

SA LABOUR HISTORY NEWS

Labour History Society of Australia (Adelaide Branch)

Summer 2017



Eight hour day procession. State Library of South Australia PRG/1/8/432

Bumper issue of holiday reading

Included in this Issue

2017 Program – Adelaide 1916 Politics on the home front – Taib Mahmud Court – Activist Corner Jim Douglas – Gary Lockwood Life Membership – ALP State Convention – USA election – Fidel Castro – book review of Red Professor and much more

A bumper issue & program

Welcome to this first issue of the Labour History Society newsletter for 2017. It features new contributors, including emerging South Australian cartoonist Madeleine Karutz, on a wide range of topics.

International events are examined in an article on the death of Fidel Castro by Bob Briton and a journal extract on the United States elections.

Fletcher O'Leary reports on an extended, but ultimately successful, campaign at the University of Adelaide against the naming of the court between the Law School and Bonython Building after South East Asian billionaire businessman Dr Taib Mahmud. He identifies the Indigenous, human rights and environmental issues behind the campaign.

Allison Murchie's regular *Activists Corner* features long standing unionist and community organiser Jim Douglas. Allison also reports on the State ALP Convention held in October 2016, including the well-deserved awarding of Life Membership to Luke Heffernan.

The Australian Nursing & Midwifery Federation (SA Branch) is welcomed as a new organisational member of the Society in a piece by Greg Stevens. Greg gives a brief history of this long standing and active union.

Ralph Clarke outlines the dedicated life of previous Branch President Gary Lockwood, who was awarded Life Membership of the Society at the last AGM. And David Faber has provided an extract from his presentation on *Adelaide in 1916* made at the October Branch meeting.

An exciting program of speakers is lined up for you this year. See page 3 for details. We look forward to seeing you there.

The latest on the national journal *Labour History* and the September 2017 national Labour History Conference are also enclosed. We encourage you to both subscribe to the journal and attend the conference in Brisbane. You may wish to give a conference paper, or just come along to enjoy the speakers and meet other lovers of labour history.

The new Branch website is now available for you to use. The address and details are set out on page 16. You can join/renew membership, register for events, read the latest newsletter, and send in ideas and feedback from the site.

If you want a pointer to some engrossing summer reading see the review of *Red Professor: The Cold War Life of Fred Rose*

Many thanks to our contributors. Thanks once again to Allison Murchie for co-ordination of contributions, photography and putting the newsletter together. We also thank Steph Key and the staff at her office for their on-going support.

Jude Elton

Labour History Society

2017 Program

There is a great range of speakers and topics to look forward to in the Society's general meeting program for 2017.

Meetings are open to the general public and commence at 2pm in the Box Factory Community Centre, 59 Regent Street Sth, Adelaide.

Put the following dates in your diary!

19 February

Bernard Wimpers, *Politics & Cricket: Brief Lives of Cecil & Marie Skitch*

During afternoon tea: Launch of Don Jarrett's memoirs, *Stories of a reluctant radical*, which will be available for purchase.

23 April

Phillip Payton, *Labor and the Radical Tradition in South Australia*

18 June

Andrew Stewart, *Freedom of Association, Union Rights and Penal Powers*.

20 August

Margaret Allen, *Afghan, Sikh & Chinese labour in 19th & early 20th century South Australia*

15 October

Mark Dean & Ray Broomhill, *Industrialisation & de-industrialisation in South Australia*

Executive Committee

Members are also welcome to attend executive committee meetings, which are held bi-monthly at the Box Factory 5.30pm start – 7.15pm.

19 January

16 March

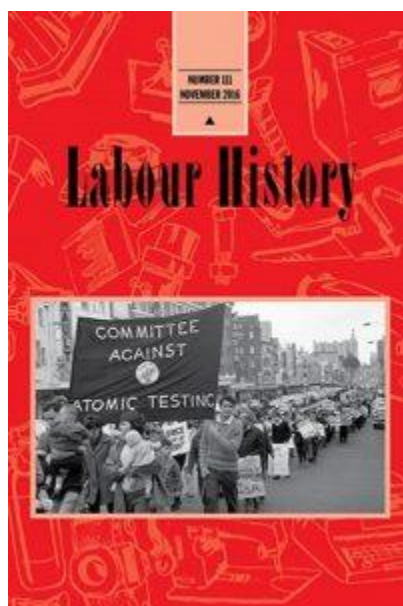
18 May

20 July

14 September

16 November

Out Now: *Labour History*, no. 111 – November 2016



With this issue, the Australian Society for the Study of Labour History begins the next stage of *Labour History*'s life. A new editor and the support of Monash University means that from now on Melbourne will gradually become the site of editorial work. We have chosen to start with a special thematic connecting social movements, labour internationalism and the Cold War. This contains papers drawn from those presented at a symposium held at La Trobe University in 2016. Other articles in this issue deal with occupations in little-known areas of the history of work. We have also continued our tradition of engaging in scholarly debate by publishing an article that analyses Connell and Irving's classic study of class structure in Australian history.

SUBSCRIBE TO LABOUR HISTORY

Labour History is published twice a year, May and November. Financial year subscriptions fall due on 1 July. Electronic access to *Labour History*, including back issues, is available via JSTOR.

Individual Subscribers

Labour History 2016/17 (#111 November 2016 & #112 May 2017)

Individuals	\$80.00 AUD
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Concession (unwaged)	\$50.00 AUD
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Call for papers Workers of the World: the 15th Biennial National Labour History Conference

Brisbane, 23-25 September 2017

Convened by the Brisbane Labour History Association on behalf of the Australian Society for
the Study of Labour History

Today, the Australian working class are workers of the world: in the sense that we are a predominantly immigrant working class (or the descendants of relatively recent immigrants); and in the sense that workers from so many of the world's nations, languages and cultures have made their homes here.

How did we become workers of the world? How has the labour movement dealt with immigration and the politics around immigration? How has it created a movement of immigrants and locally born? How have immigrants experienced and changed the labour movement? What challenges did we face in the process? These are compelling questions in the era of Donald Trump and Brexit.

Australians are workers of the world in a second sense, as globalisation and the liberalisation of international trade and commerce has made more of our daily work part of an international division of labour. A large number of Australian citizens now work overseas, some temporarily, some permanently; making us both an immigrant and an emigrant people. What challenges has globalisation posed for workers and the labour movement? How have we dealt with them?

The year 2017 also marks the centenary of the Russian Revolution, which had such a profound impact on the labour movement in every country, not least as a result of its internationalism. The 2017 Labour History conference also invites academic papers and presentations by labour activists around the broader agenda of labour history.

Submission deadlines

The deadline for submitting proposals for an oral presentation or non-refereed paper is Monday 14 July 2017. Selected papers from the conference will be peer-reviewed and published in special editions of *Labour History* and *Economic and Labour Relations Review* in 2018. The deadline for submitting papers for peer review and possible publication in these journals is Monday 1 May 2017. Full details on paper submission are on the conference website: www.blha.com.au. Queries about the conference can be sent to 2017conference@blha.com.au

Keynote speakers

Ruth Milkman

Distinguished Professor of Sociology at the City University of New York Graduate Center and Research Director at the Joseph S. Murphy Institute for Worker Education and Labor Studies. Her 2006 book, *L.A. Story: Immigrant Workers and the Future of the U.S. Labor Movement*, was a path-breaking study that documented the role immigrant workers played in transforming the Los Angeles labour movement from a relative backwater into a centre of labour organising.

John Maynard

John is a Director of the Purai Global Indigenous and Diaspora Research Centre at the University of Newcastle and Chair of Indigenous History. His work has described the way that freedom and anti-racist struggles internationally have influenced Aboriginal activism in Australia. ♦

Gary Lockwood receives LHS Life Membership



(Bob) Santamaria the head of the ultra-conservative Catholic political action group the National Civic Council.

Gary started work with the major Adelaide based retail company, then known as John Martin and Co, in 1953 at 15 years of age and joined the Shop Distributive and Allied Employees Association (SDA). In doing so became a member of the union's Industrial Group, which among others, had been set up by the Catholic Bishops in Australia to fight communist influence in trade unions.

Gary was and is a committed Catholic who has been active in the affairs of the Church all of his adult life. It is fair to describe Gary as a committed follower of the late Pope John XXIII, rather than that Pope's successors such as Pope John Paul II. Gary has helped numerous refugees settle in South Australia from his time with the Good Neighbour Council to today. He has assisted many Hazara refugees in his local area, seeking shelter, furniture, work and advice in dealing with government bureaucracies.

Gary was active in his teenage years working for the ALP then for the ALP anti-communist Party which later became the DLP. He became the S.A. DLP branch president and was active in the campaign for State Aid for Catholic Schools during the 1960's and industrially by seeking award coverage via the SDA for retail managers in S.A. Award coverage was an absolute, "no no" for retailers, who wanted to continue to exploit their often young "managers" with extensive working hours over the then 40 hour week, without paid overtime. Gary, whilst the Assistant Manager of John Martins at their Arndale store in the 1960's, helped to make that store 100% unionised for the SDA in the years before union membership agreements in the major retail stores were introduced in 1971.

With the sacking of the Whitlam ALP government in November 1975, Gary decided he would work for the election of ALP governments. He had become disillusioned with the DLP and the influence Santamaria and the NCC had on the DLP, in particular the DLP's obstruction in the Senate with the Liberals, of Whitlam's progressive legislation.

Space does not permit an extensive review in this article about Gary's work within the union, the industrial group and a history of the "groupers" influence on the ALP and trade unions both in the past and currently. However, Gary gave a detailed address to the Florey Sub Branch of the ALP in April 2011 on this history, which can be accessed by "Googling" Gary Lockwood South Australia and click on an article headed, *"Labor in SA –an historical perspective – the stump – Crikey"*.

In the 1993 Federal Election, which Paul Keating and the ALP won against the odds, Gary campaigned furiously for the re-election of the Keating government, especially Peter Duncan the then ALP Member for Makin. By 1993 Gary and his wife Marie had opened their own business on Grand Junction Road Clearview, Mr School Wear. In large lettering prominently displayed on his business, Gary warned his customers and those passing by, of the dangers of John Hewson and the Liberal's 15% GST on the cost of children's school wear. This was not without personal cost to the Lockwood's, as not all of their customers thought the same as they did about the Keating Government and boycotted their store.

In 1998 the Howard Liberal government's attack on the Maritime Union of Australia (MUA) and the use by Patrick Stevedores, (with the collaboration of then Workplace Relations Minister Peter Reith) of mercenaries trained in Dubai, to scab on MUA members who had been locked out by Patricks in an industrial dispute, so outraged Gary that he rejoined the ALP and became a member of the Ross Smith sub branch (now known as Enfield) when I was the sitting MP.

Again space does not permit a detailed recollection of all of Gary's work within the ALP since 1998, suffice to say that with Gary, colour, humour, courage and sheer hard work was his hall mark. In 2010 Gary succeeded me as President of the LHS. Whilst LHS had for a number of years worked well and was financial and a number of informative meetings with interesting speakers had been held, it would be fair to say we lacked a certain flair and excitement which would encourage new membership, particularly younger members and amongst trade unions and their membership.

With Gary assuming the Presidency of LHS, all of his efforts went into organising, dinners, quiz nights, arranging for speakers and meetings on a regular basis where the topics and speakers were known in advance to all interested parties. He organised the moving of our general meetings to the Box Factory in the Adelaide CBD on Sunday afternoons, which have proved to be very popular with our broad membership, and the publication of a newsletter on a regular basis. The dinners and quiz nights not only raised much needed funding but also enabled to networking amongst people who shared similar political and industrial values and philosophy.

Whilst President, Gary ensured that the Adelaide branch again became active with our interstate and national bodies, attending Federal Conferences with other SA participants and regularly taking part in Federal Executive meetings via telephone conference hook up's. In addition Gary brought into the LHS a number of former activists and new members which in turn brought the Society to the attention of a number of trade unions, which have taken out corporate membership. On Gary stepping down as our President in 2014, he left the Society a more inclusive, vibrant and left of centre progressive organisation, dedicated to the ongoing education of all South Australians as to the history of the broad labour movement in South Australia.

In conclusion and on a personal note, I am indebted to Gary for his long friendship and support at times when it would have been easier for him to walk away from me. But that is not Gary Lockwood, once he is your friend he gives his support unconditionally and without reserve – he is a wonderful comrade and my thanks to him and his long suffering wife Marie, who has had to put up with so much from Gary's work for so many organisations over many years! ♦

Ralph Clarke

Photo: Allison Murchie

Adelaide 1916: Grand Politics on the Home Front

At our October meeting Branch Vice-President David Faber discussed the politics of the Adelaide Home Front in 1916, the year of the Dublin Easter Rising and the 1st Conscription Referendum. He argued that the drive for conscription predated the Rising, emanating indeed from Establishment circles in Britain at the turn of the century. Conservative coteries at the centre and periphery of the Empire assisted one another in shaping defence debate in this country, and this process intensified with the stalemate on the Western Front which followed the gruelling battles of late 1914. It was asserted that the war party overreached itself, incurring controversy when it might have focussed more effectively on voluntary recruiting in a war which was eventually won by numbers better applied than multiplied. South Australia was a battleground State in this controversy and its tradition of dissent was a launching pad for the anti-conscription campaign nationally. In that campaign Christian pacifists and the Socialist left inspired organised labour to a seminal political victory over the Establishment, with lessons for today. David is continuing his research on this topic for the RSLSA Virtual War Memorial. What follows is an excerpt addressing themes raised in October.

The political controversy which played out locally in Adelaide in 1916 was national in scope and international in dimension. Its antecedents stretched back to the metropolitan age of imperialism of the late 19th century.ⁱ The conscription debate alone dated back to the turn of the century and emanated from establishment circles in Britain such as Milner's Round Table movement.ⁱⁱ In a propaganda dialectic of artful mutual citation, conservative coteries at the centre and the periphery of the Empire assisted one another in claiming that the other desired a policy of increased militarisation in the common interest.ⁱⁱⁱ This dynamic shaped defence debate in Australia from the Boy Conscription controversy of the early years of the 20th century.^{iv} The travail of the labour movement in Australia to define a democratic defence policy in these years cannot be understood outside the context of the international debate then raging.^v The process only intensified with the stalemate which ensued after the gruelling battles of the Western Front of late 1914.^{vi} Indeed the very terms of the controversy were laid down in the early years of the Federation. The successful labour turn to politics after the defeat of the great strikes of the 1890s implied a labour claim to govern and corresponding responsibility for defence matters, not least if the White Australia policy was to be carried into effect in the teeth of the rising Asian power of Japan.^{vii} Key to the question were the issues of compulsion and overseas service. The Commonwealth Defence Act of 1909 moved by Deakin's Fusion Ministry of conservative free traders and liberal protectionists would never have garnered labour support if compulsory military service had not been delimited for domestic defence, ruling out conscription for overseas service.^{viii} The conscription controversy was to verify that national consensus could not in the early 20th century be forced beyond those limits by the war party.

In this debate South Australia was true to its dissenting heritage and punched above its weight. One figure who exemplifies this is Leslie Cyril Jauncey (1899-1959), who published his participant observer history *The Story of Conscription in Australia* in London in 1935. Jauncey was a South Australian who had lived as an adolescent through the conscription controversy, rubbing shoulders with Quakers and other religious pacifists. Born at Norwood a month before the death of his father, his widowed mother provided for his education at Adelaide's premier dissenting academy, Prince Alfred College. His mother was a leading Methodist and Women's Christian Temperance Union activist. Jauncey himself has been described by a biographer as a precocious radical. On the death of his mother in 1916 he joined his brother in the United States, where he took higher degrees in economics. After a return visit to Australasia he gravitated to London, where he had access to the memories and archive of JP Fletcher, an English Quaker who had based himself in Adelaide and organised extensively in Australasia against compulsory military training from 1912 with funds from the South Australian Friends.^{ix}

Fletcher's close associate during his Australasian campaign was JF Hills, an Adelaide Quaker, organiser and pamphleteer, author of *Child Conscription: Our Country's Shame*.^x Therein Hills questioned whether military training instilled true discipline and railed against the 'grandfathered' introduction of compulsory training of disenfranchised boys rather than men who could protest at the ballot box. He addressed himself to all persons of good will, including the secular, although he argued that Christian principles furnished the safest sanctuary of pacifism. On 18 April 1912 Fletcher, Hills and others inaugurated the ambitiously named Australian Freedom League, after successfully testing the appeal of their arguments at Gawler at Easter that year. Fletcher then travelled to Melbourne, Hobart, New Zealand and Sydney. Branches were also established subsequently in Queensland and Western Australia.^{xi} The League issued a manifesto emphasizing 'the religious, moral and civil liberty aspects of compulsion rather than the economic and financial effects of conscription',^{xii} in keeping with its idealist culture in what was still a heavily evangelised society. Although it had wealthy and proletarian supporters, the movement was largely middle class.^{xiii} Whatever the tactical wisdom of this approach, it expressed the social composition of the movement. And in any event, the drawing of an ethical line in the sand did not altogether lack political astuteness. It was an important element both in its general appeal across the community and its specific appeal to small 'l' liberals on the political Right. It was thus a key component of the eventual victory over conscription, and deeply rooted in secular British religious traditions of concern for 'liberty of conscience'.^{xiv}

By the outbreak of war, when it disbanded for fear that patriotic sentiment would lead to misinterpretation of their objectives, the AFL had 55,000 members nationwide and evasion of Boy Conscription was rampant. Nevertheless its work, together with the antiwar propaganda of the nascent International Workers of the World in Australia, who had a similar national following, had laid the foundations for the successful wartime campaign against conscription for overseas service. In 1915 the AFL revived in all states bar Tasmania and WA. It also led to the contemporary foundation of the more anti-war Australian Peace Alliance, which campaigned for 'the termination of the present war at the earliest possible moment' on the basis of disarmament and arbitration. The contemporary anti-conscriptionist Ted Moyle later recalled the presence and effectiveness during the war of 'the Wobblies' in South Australia, established in Adelaide in 1911.^{xv}

Fletcher and Hills continued their work in Adelaide during 1915, bravely addressing not always receptive audiences in Speakers Corner in Botanic Park. In July Fletcher returned to England, where he was to be imprisoned as a conscientious objector.^{xvi} Hills continued with his work in Adelaide, animating an SA No-Conscription Fellowship in 1916 and attending in May a Melbourne trade union congress called to consider the attitude of organised labour towards conscription for overseas service.^{xvii} Hills was anything but parochial, being well aware of developments in the movement at a national level.^{xviii}

As the conscription controversy in South Australia ('a progressive State without being radical')^{xix} intensified in the course of 1916, the anti-conscriptionist front functionally diversified into two wings, one pacifist led by Hills and the other labourite, led by the orator and Labor Member of the House of Assembly Lionel Hill, dissenting from the pro-war leadership of his Premier Crawford Vaughan. Hill was ably seconded by his Caucus colleague Ephraim Coombe, protector of his grateful Barossa Deutsch constituents from the likes of the vituperative Vaughan.^{xx} Hill presided over the Anti-Conscription Council in South Australia. Late in the campaign on 1 October 1916, a month out from the referendum on the 28th, the Council issued a manifesto emphasising the voluntary contribution Australia had made to the war effort, and making the telling economic point that conscription would place the war economy under intolerable strain. As of September the editor of the United Labor Party *Daily Herald* Henry Kneebone had opened its columns to the anti-conscriptionists in the movement, the rank and file of which was deserting Vaughan for Hill. Another prominent Labor anti-conscriptionist was Australian Workers' Union boss Frank Lundie, a workerist

exponent of the industrial wing of the labour movement and critic of the petty bourgeois Vaughan administration. Lundie liaised along with Tom Grealy with Hills' pacifist grouping which brought together disparate elements outside the ULP who knew what they were against rather than what they were for. This constellation ranged from Liberals who took individual freedom seriously and rural elements adversely affected by conscription to religious pacifists like the inspiring Hills himself and Henry George single taxers, international socialists and sundry 'industrialist' unionists akin to Lundie. One MJ Murphy for example was a member of Lundie's own AWU. A Miss Kathleen Hodson actively supported Hills, while supporters such as Mr George Everett and Miss Elizabeth Pole gravitated from the pacifists to the Hill group based at Trades Hall. Hills group also attracted support from a number of Catholics and as far away as Melbourne, from where Alfred Wilson hailed.^{xxi} ♦

David Faber

For two classic studies see EJ Hobsbawm *The Age of Empire 1875-1914* Abacus London 1995 and Thomas Pakenham *The Scramble for Africa* Abacus London 2011

² See Adams & Poirer *The Conscription Controversy in Great Britain 1900-18* Macmillan Basingstoke 1987 p64 & 88, & N Meaney *Australia & the World Crisis 1914-23* SUP 2009 p48-55

³ LC Jauncey *The Story of Conscription in Australia* London (1935) Macmillan 1968 p11 & 81

⁴ See Chapters I & II of Jauncey cit

⁵ For a handy introduction see VR Berghahn *Militarism: The History of an International Debate 1861-1979* CUP 1981

⁶ Meaney cit p43

⁷ See Ward *A Nation for a Continent* Heinemann Melbourne 2nd edition 1985 p56f & Jauncey cit p3

⁸ Ward cit p84-7

⁹ Margaret Steven 'Jauncey, Leslie Cyril' (1899-1959) *Australian Dictionary of Biography* Vol.9 MUP 1983 & Jauncey cit p67

¹⁰ Miscited in Jauncey cit p67 as 'Boy Conscription...'. In 1915 Hills and Fletcher collaborated on the writing of the historical critique *Conscription Under Camouflage: An Account of Compulsory Military Training in Australasia Down to the Outbreak of the Great War*, which Hills self-published at Glenelg in 1919, the book having been with-held from the press for fear that the war would occupy the public mind to the detriment of careful consideration of the subject. Also in 1915 it would appear from Jauncey cit p124 Hills wrote an anti-conscription pamphlet *The Thing that has Cursed Prussia*.

¹¹ Jauncey cit p65-9

¹² Ibid p71

¹³ Ibid

¹⁴ See for example the controversial sermon preached on this theme on 12 June 1912 by Reverend Leyton Richards of the Collins Street Independent Church, Melbourne, in Jauncey cit p71-5

¹⁵ Jauncey cit p103-4 & 113-16; & Verity Burgmann 'Syndicalist & Socialist Anti-militarism 1911-18: How the Radical Flank Helped Defeat Conscription' in Deery & Kimber *Fighting Against War: Peace Activism in the 20th Century* Leftbank Press 2015, especially p59 where Burgmann accepts R Archer's estimate of IWW support. The establishment of the IWW in Adelaide is reported on p62. Moyle's testimony is reported on pp68-9 & 72. My thanks to Ms Burgmann for copy of her 1995 notes of Moyle's notebooks.

¹⁶ Jauncey cit p116-17

¹⁷ Ibid p126 & 131

¹⁸ Ibid p132

¹⁹ Ibid p196

²⁰ To this day the main street of Tanunda features a monument to Coombe, surely one of the few erected in the Commonwealth for love of a politician. For description of the monument see Ephraim Coombe | Monument Australia www.monumentaustalia.org.au For a profile of Coombe see Dean Jaensch 'Coombe, Ephraim Henry (1858-1917)' in *Australian Dictionary of Biography* MUP Vol.8 1981. Coombe, who had three sons away at the war, died of a stroke brought on by the stress of accusations of disloyalty. For Vaughan's ethnocentric intemperance see G Grainger 'Vaughan, Crawford (1874-1947)' *Australian Dictionary of Biography* MUP Vol.12 1990 and for his recriminations over 'the German vote' in the 1916 referendum see *The Advertiser* 30 October 1916 p8c

²¹ Jauncey cit p196-8

Taib Mahmud Court

Universities have a strange geography about them. Unlike the factories and the offices where most workers toil, universities memorialise people. Every building and every other room, it seems, is given a name that imbues it with some special meaning. These names, it must be said, can be bought and sold for the right price. I guess this is true of most workplaces, but it seems universities are just that little bit more shameless about it.

The University of Adelaide is no different. It has the OAF (Old Adelaide Family) names plastered across it; the Barr Smith Library and Elder Hall come to mind. And there is no starker reminder that universities can be bought by the idle rich than the postcard-perfect frontage of Bonython Hall itself. Not only are the floors inside sloped to prevent sinful-minded students from dancing (according to legend), the patrician Bonython pledged the money to build the thing on the proviso that it would sit immediately at the end of Pulteney Street so as to block construction of a proposed road through campus.

But of course, there's another thing that distinguishes universities from most factories and offices around the nation. For decades, universities have been petrified of rowdy young people and their strange notions for making the world a better place. And their memorial stands right next door to Bonython Hall – in the shape of perhaps the ugliest bit of campus: the Law School courtyard. When it was being designed, a huge water fountain was placed in the centre – to stop ratbag students, it was said, from having a launch pad from which to march for peace, the environment, workers' rights, Aboriginal rights, gender equality. You know, the dangerous stuff. Years later, similar concerns played in to the development of UniSA's flagship campus in the West End, which were designed to have few areas to congregate and protest.

So it was perhaps inevitable that eyebrows were raised when, amid pomp and ceremony, and flush with donations in his name, the University of Adelaide proudly announced in late 2008 that the area would become known as 'Taib Mahmud Court'. It's true that Dr. Taib Mahmud (the university bestowed upon him an honorary doctorate in 1994) is a generous benefactor to the University of Adelaide, where he studied under the Colombo Plan. He is a billionaire and a prominent politician of the Southeast Asian region, after all, and his abiding love of Adelaide includes a major interest in the Hilton Hotel on Victoria Square.

But the dark side of Mahmud's millions was already well documented by the time the University of Adelaide announced the new name. Taib Mahmud has had many allegations of corruption levelled against him. What of the money he can so liberally invest and donate around the world? There's little accounting where it came from, without spectacular corruption.

The full reach of his actions make him a figure of global concern. In his tenure as the Chief Minister of Sarawak, there has been widespread human rights abuses, denial of customary land rights, and displacement of the indigenous Penan people. The report from a 2009 independent fact-finding mission by the Asia Indigenous Women's Network laid out the horror of systematic rape of women and girls at the hands of logging company workers, rarely challenged by Taib's administration.

Instead his cronies have targeted local and foreign NGOs that were trying to help the Penan people.

The impact of deforestation on Sarawak is hard to understate: a report commissioned by Wetlands International found that the rainforests of Sarawak had been destroyed at a rate three times faster than the rest of Asia combined. British Prime Minister Gordon Brown called the loss of these forests 'the biggest environmental crime of our time'. (Brown's sister-in-law, Clare Rewcastle Brown, has an outstanding arrest warrant in Malaysia for "activities detrimental to parliamentary democracy" and the "dissemination of false reports", for her remarkably in-depth reporting on corruption and human rights violations perpetrated by the Malaysian elite, Taib Mahmud amongst them.)

This intersection of human rights abuses, environmental catastrophe, and corruption didn't stop the University from accepting his money or bestowing honours upon him. The 'law court' received a small post with Taib's name on it, still essentially unknown. While *On Dit* reported in 2011 on the connection between the university and such a controversial figure, it wasn't until 2013 that young Malaysians studying in Adelaide, energised by the *Bersih 2.0* ("Clean 2.0") anti-corruption campaigns, demanded that the university should end its relationship with Taib. Around this time, local environmentalists were also incensed after links were revealed between Taib Mahmud and Tasmanian old-growth loggers.

The Student Representative Council endorsed an open letter to the University in 2013, letting it be known that the issue would not rest. At a demonstration announcing the campaign to rename the Court, Lizzie Taylor from the South Australian Student Environment Network told the crowd '*we refuse to accept that our education is in any way funded by a man who is responsible for human rights abuses in Sarawak as well as the total obliteration of the native forests in Sarawak and through his family network company Ta Ann in our very own beautiful Tasmania*'. At the same rally, the SRC's Yasmin Martin declared '*we will continue our campaign until our concerns are addressed and the courtyard is renamed after someone more deserving of the honour*'. Petitions were circulated, open letters signed, and awareness raising actions planned and materials distributed.

As the media started taking notice of the protests, so did the University. Malaysian alumni signed an open letter to the University, asking for the relationship to end. Further news reports, that highlighted Taib Mahmud's suspiciously expansive property holdings in Australia, seemed to add pressure. In January 2015, the Vice Chancellor admitted that the University had denied Taib's request to attend the 140th Anniversary Gala Dinner, and that he had forwarded the issue of the name to a committee to decide.

Hoping that nobody would notice, the University quietly unveiled a new name for that grim patch of concrete in July 2016: Colombo Plan Alumni Court. While not totally distancing itself from Taib, a former Colombo Plan student, it was a grudging acceptance that the money this man so readily gives has some very bloody strings attached. Mark Parnell has continued to raise the issue in parliament, and has quite rightly suggested that the university make some restitution to the indigenous peoples of Sarawak from the money it has received from Taib.

It was a small campaign around a specific issue, but the Taib Mahmud Court highlighted something. Space may change (fountains go in, fountain go out, stick a name on a place, then name it again) and students change (the number of international students would have been unheard of a generation ago), but there will always be some rowdy people who have strange notions about changing the world.



Fletcher O'Leary

Photo: Tasmanian Times.com

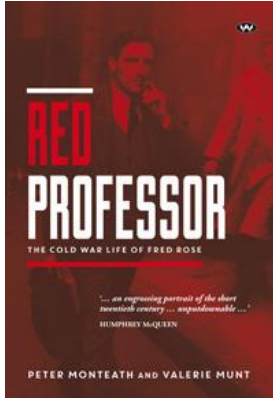


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Red Professor: The Cold War Life of Fred Rose, **Peter Monteath & Valerie Munt**

In 1976, not long after the Australian Labor Government recognised the German Democratic Republic (GDR), Gough and Margaret Whitlam attended the opera in East Berlin. Also there at the invitation of the Australian Ambassador were Fred and Edith Rose, who by then had been resident in the GDR for 20 years.



In this fascinating account of the life of Frederick (Fred) Rose (1915-1991), South Australian historians Peter Monteath and Valerie Munt trace events that led to progressive anthropologist and member of the Communist Party of Australia, Fred Rose leaving Australia for East Germany, and more than that, how he became an unapologetic Stasi informer.

Monteath and Munt begin by outlining Rose's early life in England, where he was born to aspiring, conservative, lower middle class parents. In 1933 he won a scholarship to Cambridge University where his views were challenged by a new generation of radical students and academics. The authors show the shift in Rose's politics to the left with the Great Depression and rise of fascism in Europe. They also identify the progressive influence of the ideas and experience of fascism in Germany of his future wife, Edith Linde.

Rose graduated from Cambridge having studied physical anthropology, material culture, archaeology and prehistory, but his passion was the study of anthropology in Australia. He shifted to Australia in 1937 and was joined one year later by Edith. During WWII he became an active member of the Communist Party. Despite some disagreements, he remained loyal to the Party and the Soviet Union for the rest of his life.

Without an academic post Rose initially supported himself and Edith as a chemist. He then trained as a meteorologist in order to gain access to Aboriginal communities in the Northern Territory. Monteath and Munt describe the challenge to the dominant anthropological wisdom of the time made by Rose's analysis of his field work on Groote Eyelandt and in Western Australia. Rose was critical of an anthropology that served colonialism and empire. He sought to develop a materialist analysis, using Engels, *The Origin of the Family, Private Property and the State* as a starting point. His conclusions did not endear him to influential academics such as A.P. Elkin. He was also criticised for 'fraternizing with the natives' and working with supporters of Aboriginal rights. Rose would later (1955) accept Soviet criticism of Engels' analysis as 'biological determinism', and with this, 'a denial of any role for biology and human reproduction in human history'.

Monteath and Munt show that the academic and political establishment were deeply suspicious of Rose and the connection between his left politics and his anthropology. They sought to exclude him and prevent his work, especially so after the end of the WWII Soviet alliance and the election of the Menzies Government. The authors reveal the frustrations suffered by Rose as he failed to win research grants and academic positions and have his work published. They detail the invasive

surveillance by security forces that Rose was subjected to. Regardless, Rose continued his Party membership and his criticism of the government policy of Aboriginal assimilation. He argued that Aboriginal people might wish to 'adhere to their own culture and way of life'. He maintained that it was a 'straight-out racist policy'.

Persecution of Rose came to a head during the Royal Commission into Espionage established by Menzies in 1954. Rose was accused of being a Soviet spy, interviewed by ASIO and called before the Commission on two occasions. Monteath and Munt find that Rose 'performed well' at the Commission, 'neither selling out his friends or the CPA'. However, Rose subsequently lost his public service employment and was denied university work.

The authors link the Rose family's experience of this time in particular to their leaving Australia. Edith and their three daughters left in 1953 to visit relatives in England and what had become East Germany. Given developments in Australia, Fred advised them to stay with her East German family. He worked as a research officer with the Waterside Workers Federation, before he too left with son Kim in 1956.

Monteath and Munt's chapters on Fred and Edith's life in East Germany are enthralling. Fred Rose achieved his ambition of becoming an academic, assuming the Chair of Anthropology, at Berlin's Humboldt University. He became *the* authority on Australian anthropology in Eastern Europe. With a British passport, Rose was able to attend international conferences and visit Australia, but his capacity to conduct research continued to be hampered by government interference. The authors examine his responses to major events and changes in the Soviet Empire, including the Prague Spring of 1968. Throughout, Rose remained steadfastly loyal to his communist beliefs. He joined the East German Socialist Unity Party and was a Stasi contact for many years. This contrasted with his son, who refused to report on others and became a critic of the East German state.

Rose kept in contact with Aboriginal affairs in Australia and continued to support Aboriginal struggles for self determination. Fred Rose died in 1991, after witnessing the fall of the Berlin Wall, storming of Stasi headquarters and beginnings of the reunification of Germany.

Through this story of the life of Fred Rose, Peter Monteath and Valerie Munt provide a sweeping picture of Australian and German political and anthropological history. Big issues are explored and made human through the lives of the Rose family. A highly recommended read. ♦

Jude Elton

Peter Monteath & Valerie Munt, *Red Professor: The Cold War Life of Fred Rose*, Wakefield Press, 2015, pp373. The authors teach History in the School of International Studies at Flinders University of South Australia.

Up and running!



The new website for the Labour History Society (Adelaide Branch) is now up and running. You can find it under 'Branches' at: <http://asslh.org.au/>

You can find out more about us, get information on and book for the latest event, read the Branch newsletter and become a member all from the site. You can also forward queries, ideas and feedback.

Regular emails on events and newsletter mail-outs will continue. The website offers an additional source of up to date information and communication for both members and the general public.

We thank the University of South Australia's Sustainable Online Community Engagement Project and student Ann Lewis for the development of the website.



Activist Corner

Jim Douglas

In an interview for the book *Breaking the Boundaries* Jim said, *'We know instinctively if something is unfair or wrong. The greatest challenge is how to change that idea into the courage, passion and wisdom that enables us to act to make change for the better'*.

Jim was born in 1943 at Brighton to working class parents who always voted for the ALP. They lived through the Depression and were a constant support to family and friends – he learned early about community. Like many of his generation, Jim took on a trade and became an apprentice fitter and machinist at the Islington Railway Workshops. He immediately joined the union – the AEU (Amalgamated Engineering Union), a left-wing union with a very proud history. This was the beginning of his education about activism and the struggle of workers. Through his union he learned how to organise. Lunchtime meetings with Communists and lefties began his political



education. His workplace employed 1,500 workers from 40 countries who spoke 16 languages. He learned a lot about community from these workers, he learned how to *think, feel, organise and act*.

From 1979 to 1981 Jim was the manager of the organising section of the Public Service Association set up to develop a workplace representatives structure in an attempt to create a democratic organisation. His dismissal from the union led to the first strike by PSA staff who also occupied the union building for four weeks. A six month court case for his reinstatement was lost and he was unemployed for 12 months.

Jim then became national organiser and industrial officer for the CFMEU travelling all over Australia advocating for workers at the workplace and in the Industrial Commission and Court. During this time he was part of a delegation to the USSR where he met with high ranking officials of the Communist Party and Trade Union leaders. *I recall the shiver going down my spine as I sat in a meeting room in the Kremlin and heard the recorded voice of Lenin. It was inspirational. It gave me greater courage to keep fighting for social justice.*

After being involved in a serious car accident it was time to leave full-time paid work and move into community activism; Jim became President of the local residents' association. In 1996 the state government decided that it would undertake a major redevelopment of Glenelg with the creation of Holdfast Shores. Major changes were planned to alter the beaches and very quickly a community action group was formed to *Save Our Beaches*. The scale of activity was huge – letter-boxing 10,000 homes, a public meeting at the Henley Beach Town Hall, followed by a 24-hour vigil on the main road leading to the construction site. Six hundred people pledged to help. Jim's previous organising skills came to the fore and they all worked enormously hard. Phone trees were set up. Support groups provided food and entertainment.

Activists were trained in how to take non-violent action. On 42 occasions 300 of them locked arms to stop the trucks; media releases were issued on a daily basis, politicians were lobbied; they took a different type of action every day. Eventually the physical effort just became too much for them and the developers moved in. Substantial damage was done to the dunes, the boat harbours are dredged every year and storm water pollutes the Gulf. Many community campaigners learned what it was like to stand up for their beliefs.

Jim continues to work as an activist in his local community and is President of the Western Adelaide Coastal Resident Association. In 1999 he received the Conservation Council S.A. Environmentalist of the Year Award and in 2013, he received the Premier's Natural Resource Management Award for community engagement. ♦

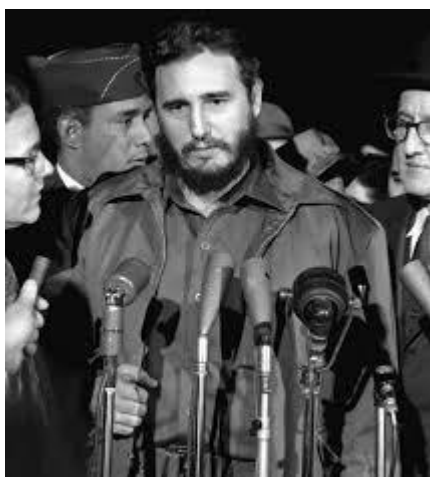
Allison Murchie

Ed. Yvonne Allen and Joy Noble, *Breaking the Boundaries*, Wakefield Press, 2016, pp231. SA Unions, *Movers and Shakers*, 2007, pp111.

Photos: Courtesy Jim Douglas



Fidel and the corporate media



Washington 1959

The New Year is underway and the prognosticating about 2017 and beyond has begun. Naturally, opinions vary about the degree of threat posed by a Trump presidency, territorial disputes in the South China Sea, the fighting capacity of ISIS, the apparent slow-motion break-up of the EU and other developments in what promises to be watershed year in world affairs. Verdicts on 2016 are in. Most “analysis” in the corporate media focussed on the loss of major celebrities and other public figures – individuals made iconic by the same, all-pervasive mainstream media. Missing from the lists trotted out by the TV networks over the New Year break was Fidel Castro; a loss to humanity who had far more impact on our world than the stars of stage and screen cited ad nauseum on the eve of 2017.

In countries like Australia, news of Castro’s death on 25 November was carried along with predominantly negative, if not downright toxic, assessments of his legacy. He was invariably described as a “dictator”, sometimes even a “tyrant”. No examples were given of how his personal convictions were imposed on the Communist Party of Cuba, the National Assembly of People’s Power or the people of Cuba more generally. That aspect of Fidel’s life was a “given” or “common knowledge”.

The alleged trail of social destruction left behind by Castro included a devastated economy, thousands of political prisoners and executions, denial of basic human rights including massive discrimination towards the LGBTI community of Cuba.

I was in a meeting that included a few Latin Americans when the news of Castro’s death came through. Their reaction was immediate, tearful distress. The display of emotion was real and contagious among the people gathered at the table that day. It was a tiny cross section of Australians and visitors to the country, left wing activists in the midst of generally conservative society but the strength of the feelings expressed made a lasting impression on me. As the news reports came tumbling in, I wondered how such a deep sense of loss could co-exist with a more widespread dismissive or contemptuous attitude. Not every previous passing of a Communist head of state was greeted with respect and sorrow, even on the left.

I found out subsequently that the media treatment of Castro’s death was very different in Latin America. There wasn’t the wall-to-wall disdain for his bold intervention in world affairs. I dare say the coverage in other parts of the “third world” would have been markedly different to that of the wealthier Anglo sphere. It struck me that, even in Latin American countries dominated by pro-US political forces, there is deep respect for Cuba and Castro who had struck a huge blow for the dignity and sovereignty of the residents of the United States’ backyard.

Not everybody on planet earth has drawn the same jaundiced conclusion about Cuba’s efforts to build socialism, either. While the Australian media did mention the fact that the triumph of Castro’s revolutionary forces on 1 January deposed an odious, genuine dictator and US lickspittle, Fulgencio Batista, one would be excused for thinking Cuba was better off in the old days of casinos and mafia-run brothels. No images of starving children or shanty towns were presented to distract us from the “good riddance” consensus established in the press and the TV news about the passing of Fidel Castro.

Shabby buildings and beaten up “older-timer” cars trundling around Havana were to the fore. No mention was made of the US economic, diplomatic and cultural blockade, choking the island’s economy for over 50 years. Neither was the collapse of its major trading partner, the USSR, in 1991 or any credit given for overcoming what would have been an insurmountable body blow to any other country one would care to mention. Neither was the continued occupation by US forces of Cuban territory at Guantanamo Bay.

No mention was made of the impressive health and education systems in Cuba or its outstanding aid programs around the world. The question of LGBTI rights in today’s Cuba was deliberated smeared and confused with its previous, regrettable attitudes and efforts to quarantine AIDS sufferers. Castro’s apology to gay Cubans didn’t rate a mention. The impressive and pioneering work of Mariela Castro (Castro’s niece) in the area of sexuality and relationships was similarly absent. Needless to say, a proper historical comparison of attitudes prevailing in Australian society and officialdom was missing. The fact that gender reassignment is free under Cuba’s world class hospital system would also have spoiled the “anti-gay” lie being sold by the mainstream media.

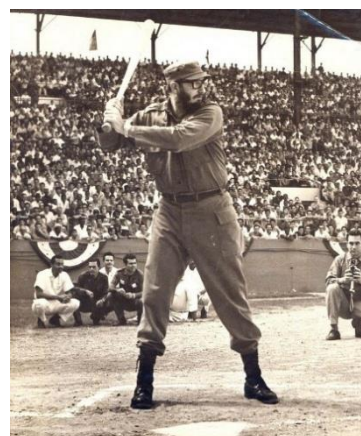
The passing of Fidel Castro was a test of the journalistic credentials of the corporate media. The toll of the ideological assault of the past 30 years in this sphere has, it seems, been total. Not one columnist or regular staffer managed to pass on a “balanced” appraisal of the life’s work of the late Cuban leader. Please let me know if I’m doing any individual writer a disservice with this conclusion. I would be delighted to make such a discovery.

I suppose this failure of Australia’s mass media on such an occasion should come as no surprise. The intrusion of right wing editorial policy into day-to-day reporting is a fact of life in countries like Australia today. Nobody, not even the most conservative Australian media consumer, goes to the press or the broadcast media for something as straightforward as “information” or fair-minded “analysis”.

The truly distressing aspect of all this is that, despite widespread recognition of the blatant propaganda masquerading as “news” today, the disinformation takes its toll. The damage has been done even among the people who would benefit most from the sorts of fundamental changes instituted by Fidel Castro in Cuba. Facebook posts by progressive Australians saddened by the passing of Fidel were pounced upon by people keen to stand up for Cuba’s LGBTI community and allegedly well-intentioned political prisoners. Someone once said that the political enemy seeks to erect outposts in the minds of the people it oppresses. Our duty is to resist. Like Fidel did on behalf of humanity. ♦

Bob Briton

Photos: Public Domain



Havana 1959

The Australian Nursing and Midwifery Federation (SA Branch)

A brief history

The Society is very pleased to welcome this Union as a new Corporate Member. It joins the growing number of Unions in this state who have taken out membership.

The ANMF has a long and proud history of representing the professional and industrial interests of nurses, midwives and personal care assistants. As long ago as the late 1800's, nurses had founded two professional organisations to support improved standards of nursing and nurse education.

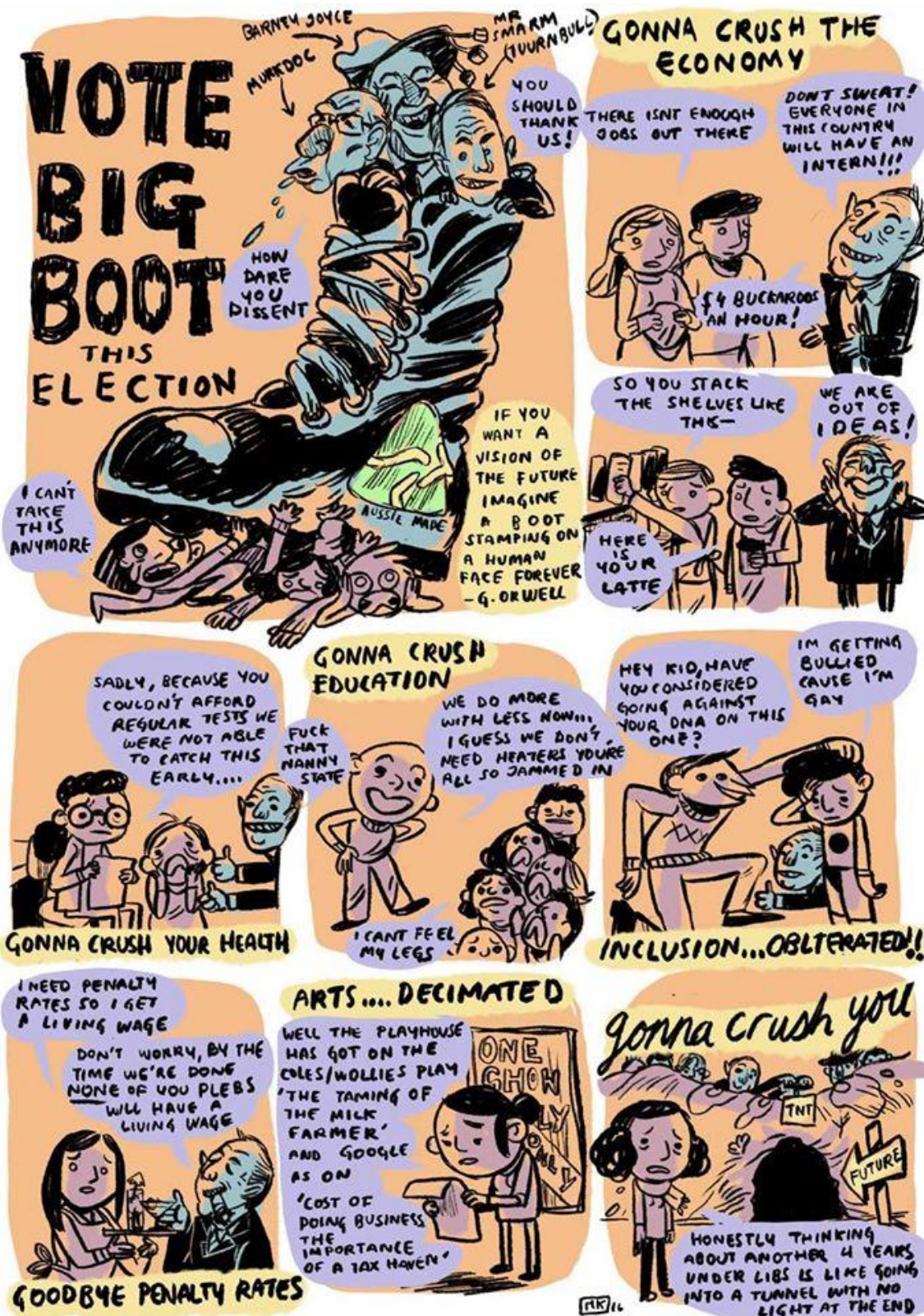
In 1905 the ANF SA Branch was then formed. It's main objectives were to protect the interests of trained nurses and to establish a system of nurse registration. The latter was achieved in 1920 through the SA Nurses Registration Act and the establishment of the SA Nurses Registration Board. The Board became responsible for the general training and examination of all nurses in South Australia. In 1923 the various ANF State Branches formed a national body and established a Federal Council. In 1948 the ANF (SA) Branch obtained registration under the SA industrial relations system for the first time. It later established the Nurses (SA) Award for private sector nurses, and was involved in the establishment of the Nursing Staff (Government General Hospitals) Award.

The State Branch played a leading role in the transition of nurse training from hospital based to university based. It then achieved professional rates of pay for registered nurses through the Australian Industrial Relations Commission.



In 2010 the organisation's name was changed to the Australian Nursing and Midwifery Federation (SA Branch). Today the Branch represents nearly 20,000 nurses, midwives and personal care assistants. The Branch also incorporates the Australian Nursing and Midwifery Education Centre (ANMEC), a registered training organisation offering training in Aged Care, Diploma of Nursing and Advance Diploma of Nursing. For many years the ANMF has been an active and influential member of SA Unions. The Union's Chief Executive Officer, Elizabeth Dabars, (pictured) is currently Vice President of SA Unions. The Society looks forward to seeing officers and members of the ANMF at our members and friends general meetings in 2017. ♦

Greg Stevens



Cartoon by Madeleine Karutz who has been a participant in union campaigns ever since she joined the Labor Party at 17. She protested with the CFMEU against the ABCC, and also campaigned with the National Union for Students when she was a student. She's a passionate artist and supporter of unions and workers' rights. Find her work on Facebook - [Madeleine Karutz Illustration](#). She is always open to doing commissioned work. Contact her through her email: metro.mjk@gmail.com ♦

ALP State Convention

The ALP State Convention was held at the West Adelaide Football Club on 29th October and I was fortunate to attend as an official observer. On arrival we were met by a very large group protesting on the proposed nuclear dumps for South Australia. I encourage you to check out their website www.nodumpsalliance.org.au for further information and useful resources.



There were about 200 delegates in attendance at the convention and a huge agenda of over 100 motions, all but one were carried. Opinions differed as you would expect and some motions attracted much debate.

As expected there were numerous motions on the future of nuclear dumps in South Australia and it was anticipated that it would 'be on for young and old.' The media were present and expecting a stoush. Steph Key, member for Ashford, won the day with this motion:



... that a Special State ALP Convention be held on this matter ... should be held at the conclusion of community consultation and before a decision is made on the development of a high level nuclear waste repository in S.A. The motion was seconded by Peter Malinauskas. The Premier Jay Weatherill spoke in support of the motion and all other motions on the dump were deferred to the Special Convention.

Steph Key and Frances Bedford (Member for Florey) both moved motions of support for the State Library and opposing the cuts to staffing levels. Both motions were carried.

Another key motion that was successful was the vote to support the Death with Dignity Bill. Despite strong opposition this vote was carried on the voices.

Other matters discussed and voted on included Domestic Violence leave, Government Disability Services, illegal importation of asbestos, Medicare, Refugee Education and Training, women in AFL, funding for the Working Women's Centres, Suffrage commemoration and superannuation. It is now up to the Parliament and ALP members to make these commitments happen.

In his introductory speech Premier Weatherill said that his favourite part of the Convention was the awarding of Life Membership and this year there were two very worthy winners in Bob Harris and Luke Heffernan. Luke will be well-known to members of Labour History and made a very humble acceptance speech. All agreed his award was well deserved. He was nominated by Joe Szakacs and seconded by Mark Butler.



Joe, Luke, Premier Weatherill, Mark



Bob Harris, Luke and Penny Wong.

Katrine Hilyard was the out-going President and here are a few comments from her report:

I joined our Party almost 25 years ago. I joined because I learned from a very early age, through some difficult circumstances, that the world is not always a fair place, that there is not an equal distribution of resources and that we are not necessarily all born into equal circumstances. ... One of our proudest moments as a Party came early this year when at our Special Rules Convention we passed a rule change to enshrine an affirmative action target of 50:50 by 2025.

It is a rule change that reflects that our party is a party that values women, that understands that when we have women and men at the table, we make better decisions with and for our community and that shows that we are prepared to take the necessary and bold steps to achieve equality. In mentioning this rule change, I acknowledge all of the women who fought for this and on whose enormous shoulders we stood as we passed that 50/50 rule.

Women who inspired me, and many other women, to have the courage to take our values into the political arena and to fight for what we believe in. Our parliaments and our communities are better, fairer and stronger places because of the legacy of women like Joan Kirner, Anne Levy, Carolyn Pickles, Molly Byrne and so many others. These women have engendered leadership and courage in the generations who have followed them to get to this moment.

This moment was arrived at through years of people in our party speaking up and speaking out about why equality is important. We have so many excellent men and women in our party, of equal talent, but when our parliaments do not reflect an equal representation of those men and women, we must boldly remove any structural or cultural barriers that get in the way of achieving equality. ♦

Allison Murchie

Photos : Allison Murchie

What happened in the U.S.A elections?

The following is an extract from a letter written by Aaron Sorkin to his daughter after Trump was elected President: "Well the world changed late last night in a way I couldn't protect us from. That's a terrible feeling for a father; I won't sugar-coat it – this is truly horrible ... it is the first time that a thoroughly incompetent pig with dangerous ideas, a serious psychiatric disorder, no knowledge of the world and no curiosity to learn has won.

And it wasn't just Donald Trump who won last night – it was his supporters too. The Klan won last night. White nationalists. Sexists, racists and buffoons. Angry young white men who think rap music and Cinco de Mayo are a threat to their way of life (or are a reason for their way of life) have been given cause to celebrate. Men who have no rights to call themselves that and who think that women who aspire to more than hot are shrill, ugly, and otherwise worthy of our scorn rather than our admiration struck a blow for misogynistic shitheads everywhere' hate was given hope. Abject dumbness was glamorized as being "the fresh voice of an outsider" who's going to "shake things up". For the next four years, the President of the United States, the same office held by Washington and Jefferson, Lincoln and Teddy Roosevelt, F.D.R, J.K.K and Barack Obama, will be held by a man-boy who'll spend his hours exacting Twitter vengeance against all who criticize him (and those numbers will be legion). We've embarrassed ourselves in front of our children and the world.

... Economists are predicting a deep and prolonged recession. Our NATO allies are in a state of legitimate fear. And speaking of fear, Muslim-Americans, Mexican-Americans and African-Americans are shaking in their shoes. On the other hand, there is party going on at ISIS headquarters.

So what do we do? First of all, we remember that we're not alone. A hundred million people in America and a billion more around the world feel exactly the same way we do. We get involved. We do what we can to fight injustice anywhere we see it—whether it's writing a check or rolling up our sleeves. Our family is fairly insulated from the effects of a Trump presidency so we fight for the families that aren't. We fight for a woman to keep her right to choose. We fight for the First Amendment and we fight mostly for equality—not for a guarantee of equal outcomes but for equal opportunities. We stand up."◆

(Sorkin was the mastermind behind the *West Wing*.)
Vanity Fair 9.11.19



Source: 1. *Flickr*. 2. *The Daily Coin*

Aims and Objectives

The Australian Society for the Study of Labour History was founded in 1961 to study “the working class situation ... and social history in the fullest sense.” The Society aims not only to encourage teaching and research in labour history but also the preservation of the records of working people and the labour movement. It desires to make history a vital part of popular consciousness, a matter for reflection and debate, at a time when it is under attack from prominent conservative intellectuals.

Executive Committee

2016-2017

President: Jude Elton
jude.elton@internode.on.net
Vice President: David Faber
davefabr@bigpond.net.au
Secretary: Marlene Fenwick
nonning@bigpond.net.au
Treasurer: Kevin Kaeding
kjkaeding@hotmail.com.au

Committee
Ralph Clarke
clarker@bigpond.net.au
Allison Murchie
murchie52@hotmail.com
Steve Acton
sacton91@gmail.com
Greg Stevens
bentgreg@sa.chariot.net.au
Sue Marks
sue.pat@hotmail.com
Fletcher O'Leary
fletcher.ross.oleary@gmail.com

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Meetings are usually held at the Box Factory in Regent Street South, Adelaide and are advertised in the newsletter, on the website, by email and by post to members and friends. Admission is free and all are welcome.
This newsletter is a publication of the Adelaide Branch of the ASSLH. It is not affiliated to the Australian Labor Party or any other political party. Members are encouraged to make contributions to this newsletter.
General enquiries can be made to the Secretary, Marlene Fenwick on 041 880 4124 or by email to nonning@bigpond.net.au