


THE CHALLENGE OF CHILDREN'S YEAR 1979

(The "Me Generation", Consumerism and Age-ism)

By Ruth and Maurie 

1979 is the United Nations International Year of the Child.

The Federal Government, State Governments and municipal councils have already appointed I.Y.C. Committees.

Judging by the first leaflets produced by the Victorian Government's I.Y.C. Committee, these committees will tend to confine "Children's Year" to sentimental and trivial activities.

But, similarly to International Women's Year (I.W.Y.) 1975 the campaign around "Children's Year" is beginning to have a life of its own.

All sorts of community groups are initiating their own plans for strengthening and extending their activities during Children's Year and new links between organisations are developing.

There are today many examples of people coming together and affirming the worth of human relationships and helping to establish a sense of community. The challenge of Children's Year is to recognise the historic significance of these continual humanising efforts; but in order to do this it is necessary to examine the factors which tend to dehumanise the relationships between the younger generation and the adults. (Footnote 1 - see end of document)

At the Women and Labor Conference in May 1978 Eva Cox delivered a paper entitled "Beware the Call of Nature"; she warned . . .

"The cumulative experiences of the last centuries have produced children who are adapted to an acquisitive, individualistic society. The last two decades since the Second World War have produced young adults who are, perhaps, even too self indulgent for capitalism . . . Many have grown up into highly privatised individuals who are family centred and have little concern for the world about them . . ." (Footnote 2)

REPRODUCTION OF LABOR POWER:

Before examining the conditions which are producing such dehumanising relations it is useful to summarise the role of the family under capitalism.

The commodity produced in the home is the living human being . . . the future people who will be the future work force. The family has the function of maintaining and reproducing labor power. The family is a centre of conditioning; of consumption; it is also a reserve of labour; but its essential feature is for the social production of labor power.

The home and its immediate community (school, library and so on) are part of capitalist organisation . . . part of the social relationships of capitalism. The structure of the family and the relationships within it and the relationships extending from it are determined by the needs of the economic system for a certain kind of work force.

The privatism of the family tends to hide the exploitation of women and children; separates families from each other; separates women and children from those who are more obviously exploited; and thus, hinders their struggle against their own exploitation. However, in the last decade women have begun to find each other and to challenge these barriers. The participants in these challenges have been able to turn their disadvantages into advantages to the extent that they have been able to confront the State much more directly than those who rely on established organisations to intervene and mediate. Precisely because it was not bound by the limits of the traditional ways of struggling against capitalist exploitation the struggle against sexist oppression developed as flexible and autonomous movements.

Children are suffering from similar oppression and in various ways are taking their own type of rebel action.

Children are rebelling against the discipline of school and the type of education provided; at the same time they are refusing to accept the definition that capitalism gives to their age. It is becoming increasingly difficult to explain to children the arbitrary point at which they reach adulthood.

Today children are faced with the contradiction between their subordination in the home, the school and the community which is lengthening their period of dependency on adults and the popular cult of teenage independence.

For example, in our car dependent suburbs many of the children's activities beyond the home environment are confined by the need for parents to be chaffeurs, and chaffeuring becomes chaperoning. At the same time the T.V. and other media treat children as if they are fully responsible consumers. Many other similar conflicting values can be cited from every day experience.

Children are becoming increasingly contemptuous of adults. They are turning to truancy, leaving home, shop lifting, taking drugs, disappointing their parents' ambitions, and in all sorts of way staging their own individualised revolt against the intolerable confusion of values imposed on them.

Daily, children are facing the contradiction between the proclaimed ideal of the nuclear family life and the social pressures that convert the former values of the family into articles of common purchase. The bitterness of the breakdown of personal relations helps to obscure the social and political causes of such aberrant behaviour.

THE IDEAL NUCLEAR FAMILY VERSUS THE PRESSURES OF SOCIETY:

The "me generation", "consumerism" and "age-ism" are words recently coined to describe some of the dehumanised relationships between adults and children. A brief examination of these words will help indicate the conditions under which children are being reared. The words apply to all age groups, but the context to keep in mind in this article is that of children.

The term the "Me generation" - borrowed by Eva Cox in her paper is applied to those who "expect and seek material rewards and care little for those cast out by the system . . . like the unemployed. On the other hand they reject duty and hard work, thus upsetting those in power; on the other hand they

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seek individual gratification, not social change. Even the rebels today are often rebelling also individually. Tom Wolfe in a recent article described them as the "Me Generation" and quotes as an example the new consciousness movement which seeks changes internally rather than externally, and escape from dullness in drugs, meditation and self-analysis. Although there are many exceptions, there seems more acceptance of individualism and self interest as a right, much of the rhetoric of liberation movements echo this." (Footnote 2) It seem as if, although such people want liberation, they are fettered by the limitations of their own upbringing, and thus accept individualism as a poor substitute.

"Consumerism" describes the phenomenon of conspicuous waste being made possible through sophisticated advertising and modern technology. The privatism of our suburbs (where most children are reared) assists the market to try to foist on to everyone a life style which expects each family to own privately the goods and services which were supplied in the past and could be supplied today, even more effectively, by the community for community use. For example, the Academic Director of the Australian Centre for Local Government Studies (Dr. Michael Jones) describes his view of Local Government in the 1980s in a recent article. He writes

"One can argue that with increased incomes in the past few decades many people simply have little interest in many local government services. They now have the funds to buy their own above ground swimming pool and playground equipment. The presence of television and a host of other sources of home entertainment allows them to ignore many local government services.

"Perhaps most parks are a symptom of poverty.

"Local government, too, has to realise that it has to compete for the marginal consumer dollar with highly valued rapidly expanding forms of consumer expenditure, especially overseas travel, motor vehicles and eating out. Ask yourself what you would like to spend your marginal dollar on . . . a new park or an overseas trip?" (Footnote 3)

Within the family, the turning in on itself around privatised but unsatisfactory pursuits of consumerism negate opportunities "to devote efforts and talents to the service of humanity". This is aggravated by the ties between family and the surrounding community being weakened because the neighborhood is made up of people influenced by similar conditions (Footnote 4)

No wonder "me" becomes the focus where there is no "we" with whom to identify!

And this lack of elementary communication and practical neighbourly relationship is made all the more difficult by the growth of "age-ism". This is a similar type of oppression to "sexism". The stereotyping of people by age can be just as oppressive as sex stereotyping, and it is not merely a passing cultural fashion. The burden of age-ism is not confined to children; but children suffer

the most because age-ism warps the relationship between child and child, and between the child and other generations. Its effects are not merely transitory, but can shape the attitudes of the younger generation throughout life.

Age-ism flourishes in the conditions provided for rearing children in these modern times. These conditions are beyond the control of the individual family, and thus cannot be challenged by those who are limited in their vision of humanity by the "me generation" type of consciousness.

At the risk of oversimplifying the situation, here are two examples of factors contributing to age-ism.

Firstly, there are the changes in demography. The size of Australian families is typically now two children with less than three years between births. Under such circumstances children have few opportunities, within the family, to care and share for each other. There tends to be rivalry for parental attention rather than learning to cope with frustration.

Secondly, children are too often locked into a situation where there is an over commitment to mothering. This deprives them of learning independence and self reliance. The diminishing family size and the changing technology of housework reduces the creative responsibilities of the mother. Parents deprived of feeling that they are really useful, often feel threatened by a child's growing independence, and there develops a tendency to emphasise the roles of the generations in order to maintain a dominant position in the family. The solution to this cannot be found only by consciously trying to make a better adjustment within the home.

The above two examples are mainly about the conditions within the nuclear family circle; in real life situations, the home cannot be separated out from the urban environment. For example, the design of our urban areas is inductive to the stratification of the population into age groups, and income groups. Especially is this so in the car based suburbs of the period since the second world war, where neighbourhoods housing nuclear families generally have a deficiency of young adults and elderly people.

; In the book "Access for All" (by K.H. Schaeffer and Elliot Sclar, - Penquin 1975) there is this description of the car based suburb:

"The absence of the aged cheats the child of exposure to how other people live, the absence of young adults makes the neighbourhood teenagers unusually cocksure of themselves. These teens see only adults to whom they do not relate, and youngsters over whom they can lord. If young adults are present, a natural pecking order develops. Here, for each child or teenager there is someone just a bit older and more mature, a natural big brother or sister (p.109)

Children suffer from other disadvantages in our car dominated suburbs, and the examples given merely indicate the social nature of the problem.

CONSUMERISM ACCENTUATES CASH NEXUS FAMILY RELATIONSHIPS:

Our over-dependence on private transport is typical of the mis-use of technology and the wicked squandering of the world's scarce resources. At the 1974 National Congress of the Communist Party of Australia the Resolution on Women and Social Liberation recognised the relationship between the energy crisis and the liberation of women and children. It stated . .

"Australian capitalism re-enforces the traditional and archaic and outdated roles of women and children in new ways. The market foists on to everyone a life style which wastes much of the ample resources now available; partly expecting everyone to own privately what was previously better supplied by the community and partly by high pressure selling of all types of commodities with rapidly changing fashions based on built in obsolescence.

"This emphasises individual competition within stereotyped sex and age roles in a more virulent form than ever before, thus perpetuating in new styles the sex and class division of labor. Besides squandering material and energy which unnecessarily damage the environment, such enforced "consumerist" life styles accentuated the 'cash nexus' relationship between women, men and children and diverts peoples' labor away from social and co-operative efforts to assist the liberation of women and children." (Footnote 5)

FUSING DEEPEST PERSONAL NEEDS WITH BROAD SOCIAL ISSUES:

Many groups of people are becoming quite precise in presenting alternatives to the "me generation", "consumerism" and "age-ism". They are trying to ensure that the future will not reproduce the anachronisms of the present which are expressed in the prevailing ideas that cars are the most prized form of transport; that community and neighbourhood are no longer significant; that the bigger the school, sports centre or hospital the better; that there is no suburban isolation but only unhappy and poorly adjusted people; and that the unemployed are 'dole bludgers',

Some groups see the antidote to the "me generation" and "consumerism" as the provision of opportunities for recreating community where at present little exists.

Such alternatives are beginning to take practical form as more and more people are taking the future into their own hands by setting up community-based children's centres, community health centres, food co-operatives, *half way houses* shop-front drop in centres and numerous other do-it-yourself centres. Intertwined with these groups are movements concerned about the environment; for example the Environmentalist for Full Employment, the Conservation of Urban Energy Group (Footnote 6)

But such organisations and movements will continue to be frail and easily discouraged unless there begins to develop a vision into which these small scale human efforts can be dove-tailed.

A VISION OF THE FUTURE AND THE PROCESS OF CREATING COMMUNITY:

International Year of the Child provides an opportunity for an overall vision to begin to be projected and for all sorts of diverse organisations to link together to achieve some immediate gains towards realising specific goals.

The 1974 C.P.A. Resolution on "Women and Social Liberation" described the communist alternative in the following words . . .

"Communists thus face the need to fight for a society which expropriates the wealthy owners and controllers of the means of production, ends the division of labor based on sex and ensures for women full control over their own bodies. Such a society would develop social and co-operative ownership of the main resources, means of production, other economic institutions and mass communications media and develop social and co-operative means for housework and the development of the social and moral attitudes and behaviour of children." (Footnote 5)

Thus the Communist Party already has a very precise long-term view on the liberation of women and children. The task, however, is to relate this to the movements which are already moving towards this future. There are, in embryo, various "social and co-operative" efforts which are striving for better "social and moral attitudes."

The term "the process of creating community" is one way that this new type of value judgement is now being described by some of those involved in such movements. At this stage of history such movements are not introducing elements of socialism in Australia, but in many ways they are challenging the hegemony of the ruling class . . . proposing and organising alternatives to the private upbringing of children . . . trying to ensure community control of family support services . . . making community plans for restructuring urban areas so that there is less dependence on the private car for transport.

These are but a few samples of the new types of challenge to the political and economic powers of the capitalist state.

NEIGHBOURHOOD SPIRIT AND MALE DOMINATION :

Historically, of course, there have been plenty of examples of independent community effort involving women or even involving women exclusively in Australia; for example, there are Mothers' Clubs, Women's Sporting Clubs, auxiliaries to unions, social clubs attached to sporting teams, the Housewives' Association and the Country Women's Association. These have tended to be peripheral to, or to at least emerge from, existing established organisations; the male dominated education, sporting, cultural, industrial, social or political movements. Most of the examples listed were originally based on a pre-existing neighbourhood spirit; people already knew each other before joining and joined because of having an already existing identity with the particular effort as part of their neighbourhood.

Until recently even in scattered farming areas people would know each other's performance personally or by repute. The same applied to miners and factory workers who lived near their work places, and this knowledge of each other spread to women and children.

But the current conditions of Australian suburban life have tended to evaporate the former natural stores of respect and appreciation of neighbours for each other. The excessive mobility of private transport, and the excessive privatism arising from life's satisfactions being purchased commodities, rather than organised effort or social participation, means that neighbours, literally, do not know each other. Even if they are "nodding acquaintances" they are most likely quite ignorant of each other's problems or capacities; and this condition applies to men as well as women and children.

So the phrase "the process of creating community" does not describe some historically age-old process. It is an entirely fresh task arising from the historically new conditions of consumerism and privatism.

No PRE-EXISTING MODEL:

Therefore, there is no pre-existing model on how to enter into the process of creating community. This means that people participating in these new movements are forging new human relationships and changing themselves as they change their circumstances in new ways. The "sense of the new" or the "spirit of the collective" may seem rather striving terms to use to describe these newly emerging relationships; nevertheless, whatever words are used, it is very important to see the humanising effect of participating in these new challenges; women are the ones who predominate in these new spheres of political activity, and the involvement of women is likely to have an effect on the way children are reared

Evelyn Reed claims that women were the first "humanisers" (footnote 7). She writes . . . "As Engels demonstrated, it was through productive activities that mankind arose out of the animal world. More concretely, then it was the female half of humanity who initiated and led in these productive activities and who may therefore be credited with the major share of this great act of creation and elevation of humanity."

It could well be that in their autonomous struggles to liberate themselves from the oppression of the privatism of the home, women and children are finding new ways to relate to each other and contributing to social changes in ways which have never before been chartered.

One of the newly coined words which is used to describe these new relationships is the word "collective".

One of the most useful definitives of the word "collective" has been made by the Community Child Care Organisation in Melbourne (footnote 8) Here is a quote from one of the Community Child Care publications . . . "Community Child Care uses the word 'collective' rather than the word 'interact'. The reason for doing this is to emphasise that in participatory efforts like community child care, people have found that they can do together what they are unable to do as individuals. A collective is much more than a group of people acting as individuals.

"A Collective means a team of people, for which since there is a common purpose, there begins to develop a spirit of each contributing as best he or she can, some with one kind of skill, others with different skills, but all with a quickening appreciation of each other, all teaching and learning from each other, all developing a greater awareness and communication of common aims. Collectives are grounded on two basic conditions. These are . . .

"1. Self Imposed Group Discipline, such as ordinary democratic procedures which are not bureaucratic because they are based on a shared interest and a shared responsibility, and

"2. Caring Accountability such as invariably doing what is promised, consideration for other people, respect for time spent by others, valuing the unique contributions each person can make.

The Community Child Care article goes on to answer the critics who deride such organisations by calling them "middle class".

The article states . . .

"This is not the place to enter into a theoretical discussion on 'class'. However, it is worth noting that, in our society, there are certain values which are traditionally recognised as being 'individualistic', 'competitive' and 'personally ambitious'. By contrast the essential features of a 'collective' correspond with what has been recognised as the 'working class' ethic of 'from each according to their ability and to each according to their need'" . . . "It is inevitable that some of those who are initiating such movements as Community Child Care have had opportunities for tertiary education. This does not necessarily imprison them or their ideas within the values ascribed as 'middle class'. Anyone, irrespective of class, can only effectively take part in strengthening community, through the process of working collectively. To take part in a collective it is necessary to 'unlearn' competitive and aggressive ambitions, workstyles and to re-learn co-operation and caring accountability."

These quotes indicate that some community organisations are not only concerned about the practical day to day tasks of establishing new types of facilities, but that part of this involvement leads to an analysis of the nature of the changes in moral and social attitudes which are so essential if any permanent gains are to be made in changing the social conditions for child rearing.

The quotes also show that those who are searching for answers on these social issues are beginning to recognise that, historically, the working class movement has been in the forefront of the challenge to the prevailing inhuman values of capitalism.

One of the main challenges of Children's Year for the Left is to find ways of gearing the traditional organisations of the working class to the newly emerging movements around the environment and the community.

In order to meet this challenge it is necessary to consider three specific Australian conditions which affect the way these new links will be forged.

Three Conditions Specific to Australia:

1. Strong Trade Unions.
2. Suburbanisation
3. Domination of National Politics.

1. Strong Trade Unions:

To date the link between the Trade Unions and community groups has been mainly at the level of protest (e.g. support for pensioners, green bans, anti-uranium). However, there are indications that the Trade Unions are beginning to participate in various campaigns for a more human urban environment.

One of the factors which makes it difficult for Trade Unions to embrace some of the new types of movements is that, traditionally, unions have dealt with standards (of wages and conditions and so on) which can be separated out and sharply defined and have measurable solutions which are usually expressed in economic terms. Some of the new issues are inherently different, they are not easily defined in words which have currently accepted meaning.
(footnote 9)

For example, in many of these groups emphasis is placed on the word "process". This is particularly so for organisations concerned about the "process of creating community."

In his book on Trade Unions Lance Sharkey pointed out that Marx had stated that the real fruit of trade union battles lies not in the immediate result, but in the ever-expanding union of workers (footnote 10). This is another way of expressing the idea of crucial importance of the on-going importance in the term "process".

The Trade Unions are already considering campaigns on how workers on the job can have more control over their lives and over the products that they make. This is leading to strong links with some of the environmental organisations, but to date the links with community organisations and the presentation of ideas about alternative community services by Trade Unionists is still at a much more primitive stage.

Where links are being made between trade unions and local community groups there is likely to be much more involvement of women in the trade unions and some of the more patriarchal methods of work of Trade Unionists may be modified.

Unlike the Trade Unions the community organisations are not directly connected to production (in this sense they are structurally secondary) and this means that they tend to be easily co-opted. The strong trade union movement with its strong ties in the workplace is an asset which could have very significant value to the community and conservation groups. There are many starting points for links between local groups and the trade unions. A framework already exists for linking campaigns around welfare, unemployment, child care, health, transport, education, housing and other matters which affect daily life. One particular aspect of urban policies which has largely been neglected by both trade unions and community groups is the relationship between social activities, land use and transport; but there are indications that a popular movement is bringing together a number of diverse groups around this issue and some trade unions are involved in it.

2. Suburbanisation:

Australia is one of the most suburbanised countries in the world with 80% of our population living in large cities.

The suburban development functions perfectly smoothly for the investment of capital, the domination of centralised government, the stimulation of commodity consumption, the differential production of labor power and the maintenance

of social order.

What is ideal for the corporations, however, is not ideal for the suburban family.

The problem of suburban life for women is more than loneliness, isolation, lack of stimulation and inappropriate support services. (Footnote 11) The increase in baby bashing, drug abuse, suicide, and such "crimes" are symptoms of the breakdown in human relationships in Australia where consumerism is the inseparable twin of sexist oppression.

In the car dependent suburbs the family turns in on itself, the aged, children and women are trapped in the suburbs where community life is declining and women bear the increased burden of the "invisible work" needed to provide the compensatory private life centred on the car and home.

Such conditions tend to generate feelings of anomie . . . of having insatiable ambitions which can never be fulfilled. These anomic feelings are further aggravated by the families' dependence on professional services over which it has little control.

The antidote to anomie is the opportunity to participate in helping to re-create community and in being able to re-establish control of personal relationships.

In some respects the relationship of anomie to the process of creating community is the same as the relationship between alienation and solidarity. Solidarity is the antidote to being treated as a commodity. In real life there is no clear cut distinction between anomie and alienation and the challenge in the future is to find some way of linking the movement based on solidarity with the movement based on the process of creating community.

3. Domination of National Politics:

There are many reasons why movements around State and Municipal Governments play such a secondary role to the movement around our Federal Government.

Many of the progressive campaigns have a national or international importance . . . the campaign for disarmament, . . . the campaign to ban uranium, . . . are two obvious examples.

However, an over concentration by progressive forces at the national level can mean that campaigns at the local and state levels are neglected. There is the contradiction that although in the past those who challenged capitalism have spear-headed the move to national organisations (e.g., national trade unions, national pensioners' associations, national campaigns on education and so on), the moves to establish national organisations of some of the newly emerging progressive organisations, such as environmental organisations and child car and welfare organisations is coming from the Federal Fraser Government.

This enticement is recognised by some as an attempt to decapitate virile state and local organisations and to dissipate strength,

Rather than divert from local grass roots efforts in the localities it may be best to consider how to use the strength of the already existing national organisations rather than proliferate effort and run the risk of the new types of organisations being bureaucratised.

The move to prematurely federalise some groups could make it easy for elitism to tame-cat and coopt them and this would be an intolerable setback to many of these fragile organisations.

The strong national organisations of the trade unions can provide a well tested operative national framework through which some of the efforts for creating community could be popularised and in the process new links forged between the unions and the community and environment groups.

Thus, emphasising the need to consider campaign at the local and state level does not mean the rejection of the need for some connections with national political processes.

In practice one of the most significant effects of campaign on local issues is that urban daily life is transformed so that more and more people, particularly women, can be partisans on national issues and have meaningful connections with politics at local, state and federal levels.

The Trade Unions would also become more meaningful through such a process, particularly to women; both women in the work place and women who spend most of their waking hours in the suburban home.

However, the main purpose of concentrating on local activities by working around alternatives is not to gain political power in the context of the parliamentary democratic structure, although it is conceivable that such success in some circumstances could help forward the extra parliamentary movement. The main emphasis is on a vision of a practical alternative enabling a more human life style.

The struggle to implement such an alternative is a necessary pre-requisite for the inevitable expansion of such struggle to form part of the experience necessary for Australian people (men, women and children) to carve out their own path to socialism . . . creating their own organisations in the process.

CHILDREN'S YEAR or YEAR OF THE CHILD:

The title officially chosen for the 1979 United Nations Year . . . "The Year of THE CHILD" objectifies children.

In 1975 there would have been an outcry if the United Nations had called it the "Year of THE WOMAN." One way of rejecting the age-ist attitude implied in the chosen title is to use the title "Children's Year."

However, a change in the title is only tokenism unless Children's Year campaigns tackle the social conditions which are determining child rearing practices in the home and in the community. The women's movement in 1975 was able to use the United Nations Year as an opportunity to deepen understanding about the nature of sexist oppression.

The United Nations Declaration of the Rights of the Child is being popularised as the basis for action around Children's Year. (footnote 12). As previously stated, one of the principles of this declaration states that "the child should be brought up in the full consciousness that his energy and talents should be devoted to the service of his fellow men."

Despite the sexist overtones and the age-ism implied in this Principle (these words were more acceptable when the Declaration was first proclaimed) the Principle clearly states the idea of socialising children to acknowledge their own responsibility to devote their talents to serving humanity.

One of the challenges of Children's Year is to consider what this involves.

Of course, much of the initiative and planning of campaigns during 1979 will be the direct responsibility of the adult generation. However, if age-ism is to be seriously challenged then part of the adult responsibility is to develop a movement in which children can participate in their own right and in their own style. There are many starting points for the development of broad movements of children. men and women; for example :

Children's Year could provide the opportunity for initiating particular projects or happenings such as making films, holding concerts and other celebrations and conferences

OR

Some groups may mainly concentrate on fostering international friendship and an understanding of the need for peace.

OR

the focus could be on lobbying the various governments for more adequate and more appropriate family support services; for example, Community controlled child care.

OR

some organisations may highlight the conditions under which children live in our urban areas and include such campaigns as the need for free travel on public transport, or the need for urban areas to be planned so that facilities are clustered and thus more readily accessible to pedestrians (footnote 12)

All such campaigns are admirable. Most of them have objectives which can be achieved in the not too distant future. But if they are left as separate efforts there will be little lasting change made to the social conditions under which children are reared; even an involvement of children in these campaigns will not necessarily lead to any permanent results. Such campaigns, waged in isolation from each other, will not really challenge the hegemony of capitalism.

Children's Year can result in lasting gains for the movement for social change if strong links are developed between the unions, the community groups and the environmental groups. If in the process of forging these links new styles of work are fostered which are not sexist and not age-ist and which are based on collectives and not on paternalistic bureaucracies, then children can find their own way to be involved with adults around issues which affect all human being.

The identification of the cause of age-ism is the essential first step towards achieving this end.

FOOT NOTES:

1. The Australian Conservation Foundation has published an article "The Year of the Child; What will it mean to Australians?" Habitat Vol. 6. No. 6 December 1978. This is an example of how an organisation which is primarily concerned with environmental issues is calling for support for changing our child rearing practices . . .
2. Eva Cox's paper has been published by Social Alternatives. Vol.1 No. 3 1978 (Department of External Studies, UNI. Queensland).
3. See "Local Government in the 1980's . . . A look at the Future" by Dr. Michael Jones in the Australian Municipal Journal, October, 1978, and articles in Municipal Journal July 1978 entitled "Managing Local Government in a Low Growth Economy" and "Zero Base Budgeting and Sunset Laws", (The Municipal Journal is published under authority of the Municipal and Local Government Associations of Victoria, South Australia and Tasmania. Dr. Jones frequently contributes articles to the M.J)
4. The phrase "to devote efforts and talents to the service of humanity" is quoted from the Declaration of the Rights of the Child. This important charter has been summarised for I.Y.C. and in the summary parts of the "Principles" which relate to socialising children have been deleted. For further information on the way the official I.Y.C. campaign has sidestepped the most important part of the Declaration see article in Learning Exchange, No. 72, December 1978. (432 Waverley Rd., E. Malvern, 3145) or Esoso Exchange No. 68, October 1978 (Box 87 Carlton Sth.)
5. The full text of the resolution has been published in the "C.P.A." Documents of the Seventies" available at Communist Party Bookshops in all states.
6. In Melbourne the first meeting of Environmentalists for Full Employment was called by several conservation groups (for example, the Conservation Foundation, Friends of the Earth) and several unions (for example, A.M.S.W.U.) It has been endorsed by a number of unions.
"Chain Reaction" Vol. 3 No. 2, 1977, published a report about this first meeting. (Obtainable from Friends of the Earth, 366 Smith St., Collingwood, 3066). The Conservation of Urban Energy Group has recently published "Seed for Change" which proposes some ways for restructuring urban areas and conserving our natural resources. "Seed for Change" is now available in bookshops.
7. "Problems of Women's Liberation . . . A Marxist Approach" by Evelyn Reed, published by Merit Publisher (U.S.A.) 1969
8. Quotes from Community Child Care, Information Paper entitled .. "Searching for Answers on Child Care." The article was republished for the 1977 Campus Child Care Conference in Melbourne in "Child Care. . . A Collection of Articles" available from Australian Union of Students. Information Paper is available from Community Child Care 191 Brunswick St., Fitzroy.

FOOTNOTES (Contd.)

9. In recent years the community movement has used such words as "the process of creating community", "community based" and "collectives", and is giving them precise meaning. Similarly, in earlier times the Trade Union Movement coined the word "shop committee" "job control", "unity ticket". Such union jargon is now part of every day language.

10. Quote from "The Trade Unions . . . Communist Theory and Practice of Trade Unions" by Lance Sharkey, published by the Australian Communist Party 1942 (page 19).

11. For further development of these ideas see an article in "Join Hands" (published by the Communist Party) October, 1976 "Women in Australian Suburbia". This article was written to stimulate policy in conjunction with United Nations Habitat Year 1976.

See also Chain Reaction Vol. 3, No. 4, 1978, "Wasted Woman-Power" . . . The Alienation of Women in Consumerist Society". This whole issue of Chain Reaction was prepared by women and deals with the issue of sexism and the environment in many different ways. Available from F.O.E. 366 Smith St., Collingwood. 3066.

12. See Footnote 3.

13. Federal and State Governments have allocated some funds for "I.Y.C. Projects" but the amounts are so small that they are insignificant.