?

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The following is a list of some books and pamphlets on education which may or may not be useful. Those marked * are in the Resource Centre Library.

* Learning	Sarnoff A Mednick	Prentice Hall
* Deschooling Society	Ivan Illich	Pelican
* Racist and Sexist Images in Children's Books	Various authors	Writers and Readers
* Radical School Reform	edited by Ronald and Beatrice Gross	Pelican
* Education as an Art	Rudolf Steiner and others	Steiner
* A Primer of Libertarian Education	Joel Spring	Black Rose
* Little Red School Book	Soren Hansen and Jesper Jensen	Alister Taylor/ Brolga Books

.....continued.....

Some useful books....continued

Little Girls	Elena Gianini Belotti	Writers and Readers
Look at Kids	Leile Berg	Penguin
Everything as Inevitable	Illy the Fish	Illy the Fish
Damned Whores and God's Police (especially chapter 10)	Anne Summers	Pelican

Playgrounds on Demand...series of pamphlets, authors and publishers not known

Various articles in Anarchy magazine, issues 15, 18, 21, 39, 43, 53, 61, 64, 71, 92, 94, 103, 107, 111.

There are obviously many more useful books. These are listed cos they're the ones we know about.

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If you happen to have noticed that the material on education that we have printed is a bit limited, then you're not the only one. We would have liked to include some more radical material such as a critique of literacy, a young person's guide to what adults will try to teach them etcetra...but, well, it just didn'tget written. Maybe next time.

.....
.....

two poems....

still life

the kiss that sparked
this revolution
is now enfenced

wire must be cut

until then, no landscape
is possible

unless the kiss

mm

the beating of the branches
of the tree against the eaves
the wind doesn't want the tree
the tree doesn't want the house
entropy, chaos
i can live with a little blood

m

IIII