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"Righteousness exalteth a nation..."

"Seek that you may excel..."

SOCIETY
To
OUTLAW
PORNOGRAPHY

(OFFICIAL PUBLICATION OF 'STOP & CARE')

COMMITTEE
AGainst
REGRESSIVE
EDUcation

(Registered for Postage as a Periodical - Category B. Permit No.
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FROM THE DIRECTOR'S DESK:

14th September, 1981.

LET YOUR VOICES BE HEARD FOR THE SAKE OF YOUR CHILDREN:
SAY A LOUD "NO" TO HUMAN RELATIONS COURSES!!

Rev. Alan Male has been appointed Chairman of a committee to advise Minister (Mr. Gunn) on the need for a course in Human Relationships in State Schools. Let Mr. Male know the following facts:-

1. Human Relations (Sex Education) courses have never solved any social problems in any part of the world.
2. The material that is eventually used in these programmes comes from America (from the Sex Information and Education Council of U.S. - SIECUS), and the Humanists who produce it claim ONLY that it will make the sex life of the teenage fornicator more enjoyable.
3. The Ahern Report published and recommended the NSW Personal Development Programme as a model for Queensland to use. This programme says that it is NOT intended to prevent promiscuity, illegitimacy nor VD, but aims at 'responsible' sexual behaviour. 'RESPONSIBLE' is given to mean repeated visits to VD clinics, the use of contraceptives, and abortion as the solution to unwanted pregnancies!! THAT is what MR. AHERN RECOMMENDS!!!
4. The whole basis of the Ahern Report is false, since statistics and facts indicate the opposite of his committee's conclusions. Only the Minority Report by Mr. Lin Powell, MLA (NP) presented a true picture of the matter under review.
5. Every Human Relations Course invades the privacy of the family, and destroys the parental rights of good parents who are doing their job well. DOES MR. MALE BELIEVE IT TO BE FAIR OR CHRISTIAN TO STEAL FROM CHRISTIAN PARENTS THEIR GOD-GIVEN ROLE?

'THE SPIKE', a book recently published, majored on the Soviet/Communist infiltration of the Western press for obvious political purposes, and Drury, another author, has written three books about bias in the media.

In this 'STOP PRESS', I have reprinted an excellent article from the 'Australian', in which is reported Professor Brian Cox' exposure of the way a "power group of committed journalists" have used and are still using their enormous influence through the press to control public opinion and marshal support for particular causes on behalf of MINORITY OPINIONS.

The 'Telegraph' editorial on Sex Courses (11/9/81) is a clear example of what the Professor was deploring. What we read in that editorial is NOT a naturally-held majority opinion but an artificially-contrived opinion being foisted upon the community by a minority group of media people - the minority OPINION of a FEW radical University-oriented professionalists (a "power group" of educators and journalists).

Let me say, here, that there is a vast difference between a MINORITY OPINION and a MINORITY GROUP. It is quite democratic for a minority GROUP (such as STOP & CARE) to speak out on behalf of a majority OPINION, that is being attacked, but it is dictatorial for minority groups to force their minority OPINIONS on to the whole community with a view to CHANGING SOCIETY and the existing COMMON CULTURE with its time-honoured ABSOLUTES.

In this issue of 'STOP PRESS', we have concentrated on two important topics: - 'MULTI-CULTURALISM' and 'RELIGIOUS INSTRUCTION v. RELIGIOUS EDUCATION'. Our thanks to Dr. Rupert Goodman who contributed the first article on 'MULTI-CULTURALISM, EDUCATION AND SOCIETY', and to the writer of the article 'RELIGIOUS EDUCATION IN THE SCHOOLS'.

My article on 'MULTI-CULTURALISM IN EDUCATION' was the outcome of attending a public meeting arranged by the World Education Fellowship (WEF). Some public meetings can be real eye-openers, to those who can withstand brainwashing and subtle conditioning!

At times in 'STOP PRESS' (including this issue), we have mentioned our unpublished letters to the Editor of the 'Courier-Mail'. However, the latest news is that, after 2½ years of trying, we made it into print on 9/9/81 (thank you 'C-M'!). And here it is in the adjacent column, so you who have been saying that you thought I must have given up, can see I still believe that 'the pen is mightier than the sword'.

Challenge to WCC ignored

CRITICS of Dr Carl McIntire have been vocal since he went back to USA (e.g. Dean George, C-M Aug. 31, 1981) but when he was here and we offered a platform and packed halls in both the Canberra Hotel and the Ann Street Presbyterian Hall, we could not find a single spokesman either from the World Council of Churches delegation or among their friends who would take up the challenge.

Direct approaches were made urging Rev. Clive Ayre, Rev. John Woodley and Archbishop Grindrod to debate or have private discussion with Dr McIntire, but to no avail.

Another major church, the Salvation Army, has now withdrawn from the WCC. Also the WCC report on Australian Aborigines has been condemned and discredited by the Anglican Dean of Sydney, the president of the Lutheran Church in Queensland and by the well-known Presbyterian, Rev. R.E. Paxton.

As well as this another recent visitor to Australia, Pastor Richard Wurmbrand, founder of the Christian Mission to the communist world, and one with personal experience of communist cruelty to Christians, accused the WCC of being communist-infiltrated and lacking credibility.

He said that the WCC criticises Western countries for alleged racism, but ignores far greater acts of discrimination in communist countries.

The Rev. Rees Thomas issued a challenge (C-M Aug. 13, 1981) to anyone to name atheistic communists holding office with the WCC. In 1975 Metropolitan Nikodim of the USSR, was elected a president of the WCC. Solzenitsyn attacked this as a situation not seen in 2000 years - an atheist running the church! Nikodim has since died and his association with the KGB as Soviet agent is now historical fact.

It also needs to be remembered that it was Nikodim who spear-headed the concept of revolution which came out of the WCC 1966 conference on church and society.

Rona Joyner, Director of Society to Outlaw Pornography & Committee Against Regressive Education, P.O. Box 162, Margate, 4019. (STOP & CARE). 'C-Mail' 9/9/81

[My final paragraph read:

The ICCC and Christian Mission to the Communist World would, I am sure, still be pleased to debate with any supporter of the WCC, especially as regards WCC's perversion of the Gospel of Christ, and the meaning of the words 'liberation' and 'salvation' as used by Christians.]

[As amended 1/11/78]

CLAUSE I : NAME

The organization shall be known as the SOCIETY TO OUTLAW PORNOGRAPHY and the COMMITTEE AGAINST REGRESSIVE EDUCATION (otherwise known as "STOP & CARE").

CLAUSE II : AIMS AND OBJECTS

The aims and objects of the Society (to which the Director and Executive of STOP & CARE are committed) shall be, inter alia:-

1...to protect children and teenagers from all forms of moral corruption, and whatever else would tend to contribute to their delinquency or moral harm, from whatever source it may come, and whether by means of the written or spoken word, or by visual impact, including any library, classroom or lecture-room situation, etc.

2...to work for the exclusion of what is referred to variously as 'sex education', 'human relationships', 'personal development', 'growth', 'health education', etc. (but which is in reality an excuse for educating children in human sexuality without any adequate moral training) from the curricula for all Primary and Secondary Courses, and from all Pre-schools, Kindergartens, etc.

3...to protect youngsters from political or anti-Christian indoctrination, and from brainwashing by means of sensitivity training, values clarification or other psychological attitude-changing devices or techniques.

4...to ensure a strict watch being kept, particularly upon literature in school libraries and in school reading and courses of study, and to maintain a consistent vigil as to the sources of literature which is offensive (against scriptural standards of morality, modesty, and decency, etc.)

5...to foster the knowledge of the existence of God our Creator, and to promote and extend a true respect for His laws in every way possible, including Scripture study classes, and to maintain the scriptural view of education throughout the whole education system, aiming always for excellence*.

6...to contribute, in a practical way to the maintaining of Christian standards in school libraries by visiting schools and making available, whenever practical, both Christ-honouring and anti-subversive literature to those schools interested.

7...to collect and circulate for the attention of parents and the general public information and knowledge regarding the position as it pertains from time to time, with a view to alerting and informing them of how the moral calibre of our youth is being undermined.

8...to provide, especially for parents or guardians of children who are being, or have been, adversely affected in any way by the social hazards mentioned above, counselling, advice, resources and assistance aimed at helping them to help themselves to preserve and protect their family unit, and to support them morally and spiritually in their parental role with its rights and responsibilities, in order to relieve them in their distress and feeling of helplessness.

9...to offer supportive help, information and advice to parents and students who are distressed and worried by their experience of regressive and detrimental innovations encountered in the classroom or through the use of certain types of textbooks or courses of study.

*"Seek that ye may excel..." (1 Corinthians 14.12)

IN EXPLANATION of our term 'the scriptural view of education', we state that it includes:

seeking the knowledge of good rather than evil; striving for excellence and perfection rather than mediocrity (using repetitive learning, competitive testing, rewards and punishment, etc.); being schooled in the basics - reading, writing, mathematics, science, history and geography - Christian standards, discipline, humility, meekness, and respect for elders and those in authority under God; and using at all times the Bible as the standard for literature, textbooks and teaching methods used.

CLAUSE III : MEMBERSHIP

Membership of this movement shall be limited to such persons as agree with this Society's aims and objects as set out above, and who do NOT owe allegiance to NOR hold membership of a Communist or Nazi Party, NOR have sympathetic leanings towards anti-scriptural philosophies or subversive activities.

Provision shall be made for corporate bodies to join as members and to appoint an official representative to attend meetings.

CLAUSE IV : ACCEPTANCE, REJECTION OR TERMINATION OF MEMBERSHIP

The Director shall have power initially to accept or reject applications for membership, and acceptance shall be signified by the issuing of an official receipt. However, the Executive Committee shall, by a 75% vote, have power to reject or terminate any existing memberships, and shall not be required to give reasons for such action, their decision being final and binding.

Any member may resign at any time.

CLAUSE V : MEMBERSHIP FEES AND SUBSCRIPTION RATES

The membership fee shall be \$5 (Five Dollars) per person or per family per annum, and \$10 (Ten Dollars) for corporate bodies per annum, subject to increases from time to time by Executive decision.

Membership shall be from 1st November to 30th October in each year, and fees shall be due and payable within thirty days from the beginning of the financial year, or on the date of admission of new members. Unfinancial members may, at the discretion of the Director, forfeit membership privileges. The Society shall not be liable for refunding any fees paid, once membership has been accepted by the Director.

Prospective members (and subscribers to our publication 'STOP PRESS') are asked to complete and sign the following APPLICATION FORM, but in any case, in the absence of contrary information, applicants shall, by tendering a MEMBERSHIP FEE rather than a DONATION or a SUBSCRIPTION, be deemed initially to be in agreement with the above CLAUSES II to V:-

I/WE. of.
, being in agreement with the above four CLAUSES numbered II to V in the Society's CONSTITUTION, do tender herewith the appropriate fee in anticipation of my application for membership being accepted.
 DONATION is/is not enclosed.

SIGNED DATE

MEMBERSHIP FEE: \$5 pa (per person or family); or \$10 pa (per organization)
 (Members are entitled to free subscription to our periodical "STOP PRESS")
 =====

I/WE do NOT wish to become a member, but want to SUBSCRIBE to 'STOP PRESS' at the rate of \$4 pa (subject to revision). [Individual issues cost 40¢ to 60¢ each.] DONATION is/is not enclosed.

SIGNED DATE

PLEASE FILL IN AND POST APPLICATION FORM TO P.O. BOX 162, MARGATE, Q., 4019.

THE TEACHERS WHO FAILED A GENERATION

Prof hits at the dregs in teaching

Blame the teachers?

Are bottom-of-the-barrel graduates who became teachers responsible for declining standards of state education? And are these low level graduates responsible, in part, for these declining standards?

From yesterday's editorial

By LAUCHLAN CHIPMAN,
Professor of Philosophy at the
University of Wollongong

SYDNEY: Bottom-of-the-barrel graduates who became teachers were partly responsible for declining standards of state education, according to Prof. Lauchlan Chipman.

Prof. Chipman, foundation Professor of Philosophy at the University of Wollongong, said the large-scale employment of education failures as teachers, especially in arts, science and commerce, had created the quality of teaching now seen in the state systems.

From the Telegraph last Friday

PUBLIC education at all levels in Australia has just passed through a period of unprecedented generous funding.

Class sizes have never been smaller. Pupil-teacher ratios have never been more favorable.

Teachers have never enjoyed so much assistance from support staff. Buildings have never been as adequate or as well equipped. Libraries have never been better stocked.

Yet there is a crisis in the quality of public education and the ability of our teachers.

This crisis is, of course, only superficially indicated by the entrenched image projected by teacher union goons and larrikins in the frequent industrial confrontations and deceitful campaigns which have contributed to an erosion of public respect.

How proficient are teachers in the subjects they teach, and how competent are they in teaching skills?

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The answer to the first part is, generally, not very proficient. The worst graduates in arts, science and commerce from Australian universities in the period 1967 to 1976 went into the state teaching services.

Most of them only had "pass" degrees, and in many cases had to repeat subjects before qualifying.

The standards for pass degrees in Australian universities were also lowered during this period, in some cases for the purpose of achieving a quicker output of teachers.

Many people now employed in the state secondary schools completed their own secondary schooling at a level too low to gain admission to an Australian university. They are now employed teaching senior pupils who hope for university admission.

The large scale of employment of educational failures as teachers might have been justified if it were a short-term measure.

But they were also given permanence of tenure.

They cannot be sacked, despite the fact there are better qualified people with greater potential now unemployed, because of a downturn in demand for state school teachers.

This situation has been caused by the combination of a fall in the birthrate, a decline in the immigration rate, and an increasing tendency of the public at large to withdraw their children from the state systems.

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So the Australian state teaching services are stuck with the bottom - of - the - barrel graduates appointed in desperation less than a decade ago, and will have little opportunity to raise the average quality through new appointments to the services.

It is difficult to exaggerate just how bad some of these teachers are. Many are incapable of spontaneously generating a grammatically well-formed sentence.

Some have shown up at university refresher courses incapable of writing essays.

They express a sneering contempt for the attributes they lack, and are venomous in their condemnation of those with superior academic credentials.

The standard of teacher training received by secondary teachers has also been abysmal.

The primary sector has fared a little better. Primary teacher trainers have tended to be drawn from the ranks of very successful primary teachers, while the training itself gives much greater attention to practical classroom problems.

How proficient are our teachers in the subjects they teach?

The worst graduates in arts, science and commerce from Australian universities in the period 1967 to 1976 went into the state teaching services.

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The secondary area is the most problematic. Too many poorly trained academic failures, too securely entrenched, with too little accountability is the sad picture.

In short the very critical human element in government school services is in general far below any acceptable standard.

To push up that standard must mean governments reviewing the security of tenure enjoyed by the present generation of teachers, while subjecting their performance to much closer external scrutiny.

Trends which have weakened the role of the external examination and diminished the powers of inspectors should be reversed.

Politically this demands greater enthusiasm on the part of state ministers of education for confrontation with teacher unions.

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To achieve the public support necessary for this, ministers must be less defensive about teacher quality.

The current generation of school children in Australia are the innocent victims of a cynicism which has changed the role and function of public education.

Cynicism about obligation and values in general, cynicism about the relevance of knowledge, and cynicism about the role of education in preparing people for employment.

Much of the cynicism, curiously, is a product of the confusion and ignorance that large scale public education was originally intended to eradicate.

TELEGRAPH, SEPTEMBER 11, 1981

After the article headed "PROF HITS AT THE DREGS IN TEACHING" appeared in the 'Telegraph' on 4/9/81, Mr. Buzz Kennedy conducted a 'phone-in poll on Channel 10 in Sydney. Only the eastern States were polled, and the results, given me verbally by Channel 'O', are as follows:-

76% in favour of Prof. Chipman's assessment of teachers

The ratio in Sydney and Melbourne was 5 to 2 in favour of Prof. Chipman's remarks

" " " Brisbane was almost 4 to 1 " " " " "

" " " Hobart " 5 to 1

It is certainly obvious from that survey that the COMMITTEE AGAINST REGRESSIVE EDUCATION has the support of the majority of Australians, at least in the eastern states, in our claim that parents can no longer trust their children to any of the State Education Systems. The only answer is for churches to set up community schools, and we especially recommend the ACCELERATED CHRISTIAN EDUCATION programmes that have been especially prepared for this very purpose.

FOR FURTHER INFORMATION - WRITE TO STOP & CARE, PO Box 162, MARGATE 4019
- PHONE (07) 284-1311, (07) 284-3575, (07) 261-1375

Quadrant Conference examines the press role in forming public opinion

By NICHOLAS ROTHWELL

(Condensed)

The power of the press, its influence and control over public opinion, were given an exhaustive analysis at the Quadrant Conference, held in Canberra last weekend.

A high point of the conference, held was a speech by Professor Brian Cox, Professor of English at Manchester University.

Speaking as "one who once regarded himself as a progressive", Professor Cox explained how newspapers had been able to influence the public by the "skilful use of propaganda", and gave the history of the public debate over education in England.

Education, as the pre-eminent social issue, produces sharply opposed opinions, since decisions about schooling help control the minds of future generations.

Professor Cox was actively involved in the fight against what he saw to be a concerted

attempt by journalists in the British media to promote "progressive education", a move he resisted by using the press to counter this campaign.

"If we do not use the mass media to fight for the minds and hearts of the general public, then there is little hope for the future of good learning and discipline in our schools," he said.

Professor Cox made a detailed study of how the progressive case had achieved its extraordinary popularity.

He found that enormous publicity and public support could be marshalled for a particular cause within a very short time by a "power group" of committed journalists.

Professor Cox gave details of the relentless battle waged between different committed groups in the press for the future of the British education system.

"The progressives have discovered that a new hegemony can be created by changing teaching styles, by undervaluing structure and authority in favour of spontaneity - their aim is political, to transform society," he said.

Professor Cox's conclusion was that many members of the "progressive establishment", whose reforms generally had retarded the education of children from poor backgrounds, were motivated by political aims, and hoped to inculcate new attitudes, creating a distrust for "authority, competition and capitalism".

The use of newspapers to influence education policies was the most direct means of promoting social change, and attacks on competition in schools had been intended to create a "new consciousness unsympathetic to the requirements of a democratic capitalist society".

"A democracy depends on high standards of public debate, on clarity of thought, produced by an educational system which develops ability so that leaders are of the highest quality - the attempt to get rid of competition and devalue individual excellence undermines the whole process," he concluded.

Although his work dealt with the press in England, the Australian media came under study at the conference, where Dr John Carroll of La Trobe University claimed local journalists had "no moral sense".

But the importance of Professor Cox's speech was as a detailed account of how the press could come to serve an ideology - whether "progressive" or traditional - and of how the battle for the opinions of the reader is continually being waged in the columns of newspapers.

The man who fought the trendies

Brian Cox, Professor of English at Manchester now finds himself on the right side of the fence. JILL NEVILLE in Sydney reports. (Continued)

Ten years ago, Professor Brian Cox argued that progressive education meant lower standards. Now he has been proved right.

BRIAN COX is not just an academic specialising in contemporary British authors at Manchester University, for 30 years married to a childhood sweetheart, who occasionally publishes a slim volume of verse.

In 1969 he boldly stood up and challenged British opinion about the wonders of progressive education.

He masterminded the famous Black Papers, and the reaction was as hysterical as if he had broken a primitive taboo.

(The Black Papers caused a furore in England when the first of five appeared in 1969, all questioning the prevailing wisdom that more informal schooling, more self-expression for children, and less academic discipline and structure, would lead to a better education system).

They were called elitist and fascist by the new Left, but only seven years later it was starting to be accepted that standards in schools were too low and that children were not being given the basic tools of literacy and numeracy.

Professor Cox came out of the academic closet into the rugged, abusive world of politics soon after he went to live in Hull in a house next to a progressive school. Children he knew who had done abysmally there and were written off as dimwits flourished when transferred to a more formal education.

The lovely idea of children learning by finding out rather than being told seemed to him to be little more than a lovely idea.

"I'm now in Manchester and our local school is run on progressive lines. Middle-class parents pay for extra tuition or give it themselves, so of course the middle-class pupils move forward at a quicker pace than the working-class kids.

"I'm just a battered old leftie. I've been a Labor voter all my life. My father and brother left school at 14 and I won a scholarship to Cambridge, mainly because I always loved reading. It was my secret life - my escape. I was at Berkeley in 1964 and sang 'We Shall Overcome' with Joan Baez.

"Until the mid-1960s I regarded myself as a progressive. I wanted more informal teaching, seminars as well as lectures, less note-learning, more imaginative use of language instead of dull grammatical exercises... Now people would like to stone me for my 'fascist' views, my defence of scholarship."

Professor Cox arrived in Canberra this month to give a talk on "Progressive collapse: the counter-revolution in English education" at the seminar to mark the 25th anniversary of the magazine Quadrant.

He does not regard himself as a "neo-conservative," however. His lively talk at the seminar provoked keen discussion.

"Blood gets spilled when it's a question of education. Everyone has views."

Did he regret sticking his neck out and losing his academic peace?

"Sometimes I get bored saying the same thing over and over. I'm always being wheeled out on to the box. I am often accused of being a hypocrite and liar.

"But it is effective. I have been responsible for having one law changed. That's heady stuff. Schools in Britain will shortly be forced by law to let parents know all the examination results in their children's school if they want it.

He is off to the United States to talk yet again on the future of progressive education.

"If the teachers won't take the

authority, then the child is subject to the much more terrifying and truly tyrannical authority, the tyranny of the majority. Many of my students tell me that they would like to teach but cannot face the discipline problems with which they have become familiar at their own comprehensive schools."

He said, however, that common sense was starting to prevail. For instance, in open-plan schools, pupils wasted up to a whole day or a week simply moving from one lesson to another and having to cope with disturbing noises, but that had now been admitted and was being dealt with.

"There's been a change in the last 10 years, a renewed emphasis, even among knee-jerk left-wingers on structured learning. Ironically, progressive education double-crosses the working-class because the basic skills their children so desperately need are being neglected."

"... reformers with the best intentions condemn the lower class to a second-rate education and thus help to perpetuate the inequalities they seek to abolish. In the name of egalitarianism, they preserve the most insidious form of elitism, which in one guise or another holds the masses incapable of intellectual exertion."

Professor Cox is not battling on an easy wicket, of course. The extreme left recently won the local elections and gained power over education in inner London, so the battle roars again.

He had just participated in a debate at Sydney University on structuralism.

"It's as hot a topic now as existentialism once was. Sartre made a death-bed confession that he'd never been an existentialist and that he didn't even understand the concept," he laughed.

"Maybe we are all being subject to another great French intellectual hoax."

NUMBER OF EDUCATORS WHO UNDERSTAND WHAT IS HAPPENING TO OUR CHILDREN and to society through the serious subtle changes that are being made to our education system, have discussed with me the matter of MULTI-CULTURALISM as it is being applied to education and the divisive moulding of our children. They have provided me with boxes of books, etc., as evidence.

I am convinced that the Lord would have me research this important question and make it an issue to be aired widely through "STOP PRESS". The following informative article contributed by DR. RUPERT GOODMAN will alert you - as will MY REPORT (elsewhere in this issue) of recent World Education Fellowship meeting that gave a platform to members of the MULTI-CULTURAL ASSOCIATION, who spoke openly of their activities as 'change agents'.

MULTI-CULTURALISM, EDUCATION AND SOCIETY

Contributed by Dr. R. D. Goodman,
Reader in Education, Q'ld. Uni.

One of the popular themes in education in the last few years has been the concept of multi-culturalism. It has been argued that as Australian society is multi-cultural, then the school system should reflect the cultures of that multi-cultural society. Decisions have been made at the Commonwealth level, large sums of money have been allocated for projects and policy directives implemented which in the long term may have a profound effect on the nature of Australian society.

While much activity has taken place at the political and professional levels there has been little public debate on the issues involved.

Pressure for educational change has come from ethnic communities, mainly from the large Greek and Italian communities in Sydney and Melbourne. The Schools Commission, through its policy of project funding, has been a focal point for change. Other Commonwealth agencies, the Curriculum Development Centre, the Education Research and Development Committee and various Government appointed ethnic committees have contributed to policy changes.

Al Grassby, of course, is always in the act, with his pro-ethnic comments. Political parties, have jumped on the ethnic bandwagon, conscious of the importance of the ethnic vote in the marginal electorates of the big capital cities.

POPULATION CHANGES:

The composition of Australian Society is quietly changing, as the result of immigration policies over the past few years. The proportion of migrants who have come from Britain and Europe has fallen while more have been admitted from the Middle East and Asia, Lebanon, Turkey, Vietnam, India and China. Whereas in 1971, 70 percent of new arrivals were from Britain and Europe, by 1977 this had fallen to 26 per cent. Arrivals from the Middle East increased from 6 to 23 percent and from Asia 6.7 to 14.1 per cent.

Nevertheless, recent population statistics still reflect the main stream of Anglo-Saxon origins of the majority of the people.

The 1976 census revealed that 89.1 per cent of the population were born in Australia or in English speaking countries (Queensland 94.8) while 85.8 per cent of the parents of Australian born people were themselves born in Australia or the United Kingdom (Queensland 88.7 per cent).

These statistics hide the real educational problem. How many children of school age come from non-English speaking homes, with a background different from the traditional Anglo-Saxon culture on which the school system has for long been based.

Jean Martin, in her study, 'The Migrant Presence' estimated that in the 0-19 years age group there were (1976) 175,000 Italians, 112,000 Greeks, 80,000 Yugoslavs, 44,000 Maltese, 40,000 Arabs and large numbers of children from 20 other non-English speaking ethnic groups, in all some 783,000 young people.

What should be the role of the Australian school in recognizing this cultural diversity? Unfortunately, the migrant presence is not evenly distributed across the continent. In one Melbourne school, for example, 80 per cent of the children came from migrant backgrounds, representing 17 different cultures, differing from each other just as much as they differ from the Anglo-Saxon population. Other schools throughout Australia may find only the occasional migrant child.

ASSIMILATION POLICY:

During the early post-war period it was argued that as migrants had elected to join the Australian society, the sooner they were assimilated to the Australian way of life the better. "New Australians" had to renounce past allegiances, learn English and forget the culture of the homeland.

By the 1970's there was recognition that Australian society could be enriched by some aspects of migrant cultures. New ideas about music, art, dancing and food were accepted, even new words such as 'pizza' crept into everyday usage.

In the late 1970's migrants became "ethnics". Ethnic pressure groups (spearheaded by Greeks and Italians) demanded the right to retain their own languages, their own cultures, their own schools - in effect to establish a corner of the homeland in suburbia.

They were encouraged in this by the UNESCO CONVENTION AGAINST DISCRIMINATION, to which Australia is a signatory, which affirms "the right of ethnic minorities to the maintenance of home culture through schooling". The Galbally Report on Migrant Services (1978), an important milestone in ethnic development, also recommended that, "every person should be able to maintain his or her culture without prejudice." The Commonwealth Government committed itself to the acceptance of these principles.

LEARNING ENGLISH:

The schools initial reaction to the migrant presence was to emphasize the teaching and learning of English as a second language. The Child Migrant Education Programme was launched and schemes developed for English classes for adults. It was argued that until English was mastered, the child could not advance in the school system and the adult could not enter into the full life of Australian society.

These plans were only partially successful. Sixty percent of those migrants who arrived since 1967 are still not yet fluent in the language.

Another proposal has been that there should be bilingual teaching, at least in some schools. This has been advanced as a necessary transitional arrangement in which the home language might be used as a means of communication. This has had limited success. It cuts across a basic principle of Australian education that the language of instruction must be English.

Teacher education programmes have taken account of the problems of teaching in schools with large migrant groups. An understanding of and tolerance for the cultural differences between ethnic groups and Anglo-Saxon children is an essential foundation for good class-room teaching.

COMMUNITY LANGUAGES:

The teaching of "community" and "ethnic" languages in schools has been the most controversial of all proposals in multi-cultural education. A Report to the Schools Commission in 1979, EDUCATION FOR A MULTI-CULTURAL SOCIETY, recommended "community language" programmes to give all children an opportunity for studying a language other than English. Al Grassby advocated that every child should learn a second language on entering primary school.

No one has answered the practical questions - which language and are there trained teachers available? In terms of numbers, Greek and Italian might qualify in some schools, but what of the other 60 ethnic groups and their languages - Vietnamese, Swahili, Hindi, Polish, Brazilian, Turkish and Maltese?

Some may object to school time and school premises being used for the teaching of relatively small cultural groups. Parents have set up their own classes after hours. Victoria has established Saturday schools. Ethnic schools have appeared, with an estimated population of 50,000 children.

Most of the pressure has come from migrant parents who want the cultural links with the homeland, through maintenance of the ethnic language, continued through their children. There has always been this source of conflict between parents and the children who learn English at school and who do not wish to speak the ethnic language at home. In many cases they want to be seen as Australians.

IDENTITY CRISIS:

Now we are informed that many ethnic children have an identity crisis, living between two worlds. They allegedly suffer a lack of self-esteem which is a factor in poor school performance.

Cultural identity was always a problem for the first generation, but in the second generation it was less so and by the third generation, it had largely disappeared. Few of German descent of the 1860's or of the Italians of the 1920's see themselves as Germans or Italians - or even speak the language.

Educating migrant children does present the school with special problems. Many under-achieve at school and leave without an adequate knowledge of English. It may be a reflection of recent immigration policies in attracting large numbers of semi-skilled workers to the capital cities, thereby adding to those groups of disadvantaged children who have a history of poor educational achievement.

Dr. Martin's study of the educational progress of a group of ethnic high school students in Sydney compared with a similar group of Australian children throws some light on this problem. She found the ethnic students more highly concentrated in the lower I.Q. range and lower in economic status than their Australian counterparts.

Yet many more migrant children stayed on to complete high school despite a low level of academic performance as the school assessed it. Their aspirations to succeed were much greater. In their final (external) examination results they performed as well as, and in some cases, better than Australian students, although there were variations between ethnic groups.

The many forms of assistance to ethnics may be achieving results. Perhaps the casual Australians are the disadvantaged group!

TELEVISION:

The ABC is the national broadcasting authority, charged with the responsibility for producing "adequate and comprehensive programmes". It should reflect the national culture and thereby it performs the role of developing national unity.

The recent decision to set up an Independent and Multi-cultural Broadcasting Corporation to provide television programmes for ethnic groups, a kind of additional commercial channel, is a case in point.

Had ethnic programmes been built into existing broadcasting systems, there would have been national cross-cultural benefits. The ethnic communities would have had contact with the mainstream of Australian society and Australians would have had opportunity of viewing ethnic programmes. Creating two independent authorities has ensured greater divisions within society.

With their own television programmes few ethnics will turn to ABC, while few Australians will bother to switch channels. The net result is to accentuate a ghetto-like approach.

The problems which beset the community access radio station 3ZZ in Melbourne should have alerted authorities to the difficulties of trying to provide for the wide cultural and political differences of ethnic groups in broadcasting.

ETHNIC LANGUAGES:

Another argument advanced is that ethnic languages should be taught in schools to preserve the identity

of such children - but also that all Australian children should learn ethnic languages to appreciate other cultures.

The teaching of "foreign" languages in Australia has a dismal record, insofar as Anglo-Saxon Australians are concerned. For decades secondary school students were compelled to learn a language other than English for matriculation purposes. Once compulsion was removed enrolments dropped dramatically.

"A Research Report on The Teaching of Modern Languages in Australian Schools" (1975) revealed some 20 per cent of secondary schools were no longer teaching foreign languages. The enrolments in French dropped from 27 per cent of matriculation students (1967) to 8 per cent (1974).

Likewise there was a decline in Italian, Russian and Dutch. Nor was there any upsurge in Asian languages.

On the other hand a later Report, "The Teaching of Migrant Languages in Schools" (1976) made a strong plea for teaching ethnic languages in schools, else the languages would die out. (They would not die out in the homeland!)

All recent reports on multi-cultural education emphasize the need for the whole school curriculum to be revised, taking into account the diversity of cultures in our society. N.B.

The much criticized SEMP contained a kit on multi-cultural education, with emphasis on racist attitudes, land-rights for aborigines and extracts from speeches by Al Grassby. Much more could be done in inter-cultural understanding, especially in social studies, literature, music, art and dancing.

When one examines the funding for multi-cultural education, one becomes aware that project funding from Commonwealth to State becomes a means of pre-determining both priorities and philosophy. On the basis of the Government's acceptance of the Gollally Report, the School's Commission has recommended \$22 million for "migrant education" in government schools (Queensland - \$1 million) and \$9 million for non-government schools (Queensland - \$335,000). N.B.

The Curriculum Development Centre has been granted \$140,000, the Research and Development Committee a further \$160,000. A further \$1 million has been recommended for joint programmes in multi-cultural education as well as substantial sums for "special" and "disadvantaged" schools. The McNamara Committee's Report, "Education for a Multi-Cultural Australia", proposed even greater expenditure, including \$26 million in 1981 to allow for the appointment of ethnic liaison officers in schools (one for Queensland!). N.B.

If all these policies are implemented what will be the long term effects on education for the Australian society? It is hoped that it will create more tolerance and understanding and eliminate prejudice and discrimination.

Will it lead to a tyranny of mainstream society by minority cultural groups? Will it lead to a "separate development" of ethnic groups? Are we heading towards disintegration of society with less and less "common culture"?

Does "being an Australian" have any real meaning any longer? Is the school system directing the future course of Australian society? Does "the Australian public" have any real influence in shaping the future?

There has been little public debate on these questions which are critical for the future of Australian society.

* * * * *

As stated at the head of this article, your 'STOP PRESS' Editor (who is also Director of STOP & CARE) feels that 'MULTI-CULTURALISM', especially in Education, is a very important matter, needing careful research with a view to exposing it for what it is - another excuse on the part of the radical Humanists for directing our society in the way they want it to go. MORE ON 'MULTI-CULTURALISM' NEXT TIME.

CHANGE - CHANGE - CHANGE !!! !!! !!!

THE CHANGE AGENTS ARE AT IT AGAIN !!

MACOS; SEMP; HUMAN RELATIONS;
AND NOW "MULTI-CULTURALISM IN THE CLASSROOM"

The Director of STOP & CARE investigates the

TRUE MEANING of

MULTI-CULTURALISM IN EDUCATION

DO YOU KNOW WHAT "MULTI-CULTURALISM" REALLY MEANS?? To find out, my husband and I - at a meeting in August involving the World Education Fellowship and the Multi-Cultural Society - sat through a battery of speeches by self-confessed CHANGE AGENTS (an Education Department guidance officer, a Special School Principal, a migrant language teacher from a church school, and an ethnic social worker.

The evidence from that meeting (plus the many Departmental and other academic publications forwarded to me by teachers) strongly suggests that this educational innovation is simply another way of getting the "MACOS and SEMP" ideology and aims into the classroom.

And what is the ideology behind MACOS and SEMP?? It is the HUMANIST MANIFESTO, the creed of the Humanists who are white-anting education systems everywhere and manipulating the minds of children - with the exception of those in SOME Christian schools, that are not bound by Humanist-designed curricula and materials, particularly schools that are using the ACCELERATED CHRISTIAN EDUCATION (ACE) programme.

What are the aims of the designers of these educational innovations?? Putting it briefly, a ONE WORLD SOCIALIST DICTATORSHIP, and a ONE WORLD NON-CHRISTIAN RELIGION supportive of socialism.

The following is a resume of the above WEF/Multi-culturalists meeting - presented to you in the form of actual near-word-perfect quotations that I noted down as they were said during the various speeches:-

- * "Attitude is crucial. If we can ONLY alter attitudes! But it won't happen unless decision-makers change education. IT'S A MOST EXCITING CONCEPT! This concept should be the goal of ALL SCHOOL PROGRAMMES, and a guiding principle of ALL EDUCATORS."
- * "When we try to maintain the old exactly as we knew it, we limit our growth."
- * "When we cannot abandon prejudices [?against immorality?Ed.], we are locked in confrontation."
- * "Teachers' Role in 80's is to bring about CHANGE! The curriculum and subjects MUST be made TOTALLY RELEVANT for the migrant and so must the school community be MADE RELEVANT AND SUITABLE FOR THE MIGRANT."
- * "STRATEGY in multiculturalism is very important. It is understanding and tolerance of ideas that are different from our own."
- * "First priority is to reform the school curriculum, so it reflects multi-culturalism. Use the HIDDEN CURRICULUM."
- * "Expound the rhetoric of Christianity; expound "multi-culturalism" in the classroom."
- * "Thus will the attitudes of people in the community be neutralized by teachers and the Department. What we want are more Al Grassbys. He said "It's more important to be in the classroom than in the courtroom."
- * "Be a person who MAKES things happen. Ask yourself, 'What is my philosophy of life? My philosophy of education? What am I doing about it?' To persevere is the challenge."
- * "The President of WEF gave a paper at a UNESCO conference, in which he said:
Prepare multi-cultural materials
Make children aware of Multi-culturalism
Immerse children in it and make them experience it.
- * "Start a Culture Awareness or Language Awareness centre, and promote language courses."
- * "I have the ...Radio Station manager on side. By making a noise in the community, we raised some \$25,000. \$6,700 of the profits went into promoting multi-culturalism. We produced stickers "THINK MULTI-CULTURAL : THINK INTERNATIONAL", "ONE NATION", etc., and stuck them up in toilets."
- * "I invite journalists to my home and after a few drinks, get them on side."

- * "'Multi-culturalism' means 'TOLERANCE OF ATTITUDE AND IDEAS that are DIFFERENT from our own'. In 3 months of publicity, our local community now knows this."

[COMMENT: It is IMPORTANT to note and understand that in the HUMANIST MANIFESTO, "a TOLERANT society" is described as one in which 'individuals should be permitted to EXPRESS THEIR SEXUAL PROCLIVITIES AND PURSUE THEIR SEXUAL LIFESTYLES AS THEY DESIRE.' These CHANGE AGENTS are moulding YOUR CHILD into the sort of person who will agree with every type of perversion man can dream up.

These teachers are promoting the same Humanist doctrine as was contained in the quotation published in Section 2.2 of the Ahern Committee Report on Human Relations (tabled in Parliament during the Inquiry into Education), which read:

"... it (sex education) involves the DETAILED TEACHING about ALL THE POSSIBILITIES FOR PHYSICAL EXPRESSION OF THE SEX DRIVE."

- * "Textbooks have been prepared for multi-languages - multi-culturalism can be taught everywhere, even in Maths." [Comment: This may be only in reference to his particular school, or it may be true of all church and state schools.]
- * "I advertise multi-culturalism everywhere - in journals - by writing articles so academics can learn what's going on."
- * "CHANGING ATTITUDES THROUGH A HIDDEN CURRICULUM! Do it in the PRIMARY SCHOOL particularly. CHANGE TEACHERS AND THE STUDENTS!"
- * "CHANGE ATTITUDES ALSO BY THE OVERT CURRICULUM for Multi-culturalism in ALL subjects!"
- * "PHYSICAL CONTACT - Break ALL TABOOS, to teach the other culture's ways."

[COMMENT: In MACOS, it was said in the Teachers' 9th Handbook:

"Other societies may not be better than our own; even if we believe them to be so, we have no way of proving it. But knowing them better does none the less help us to DETACH OURSELVES FROM OUR OWN SOCIETY. It is not that our society is absolutely evil, or that others are not evil also; but merely that OURS IS THE ONLY SOCIETY FROM WHICH WE HAVE TO DISENTANGLE OURSELVES. ...while not clinging to elements from any one particular society, we make use of one and all of them in order to distinguish THOSE PRINCIPLES OF SOCIAL LIFE WHICH MAY BE APPLIED TO THE REFORM OF OUR OWN CUSTOMS, and NOT of those societies FOREIGN TO OUR OWN.
"Our OWN SOCIETY is the only one which WE CAN TRANSFORM and yet not destroy, since the CHANGES WHICH WE SHOULD INTRODUCE WOULD COME FROM WITHIN."

So in the name of multi-culturalism, world peace and the so-called 'brotherhood of man' (without the Fatherhood of God), these misguided and unrealistic idealists (calling themselves 'FACILITATORS OF CHANGE') justify tampering with the minds and attitudes of YOUR CHILDREN and mine. They justify turning classrooms into psychological clinics, run by educational innovators, CHANGE AGENTS, playing the role of pseudo-psychologists and psycho-therapists.

DID YOU KNOW that you are sending your child to school to be psychologically manipulated in a dangerously uncontrolled situation, totally at the whim of the Humanist educators.]

The Multi-cultural Speakers at this WEF meeting call this latest educational innovation "building a truly INTERNATIONAL COMMUNITY". I call it "USING THE SCHOOLS TO DESTROY OUR CHRISTIAN CULTURE AND REPLACE IT WITH ANOTHER - A ONE-WORLD PAGAN CULTURE under a SOCIALIST DICTATORSHIP, in which the people will all end up as SLAVES to the COMMUNIST ELITE.

IF YOU HAVE READ THUS FAR, YOU CAN NO LONGER CLAIM IGNORANCE OF THE AIMS OF THESE 'MULTI-CULTURALIST EDUCATORS'. God has put you in possession of ALARMING FACTS - WHAT ARE YOU GOING TO DO ABOUT WHAT YOU NOW KNOW??

If you stand idly by AND ALLOW THIS TO HAPPEN in and through our schools, HOW WILL YOU BE ABLE TO EXPLAIN YOUR APATHY TO YOUR CHILDREN OR YOUR GRANDCHILDREN in years to come, when they find themselves in communist slavery - and they blame this generation for their plight??

ONE LAST THING - WHO IS PAYING FOR THIS MULTI-CULTURAL EDUCATION?

FUNDING OF MULTI-CULTURALISM IN EDUCATION: DO YOU KNOW that YOU are being FORCED TO FUND your own CULTURAL DESTRUCTION?? Thousands of dollars of taxpayers' money are being given over by the Queensland Minister for Education to the MULTI-CULTURALISTS for the preparation of the "strategies and processes" needed to ensure that the PLANS WORK that are being put into effect through education as a result of the Humanist Manifesto.

THE HUMANIST MANIFESTO was signed by many influential academics and educators in high places - among them, Dr. John Dewey (the 'father of progressive education'), Prof. B.F. Skinner (Behavioural Psychologist, expert in 'conditioning' techniques), Sir Julian Huxley (former head of UNESCO, Gt. Britain), Dr. Joseph Fletcher ('father' of 'situation ethics'), Dr. Albert Ellis (psycho-therapy), Prof. Lester Kirkendall (sex educationist, of SIECUS), Prof. Sol Gordon (sexologist, author of vulgar Zing Sex Comix, involved in SIECUS-type sex education, and sponsored to Australia as guest speaker by FAMILY LIFE MOVEMENT), Prof. Sidney Hook (promotes 'values clarification'), Alan Guttmacher (Planned Parenthood Federation, the parent

body for Family Planning Associations worldwide), Prof. T. Brameld (advocate of educational change), Betty Friedan (Women's Liberationist), Vashti McCollum (won court case banning God from schools in USA), and the wife of Dr. William Glasser. Glasser is the man behind most of the 'Third Force' Humanistic Psychology that has brought brain-washing into the classroom through reality therapy, psycho-drama, role-playing, etc.

To let readers see where their money is going, I list below some of the 23 grants notified by the Queensland Multicultural Co-ordinating Committee (Administering Commonwealth Funded Programs in Multicultural Education, PO Box 33, North Quay, Brisbane, Ph.224-7825) as having been approved by the Minister for Education (acting upon the recommendation of the Queensland Multicultural Co-ordinating Committee):-

\$20,300	To Brisbane South Multicultural Education Committee, C/-Bbne.Sth.Regional Office
\$19,187	" Townsville & Dist.Education Centre, PO Box 5461, M50., Townsville.
\$12,000	" Woodridge/Kingston Community Education C'tee, K'ston State High School.
\$ 9,325	" Consultative C'tee on Multicultural Education, T'ville CAE, Aitkenvale.
\$ 2,482	" Mr.P.M.Carter, Holy Cross School, Woolloowin.
\$ 6,600	" Mr.M.J.Barker, St.Mary's School, West Townsville.
\$ 2,420	" Miss H.Claus, Holy Spirit School, New Farm.
\$ 2,087	" Sr.Bernice Moore, Good Counsel College, Innisfail.
\$ 1,000	" Ms J.Cable, St.Joseph's Convent School, Giru.
\$ 1,130	" Mr.K.J.Morrissey, St.Augustine's College, Cairns.
\$ 957	" Mr.R.A.Dansie, Regional Inspector, Sec., Darling Downs Reg.Office, Toowoomba.
\$ 955	" Ms C.M.Tait, Good Counsel Primary School, Innisfail.
\$ 798	" Br.B.Davis, St.Francis Regional Primary School, Ayr.
\$ 750	" Sr.Ruth Wharton, Lourdes Hill College, Hawthorne.

The reasons given for these grants include:

the study of -

- * Esperanto (presumably to be the language of the One-World society to come),
- * the cultural heritage and patterns of life (including modern lifestyles) of Indonesia, Italy, France and Aboriginal Australia,
- * Lingvo materials for creating multicultural awareness,
- * Italian as a second language, both written and spoken, for Primary schools,
- * German migrants in Toowoomba 1855-1880,

the publishing of Education Centre's Newsletters in Italian, and

the formation of a committee (also government-funded) to review curriculum provisions and teaching materials in the light of the needs of a multicultural society.

"PLURALISM", "MULTI-CULTURALISM" - MORE SEMANTICS WITH A PURPOSE !!

In a previous issue of 'STOP PRESS' I published articles on how we are being deceived by the use of SEMANTICS in education. Multi-culturalism is another example of DECEPTION THROUGH SEMANTICS.

When 'PLURALISM' and 'PLURALIST SOCIETY' were the 'in' words, I often had to explain that these terms are deceptive and wrong when applied to Australia. We are a CHRISTIAN PLURALIST community, where CHRISTIANITY IS PART AND PARCEL OF THE LAW OF THE LAND (to use the words of Judge Kelly in the case 'Cowan v Milbourne').

Similarly, the use of the word 'MULTI-CULTURAL' is deceptive and incorrect if used in relation to Australia. Our country is NOT, and never has been, 'multi-cultural'. We are a MULTI-NATIONAL community within a SINGLE CULTURE - CHRISTIAN. Here is the proof:-

The spirit of reverence for God pervades all the relations of our civil life. It is spelt out in the forms of our Courts of Justice, in the language of our statutes, in the prayer which is said at the opening of Parliament each day, in the recognition of the sabbath, in the anthem in which, on every public occasion, we invoke a blessing on our monarch, in the offices of courtesy at our meetings and partings, and in the wording of our Constitution which commences with the words -

"HUMBLY RELYING ON THE BLESSING OF ALMIGHTY GOD"

(Taken from 'Commentaries on the Commonwealth Constitution' by Quick & Garran,)

"We know, and what is better, we feel inwardly, that religion is the basis of civil society."

(Burke)

That the religion of Australia is Christian is further evidenced by the Christian dating system especially in the words used in the Government Gazette and other legal documents, etc. -

"In the Year of Our Lord, one thousand nine hundred and eighty-one"

If Australia were a multi-cultural country, the date would have to be expressed in the numerous different ways that apply to all the different cultures represented by migrants living here. Not only that, but newspapers would be printed in all the different languages involved - perhaps that is what the Multiculturalists are aiming to do when they speak of "adopting different approaches to the English language", and "changing the community into one that is relevant and suitable FOR THE MIGRANT".

In closing let me repeat, for it bears repeating over and over again:-

Australia is NOT, and never has been, 'multi-cultural'. We are a MULTI-NATIONAL community within a SINGLE CULTURE NATION - and that culture is **CHRISTIAN**.



SOCIETY
TO
OUTLAW
PORNOGRAPHY



COMMITTEE
AGAINST
REGRESSIVE
EDUCATION



A 60

The Australian Press Council,
C/- Mr. C.J. McKay, JP, Executive Secretary,
Suite 303, 26 College St.,
DARLINGHURST, NSW., 2010.

The Director: Mrs. H.S. Joyner
PO. Box 162, MARGATE, 4019.
10th May, 1981.

Dear Sirs,

The attached page is part of the February/March issue of 'STOP PRESS', the official publication of STOP & CARE. It has been circulated to allow our members to see that I took action as they had requested, albeit unsuccessfully. Next issue of 'STOP PRESS' I expect to include an article commending the Aims and Practices of the Australian Press Council, and including a copy of this letter so that readers may see a practical example of the value to the public of the existence of the Council.

Our executive wishes me to commend your 'Statement of Principles'; especially -

1. Readers of a newspaper are entitled to have both news and comment presented to them with complete good faith, and therefore -
 - with scrupulous honesty and fairness in both statement and omission; and
 - with due respect for private rights and sensibilities. -
5. A newspaper is justified in advocating its own views on controversial topics provided that in doing so it treats its readers fairly -
-
- by not mis-stating or suppressing facts which are relevant to conclusions which it encourages readers to accept; -
8. The publication in a newspaper of matter disparaging or belittling persons or groups in the community by reference to their ... religion, color or country or origin is a serious breach of ethical standards.
10. If matter detrimental to the reputation or interests of an individual, corporation, organisation or group of (sic) class of persons is published, opportunity for prompt and appropriately prominent reply at reasonable length should be afforded by the newspaper concerned wherever fairness so requires. -
11. Published information which is found to be harmfully inaccurate should be made the subject of such prompt and appropriately prominent retraction, correction or explanatory amplification (and in proper cases apology) as will neutralise as far as possible the impression created by the inaccurate matter.
12. The Council approves and draws general attention to the Code of Ethics of the Australian Journalists' Association.
 - Council will endeavour to ensure that its adjudications reflect both the conscience of the Press and the legitimate expectation of the public. It relies upon every newspaper to give prominence to the Council's decisions on complaints, whether for or against the paper itself or another paper. -

As you will see from the 'Courier-Mail' article "NOT FIT FOR QUEENSLAND EYES", it has falsely tried to present the Premier and myself (as STOP & CARE) as being the ONLY ones opposing pornography (even wrongly excluding Premier Nicklin, a man who had, from 1963 until his death, actually been Patron of the anti-pornography organization 'Queensland League for National Welfare and Decency' - later called 'Community Standards Organization').

I am attaching a photocopy of the letter which I wrote to the Editor of the 'Courier-Mail' to correct the wrong impressions given, which I feel were detrimental to the reputation and interests of the persons mentioned in the article and those omitted - i.e. 'Community Standards Organization'.

In view of the fact that my letter was not published by the 'Courier-Mail', although my complaint is covered by the above Principles, particularly Statement No.10, I now submit this complaint to you for appropriate action.

Yours faithfully,

Rona Joyner

Director.

COMMENT: As it turns out, the above letter was a wasted exercise because of rules and regulations of which I was not aware. For instance, in reply to the above letter, I was advised that I would have to obtain and forward for their verification the actual offending page out of the 'Courier-Mail'. Our being away on an interstate tour resulted in an unavoidable delay in attending to this requirement, and after it was sent in, we were then told the complaint had been WRITTEN OFF as a time limit applies to these complaints. SO WE ARE STILL LEFT WITH NO REDRESS except for a right of appeal.

ADVICE TO OTHERS: It is good to learn from the mistakes of others - so if any of our readers feel the need to complain to the Press Council about breaches of the Journalists' Assn. Code of Ethics, or the Council's own Statement of Principles as above, then DO REMEMBER to send in the actual offending page and do it QUICKLY!! The time limit is four months from date of publication.

RELIGIOUS EDUCATION IN SCHOOLS

RELIGIOUS EDUCATION IN STATE SCHOOLS

I entered the teaching profession in the 'forties' and taught in both New South Wales and Queensland Schools for many years. Then about twenty years ago, I became engaged in giving Religious Instruction to children in all Grades in both Primary and Secondary State Schools, these children being of the same denominational belief as myself. In recent years the 'in-thing' is to be part of a "co-operative team" (under the guise of Ecumenism), and this is being promoted by the Religious Education Curriculum Project (RECP) Team. As a result of the RECP Team's advocacy of "co-operative teams" this is the system now mostly used in the State High Schools that still have ANY Religious Education included in their Curriculum.

In many State High Schools no provision is made for RE. Sad to relate on the recommendation of the RECP Team, quite a number of State Primary Schools are switching (in fact have switched) from denomination RE to "co-operative". Quite a number of R.I. Teachers, myself included, refuse to be part of the "co-operative" system and where despite their protests, this system has been introduced, they have on principle been forced to resign.

CHRISTIANITY IN STATE SCHOOLS

The teaching of Christianity in State Schools should be of vital concern to ALL parents in Queensland. Parents recognize that the Christian Religion forms the basis of our Western Culture, and that its moral principles provide good guidelines for living.

Unfortunately, the School Curriculum has become in recent years a more-or-less Secular-Humanist Curriculum, designed to "turn our children from cock-sure ignorance to thoughtful uncertainty!".

In a whole range of subjects, seemingly quite divorced from Religious Instruction, religious and moral questions are being raised, especially in the Secondary Schools. In Science, the way in which a teacher presents the natural universe and its development could prejudice children against the belief that God is the Creator. In Biology, in studying the development of the unborn baby, the subject of abortion can be either faced or ignored. In the Arts or Humanities, a whole range of moral questions rears its head. In English, relations between the sexes may be developed from the study of a novel, or made the focus of a study in Sociology. The topic of Population, with all its inherent moral difficulties, can arise in History, English, Geography and Sociology (or Social Studies) whilst even Home Economics offers equal opportunities for developing the same theme.

In other words, almost the whole of a Curriculum can be used, in greater or lesser degree, by those who wish to do so, to propagate ideas which reject, or ridicule, the religious and moral standards of Christianity.

In WORLD HISTORY which logically, tends towards 'ideological indifferentism', Communism is offered as merely another alternative to Christianity.

In FRENCH at advanced level is included the works of Jean Paul Sartre and Albert Camus, leading figures in the Existentialist Movement, and I have known students whose religious beliefs have been destroyed after studying the philosophies of these men.

In SOCIOLOGY which deals with 'the Study of Society' is found controversial moral issues from an amoral point of view.

In HUMANITIES can be an amalgamation or integration of subjects. For instance, History, Social Studies and Religion may be 'lumped' together - the result is another handling of moral questions from the amoral standpoint. Such 'Integrated Studies' may even go under the umbrella of 'Human Relationships', 'Personal Development (Sex Education)' or some other equally vague terminology.

To counteract the foregoing, it is vitally important that children be given straightforward instruction on a sound doctrinal basis, incorporating the Ten Commandments and traditional Christian beliefs in denominational classes.

R.I. NOT R.E.

Religious Instruction in Queensland has always been known as "R.I." and children in both Primary and Secondary say "my R.I. teacher" or "my R.I. class", and hence the changeover from R.I. to R.E. (Religious Instruction to Religious Education) has caused much confusion not only to them but to parents and teachers alike.

The Committee appointed to prepare a Curriculum adopted the name "Religious Education Curriculum Project" Team, under the Chairmanship of Rev. Dr. Ian Mavor, and it is located on the 6th floor, Estates House, 127 Creek Street, Brisbane.

At the "Consultation on Religion in State Schools" convened by the Division of Education, Australian Council of Churches, held in Victoria during November, 1976 and attended by about 36 persons from all States of Australia and New Zealand, it became apparent that the terms 'religious education' and 'religious instruction' are being variously used. Some States have tended to identify the programme conducted by the Churches as 'Religious Instruction' (R.I.) and to use 'Religious Education' (R.E.) for a school subject taken by staff teachers.

The R.E.C.P. Team has adopted the term R.E. on all materials, newsletters, Courses, etc., and in many schools 'denominational R.I. classes' have become 'co-operative R.E. classes'.

RONALD GOLDMAN AND R.E.

In recent years, perhaps the most important writer on R.E. in Britain is education-
alist Ronald Goldman. His conclusions about R.E. are to make it 'child-centred', and claims that up to the age of about fourteen, children are unable to absorb 'abstract' ideas, such as 'God' and 'Spirit' but can only appreciate 'concrete reality'. Hence, the combined forces of philosophy, Education and Psychology lean heavily away from God and the spiritual world towards the world of materialism and 'concrete experience'.

One reason for Goldman's widespread acceptability is his close conformity to modern psychology, especially that of Jean Piaget, whose word is virtually law in today's educational circles. Goldman's life-centred, thematic approach to R.E. with its emphasis on the material world, as opposed to the spiritual, is extensively accepted. "The structuring of Religious Education around 'life-themes' has become virtually established as standard practice in Primary Schools."

Goldman's impact has been chiefly felt in the Agreed Syllabuses (U.K.) - those used in State Schools - and they are based on the 'life-centred' approach and the one which, so far, has been regarded as a model for all other revisions is "Suggestions for R.E." The compilers of this document were in constant personal consultation with Goldman throughout the whole process of its drafting.

"Learning for Life" the Agreed Syllabus of the Inner London Education Authority, avoids most doctrines and even seems to be embarrassed, at times, by traditional Christian terms. It leans heavily on the "liberal" theology of such persons as Harnack, Barth, Bultmann, Tillich, Robinson, Bonhoeffer, and such like.

In a word, it is subjective; it denies the possibility of God intervening in the material world (e.g. by becoming Man, by performing miracles and so on) and claims that we can have knowledge only of things experienced by the five senses. The spiritual is played down and absolute authority is denied.

THE BIRMINGHAM SYLLABUS

The testing ground for such a syllabus proved to be Birmingham. It should not seem surprising to find that a prominent member of the Birmingham Education Committee, which devised and introduced the syllabus is Mr. Harry Stopes-Roe, Chairman of the British Humanist Association. He is also a lecturer at Birmingham University, in the Dept. of Extra-mural Studies, and he also serves on the British Humanist Association's Education Committee.

In a letter to the Times Educational Supplement of 22nd July, 1974, he concluded by saying, "To be educationally valid, religious education must be re-thought in terms of education instances for living. The Birmingham Syllabus and handbook does not complete the job, but it has taken a real step away from the old confessionalism. It should be welcomed. If it is true that the 1944 Education Act prevents this, then the Act will have to be amended."

The inclusion of Communism in the proposed syllabus was vigorously opposed, and legal action by conservative members of the City Council and by the National Society for Promoting Religious Education resulted in a revised syllabus being adopted in February, 1975, the revision being such that non-religious viewpoints could be treated only in such a way as to constitute contextual studies contributing towards understanding of the religious viewpoint. A vigorous rearguard action is being fought by Mr. Stopes-Roe and Mr. Roland, assisted and supported by the Birmingham Humanist Group.

IS BIRMINGHAM ALLIED WITH AUSTRALIAN ASSOCIATION FOR R.E., 1978????

The Australian Association for Religious Education held its seventh National Conference from Sunday, August 27 to Friday, 1 September, 1978 at Cromwell and Grace

Colleges, within the University of Queensland.

Guest Speaker at the Conference was Mr. Michael Grimmitt, Principal Lecturer in R.E. and Director of the R.E. Resources and In-Service Training Centre at Westhill College of Education, Birmingham, U.K.

Michael Grimmitt is well known throughout England as an author and lecturer in R.E. A new edition of his book "What Can I Do in R.E.?" is being reprinted. He is also involved in the "Christians Today" materials development project at Westhill College. To date, two picture packs, "Christians Today" (pack 1 and pack 2) with an accompanying booklet "Teaching Christianity in R.E." have been published. Pack 1 of this series is included in the R.E. Mini-Libraries supplied to ALL Queensland State Schools.

Funding (taxpayers monies of course) of fares for M. Grimmitt and others taking part, plus residential and non-residential expenses of Queensland participants was provided by the State Development Committee for the 7-day Conference.

The "Christians Today" project has had a substantial influence on the development of our Queensland Project, because the Rev. Garth Read actually worked with Michael Grimmitt during the early stages of the Birmingham Project, before coming to Australia, and subsequently, becoming one of the most influential members of the RECP Team in Brisbane.

Having assisted the RECP Team to prepare a total R.E. Curriculum complete with materials for both teachers and students, for Years 1 to 12, Rev. Garth Read has returned to Birmingham.

LAUNCHING THE NEW CURRICULUM MATERIALS

The RECP Newsletter No. 6, April, 1978 stated "the new R.E. Curriculum materials being developed by the Project Team are now being made available for use in Primary, Secondary and Special Schools in Queensland. At this stage a 'Scope and Sequence' document is available which provides an overview of a total R.E. programme for Year Levels 1 to 12. TEACHERS NOTES (draft) are being prepared as quickly as possible."

The reason given by the RECP Team for the development of the six categories to be used - 'Belonging'; 'Caring'; 'Forgiving'; 'Serving'; 'Thanking'; and 'Remembering and Hoping' is that they are readily understandable and reasonably distinctive and can be linked with both human experiences and the religious traditions, WITHOUT being exclusive to any one religion. The categories, according to them, are not intended as titles or themes for a specific lesson or a lesson series - rather they serve as organisational foci clarifying an overall picture. (What jargon-nonsense! - my quote.)

IN-SERVICE COURSES

In-Service Course A (10 three-hour sessions) concerns basic teacher training in relation to R.E. For this course, participants kits of lectures notes have been produced, as well as a set of 24 overhead transparencies and lecturers guide notes for the 10 sessions. N.B. The training sessions have been beneficial, but religious content disappointing.

In-Service Course B, a short 12-hour course was designed specifically to familiarise R.E. teachers with some of the new R.E. materials produced by the RECP Team. This Course was introduced in 1978 and in September of that year the six categories for Cycle 2 (for 1978 and the following 'even years' 1980, 1982, etc) became available for use, while Cycle 1 (for 1979 and subsequent odd numbered years - 1981, etc.), was still in the planning stage. All material including "Scope and Sequence" and Teachers' Notes (in draft form) was given to participants at the 1978 September Course B.

How could the Deputy Director General of Education, Mr. Bill Hamilton, make such a statement some months prior to September, 1978, that this material had been trialled for 18 months without any complaint being lodged??? Who was being hoodwinked???

Furthermore, would it not be the most sensible operation to display such material for parents' (the taxpayers) viewing, before trialling on their children?

In-Service C is for those who have completed Courses A & B so as to provide further training, but those who have not participated in previous courses are also urged to attend.

Course C involves 10 hours of demonstrations, lectures, micro-teaching practice, group discussions and individual worksheets on themes such as the language used in Religious Education and the appropriateness of various activities for different age levels in the schools.

(On the brochures advertising the date, time, place, etc., for the various In-Service Courses is -

"Funding from the Regional Branch of the State Development Committee enables these Courses to be offered free to all interested people.")

THE COURSE CONTENT

The RECP Team supplied this information regarding the Course which they claim includes:-

- § a brief overview of R.E. in Australia and in English-speaking countries.
- § an investigation into the nature of religious education and its broad aims.
- § lesson planning, evaluation and curriculum building.
- § stages of development of students and their relative readiness for religion.
- § learning theories
- § evaluation and assessment.
- § the role of story in religion and use of literature in R.E.
- § practical techniques on classroom management such as questioning, story-telling, artwork, drama, discussion groups and use of resource materials and equipment.

Drama

"The Use of Drama in R.E." consists of 10 hours of practical demonstrations and workshop activities designed to assist R.E. teachers to feel more confident in the use of drama.

CLASSROOM MANAGEMENT

The "Classroom Management" workshop is a 5-hour programme of lectures, discussions and workshop activities. Segments include analysis of video-taped lessons and cassette recordings of student feedback, as well as problem-solving techniques from the points of view of teachers and students. There are many such unnecessary workshops for R.E. personnel.

R.E. MINI - LIBRARIES

Since 1976, colossal sums of taxpayers monies have been spent on the establishment of R.E. Mini-Libraries in Primary, Secondary and Special Schools.

Some of the contents of these Mini-Libraries are:-

PRINT MATERIALS

"RELIGION IN LIFE" (from Victoria) Grades 1 - 6] Primary
"LET'S EXPLORE" Vols. 1-4 and "SIGNPOSTS" Vols. 1-2 (from New Zealand)	
"DO WE DARE" by L. Brady (a dilemma approach to moral development)	
"SAINTS IN THE 20TH CENTURY" by Brother Kenneth (Lutterworth, London)] Primary & Secondary
includes such names as Simone Weil, Dietrich Bonhoeffer, Martin Luther King, Hudson Taylor.	
"THE NEW OUTLOOK SCRIPTURE" Vols. 1-5] Secondary
"VALUES: TAUGHT OR CAUGHT" (L. Brady) Personal Development for Secondary Schools	
"THEMES FOR LIVING" - A source book selected from religions & ethical writing of the World. Vols. 1-4 by F. Parrinder, London.	
"CHRIST AND THE WORLD'S RELIGIONS" A.D. Hunt	
"MOVE OUT"; "SAY YES, A COURSE ON 'WHO IS JESUS'"	
"ON OUR SIDE"; "ONE MORE STEP"; "RAP GROUPS"] Secondary
"LIFE, DEATH & DESTINY" by I.G. Mavor	
"USING SIMULATION GAMES"	
"A SOURCE BOOK OF THE BIBLE FOR TEACHERS" (London)	
"WHAT MAN BELIEVES" by A.S. Evans, Toronto	

VISUAL MATERIAL - PHOTO-PACKS

- "CHRISTIANS TODAY" - "CHRISTIANS IN THEIR HOMES AND CHURCHES" by M. Grimmitt and G. T. Read, (Essex) [in Primary, Secondary and Special Schools]
- Selected photographs from "DISCOVERING RELIGION No. 1" and "DISCOVERING RELIGION IN FESTIVALS" No 3 Lutterworth, London [in Primary, Secondary and Special Schools]
- "ARGUS POSTERS" (24 posters) from Illinois [Secondary]
- "POSTER IDEAS FOR PERSONALIZED LEARNING" Illinois [Secondary]

There are Audio Visual Kits and quite a number of Films, which are available, free of charge from the Film Library of the Dept. of Education.

ARE THESE MINI-LIBRARIES BEING USED?

I, as well as a number of R.E. personnel from quite a few areas around Brisbane, have apart from a quick browse when these R.E. Mini-Libraries were first set up in

the State Schools which we attend for R.I. Classes, have neither revisited nor used any of the material available in them. Meantime, the dust collects upon the material, and the money expended on them, could have been used on more worthwhile projects.

The said personnel like myself maintain that the allotted weekly half-hour is too short for experimentation, activities, display of photographs (which have no religious content), which is the suggestive pattern of the material in the R.E. Mini-Libraries.

Busy clergymen, lay personnel (mostly housewives) etc., just cannot afford precious hours of planning in order to entertain students with a 'stage performance' from one of the six categories, viz, Belonging, Caring, Forgiving, Serving, Thanking, and Remembering & Hoping, which this material advocates, because the end result is confusion and children being deprived from learning Christian principles and tenets of faith, to equip them for a life hereafter.

LEARNING SKILLS (BETTER OR WORSE)

Despite the pronouncement of several self-professed "Experts" that 'Learning Skills Acquired are now better', I disagree entirely. The deterioration in the past ten years is most alarming, and each year the position becomes worse, as I have experienced.

I am a firm believer in chalk and blackboard lessons and the use of exercise books by children. By using exercise books, parents can inspect these books and can ascertain, just what has been taught to their children.

Ten years ago I could write (not print) a sentence on the blackboard and 90% or more of children in Grades 4 & 5 could copy it on to their books clearly and correctly. These days, even children in Grade 7 will say "Please print it, as we can't do 'running' writing!" Should you ignore their request, the result is disastrous (simply unable to be deciphered).

Even when printed in large, distinct letters on the blackboard, children in upper primary, will have such misspelt words as - Good, Gode (God); Mery, Merry, Myra, Marey (Mary); Modder, Motther, Mutha (Mother); fater, farta, fartha (Father); sole, sool, sul, soll (soul); angle, ankel, agel (Angel), and so on.

Modern education and its many innovations (teachers are obsessed with change) centres on presentation to the exclusion of content and this is very apparent in the materials produced and promoted by the RECP Team - the lessons tend to remain on the purely material level, failing to reach up to God and some great spiritual truth.

R.E. at the secondary level, frequently takes the easy way out viz. "have a discussion". While this method has some merit, all too often, with the students having little or no prior knowledge, the period merely becomes an exercise in the exchange of mutual ignorance. Consequently, on leaving school without any grounding in religious knowledge, they deny the existence of God and fail to observe His Commandments, solely through ignorance, "because they know no better".

SAMPLE LESSON

MODULE - STANDARDS

CATEGORY - FORGIVING

GRADE 10

Who sets standards" e.g. personal, family, social:

How are they maintained?

Failure to maintain standards, who is to judge?

AIMS:

- Human societies establish standards of behaviour which are expected to guide personal, family and social life:
- Standards are enforced in various ways but also may change over time:

REFLECTING ON:

- Approaches to dealing with people who fail to conform to standards:

ESTABLISHING STANDARDS:

- Brainstorm to identify a variety of written and unwritten rules or standards by which our behaviour is guided, e.g. manners, school rules, expectations of parents or peers, laws. Who decided about such standards? Why, in your opinion, were these particular standards adopted? What extra personal standards do you adopt for yourself? How are they maintained? List the forms of punishment or pressure which operate if someone breaks a rule or fails to maintain a standard.
- Ask students to write down the name of a product, or a commercial slogan, which quite openly promotes a standard of living e.g. what people shall eat, wear,

view, drive or smoke. Consider one of each, or one selected from a list of such advertisements. Discuss how advertisers try to set standards for the public.

Display a number of articles or containers which represent some standard weight or measure, e.g. metre rule, kilogram weight, litre measure. Discuss the value of such standards, the methods used for checking their accuracy and the need for consensus.

MAINTAINING STANDARDS:

- Copies of some of the Ten Commandments can be displayed.
- Read the story "Do Unto Others" P. 50 ("Values: Taught or Caught" by Laurie Brady) from R.E. Mini-Library. This and other moral dilemma stories provide an opportunity to study one's own standards and pressures which may come on them.
- Discuss, with reference to a variety of situations, e.g. class, school, community, home, church, "Whose job should it be to maintain standards?"

CHANGING STANDARDS:

- Tell the story of one or more great reformers in the area of social issues to show how their religious beliefs led them to promote different standards e.g. W. Wilberforce, Lord Shaftesbury, Father Damien, Caroline Chisholm, Florence Nightingale, John Flynn.
- Identify some areas of everyday life where standards have changed in comparatively recent times, e.g. clothing fashions, swim wear, length of hair, behaviours regarded as acceptable in films. What causes such changes? Compare varying attitudes to changes in standards. How might an individual decide what is appropriate as a personal standard? To which criteria might a person refer?

"Teachers Notes" have been compiled around these thematic approaches. Too much abstract, which unsettles the class, along similar lines to the overuse of Audio Visual Programmes in various secular subjects.

(Conscientious, dedicated R.E. Teachers must surely see such massive amounts of time spent on such 'lessons' as a heartbreaking waste of this opportunity to teach children the truths of the Bible and something of the attributes of an Almighty and saving God? Where is He in such a programme as this?)Ed.

AREAS OF CONCERN TO BOTH PARENTS AND R.E. TEACHERS

COMPARATIVE RELIGIONS

Secondary students under "Caring" are encouraged to read and study "What Man Believes" which covers Judaism, Islam, Hinduism and Buddhism - the relevant sections on marriage, divorce and the status of women and children are to be summarised and then the student is asked to write his or her views.

"Discuss ways in which some religions such as Hinduism and Buddhism seek to resolve the limitations of this world as a final home for the human spirit. In their quest for 'enlightenment' are they seeking another world, or to come to terms with this? Of what significance for the individual's attitude towards the natural realm would be the holding of the essentially pantheistic beliefs about the absorption of Atman into Brahman or the attainment of Nirvana?"

"Select references to the pantheistic elements in Hinduism and Buddhism from 'What Man Believes'."

Even in Grade 8 students study "What Man Believes" and discuss the practices of fasting or diet, rest and recreation in several religions, i.e. rules of Kosher food; the fast of Faraman; The Salut (compulsory ritual prayer of the Islam religion); the Moslem Friday worship.

"Ask the school principal for a list of all the denominations which are represented in the school population. Provide the class with some information about each of these denominations."

"Discuss the Aboriginal Christian, Papuan, South African, etc.the role of the World Council of Churches. . ."

"Show students (Gr.8) photographs of Moslems at prayer, then discuss that the prayer postures symbolize the centrality given in Islam to complete submission to the will and authority of Allah. Read statements about the role of the Torah in the Jewish tradition as central to the life of a synagogue. Explain Jewish beliefs about the origin, authority, importance and value of the Torah."

"Tell the story of George Fox, founder of the Society of Friends (Quakers). Why did he refuse to swear the oath on a Bible when taken to court?"

DILEMMA STORIES & SIMULATION GAMES

In the second Interim Report of the Select Committee on Education in Queensland, section 4.6 states: "some of the 'dilemma stories' which have been included in material approved for use in our schools have indeed only suggested two possible

courses of action, both of which in our opinion, would be likely to involve conflict with the moral code of many students. It has been reported to us that, in some cases, this has resulted in students being forced to defend moral positions based on deeply held religious convictions, and we support those parents who believe that this should not be required of any student in the classroom..."

Why then has the R.E.C.P. Team included such in the R.E. materials? e.g.-

GROUP FIVE (Simulation Game): Students form in groups of five, using labels affixed to students' backs as a basis of acceptance or rejection. Have students discuss how they FELT at various points during the game (accepted or rejected and when?).

Play the Simulation Game "Survival Shelter" from "USING SIMULATION GAMES" p.71 (in Mini-Library).

Read or distribute copies of the moral dilemma "A White Theft" from "VALUES: TAUGHT OR CAUGHT" by Laurie Brady (in R.E. Mini-Library) pp 58-59. Also from the same book: "Do Unto Others" p.50, and answer questions on p.51.

DEATH EDUCATION (THANATOLOGY)

In the abovementioned 'Second Interim Report' (Section 4.15) is: "The Committee has also been asked to consider proposals similar to those made in other states, to introduce a programme of "Death Education" or "Thanatology" into the school curriculum. It has been suggested that as part of such a programme, visits be made to funeral parlours by parties of students...However, we believe that the deliberate focusing on the subject of death which would be the inevitable result of a separate programme is unnecessary and could be harmful. The Select Committee therefore recommends that a separate programme of "Death Education" should not be considered for introduction into Queensland schools."

Why then is "Death Education" (Thanatology) a feature specially catered for in the R.E. Curriculum. Books recommended include those of Dr. Elisabeth Kubler-Ross who is well known for her research and writings in the area of "Grief-Counselling, Thanatology, and Reincarnation". According to Dr. Kubler-Ross, a person is continually reincarnated until he or she reaches a stage, where that person is able to remain with God. Her experiences in the "Death & Dying" literature contain a clever mixture of the cultic-occult as she reports interviews with a 'spirit guide' and 'company' viz. "Salem, my spirit guide and two of his companions, Anka and Willie..." and Dr. Kubler-Ross has also given a graphic report of an interview she had with one of her "dead" patients.

WARNINGS TO PARENTS

I would urge parents to be vigilant and take a personal interest in the CONTENT of what their children are being taught in R.E., as distinct from the mechanics of presentation.

Beware of such arguments as "we live in a 'post-Christian' Society" or a "pluralist" Society, and that any consideration of Religious Education should reflect this. No longer, the Humanists suggest, "must we indoctrinate children with Christianity" but must offer them the whole range of world religions, leaving each child to make up his or her own mind." Thus, we arrive at the present situation, where "comparative religion" is being taught in schools. How can a student make any comparison with another religion if he is denied true knowledge of his own.?

Beware of Christian Living Camps as these tend to alienate children from respect for their parents, making them discontented and oftentimes to wish they could have different parents. They are exposed to Sensitivity Training, and other moral dangers. Parents, they are your children, and you, not the 'Change Agents' supervising the Camps will be blamed for the moral standards of your children.

EDITOR'S COMMENT: **MACOS**, that Primary School Social Studies Course on Eskimos, that was not only thrown out of schools in USA, but was also banned from Queensland schools by our Government in 1977. Yet, in the Teachers Notes for Years 4-5: Cycle 2, Module 1: Caring for the Natural World, recently issued, MACOS has raised its ugly head in Primary Schools AGAIN!!

It certainly seems that "there is somebody in the Education Department - the RECPT? -that DOESN'T YET UNDERSTAND what the Government wants taught in its own schools" (to use the Premier's words).

Mr. W.L. Hamilton, Deputy Director-General of Education and Chairman of the Religious Education Advisory Committee has recently sent out a questionnaire seeking feedback in regard to the content of these Teachers' Notes.

PARENTS AND R.E. TEACHERS: We urge you, to protest to your local M.P., to the Minister for Education, and the Premier over this wrongful inclusion of discredited material out of the MACOS course in Teachers' R.E. Notes. Details of the Eskimos' pagan worship of the sea goddess Nuliajuk, to please the souls of the seals and ensure a good catch, (taken from one of the MACOS students' Booklets, 'A Journey to the Arctic', P.33) is included in the Notes for class use.

Religious Education

EXTRACTS

by Concerned Parents' Association, in NZ

CPA is run by parents, for parents: we seek to encourage parents to take their own informed action to further the interests of their own, and the nation's children. Parents are encouraged to use the information in our Newsletters when writing to the papers, or their M.P.s, or attending meetings.

The Churches Education Commission is a body vitally concerned with pupils' exposure to religious and philosophical teaching. Composed of representatives from Anglican, Presbyterian, Methodist, Baptist and Brethren Assemblies, it does not confine its activities to providing materials for the 1/2 hour Bible-in-schools programmes. It is now concerned with promoting the idea that Social Studies (which is part of the compulsory curriculum) should be used to introduce religious studies, including comparative religion.

The Commission's 1976 Policy Statement outlines their position:-

"By religious education the Churches Education Commission means learning to understand and appreciate the beliefs by which people live as an aid to the development of the pupils' own beliefs and values."

They consider that the primary responsibility for such religious education rests with the Education Authorities.

"The Churches Education Commission is seeking to incorporate in its approach on an education basis along the following lines

1. Depth issues - self understanding and self identity, values and relationships;
2. Religious and world views - looking at ourselves as well as at others - festivals, rituals, beliefs and myths, experiences and ethics."

LETTERS TO THE EDITOR

Dear Mrs. Joyner,

I was so pleased to meet you and hear of your experiences with the school problems. The help I have received from your correspondence and now in talking with you has enabled me to point out to people exactly why and from whom these problems are coming. Most people who care seem to be aware of them, but few know the reason the problems exist or what to do about them.

My six year old niece was in a group for which there was no scripture teacher, and during that lesson was taught by a hippie teacher who was teaching them anything but scripture... such things as "What do you do when your mother says you cannot do something you want to do?" and the children were then taught to thumb their noses and do other rude signs.

Her mother went to the Headmistress and complained and was told that there was no-one else to take the children for that lesson. (Obviously there was no question of disciplining the teacher.) My sister offered to take the lesson, and is now doing so.

R.E., KYOGLE, N.S.W.

A Senior Nursing & Clinic Sister asks...

DO SOME SCHOOL SYSTEMS CAUSE READING PROBLEMS?

The following is a true account about actual people contributed by a member of STOP & CARE.

"Before starting her child at school, had taught her the alphabet, and how to write the letters from left to right on the page, but after a week or two at school, she seemed to have forgotten all her mother had taught her. It seems that at kindergarten they start the children off with what they call finger painting - putting their hands in paint and making patterns with it. It is said to teach children direction, but (a Senior Nursing Sister & Clinic Sister) declares it does just the opposite, for after a while her child was writing from right to left. Another mother complained that her child was doing mirror writing.

.... also found out from teaching the Scripture classes at Primary School that at least half the children in the class had reading difficulties, confusing 'b' and 'd' and words such as 'was' and 'saw', and 'left' and 'felt'. I was told by a doctor that this is caused by the child's eyes relaying an incorrect message to the brain. I believe it is called dyslexia. The infants teacher suggested to that it was possible that this condition could be brought about by the grouping of desks into four, and having the children facing each other. The teacher said she thought children could become confused by being able to see each other's work upside down. This is a very interesting suggestion as it may shed light on the common high rate of illiteracy. It is doubly tragic because it is often found that a child with problems, particularly in reading is disregarded by many teachers."

Letters and contributions are welcomed. We are especially interested to hear from parents the names and authors of textbooks or library books recommended for use by schools. Parents need to know that provision has been made by the Education Department for parents to substitute books of their own choice in place of any books they consider unsuitable for their children. Apply to us for the relevant application form to be filled in-requesting the change of book.

NEW ZEALAND'S SITUATION

The Churches Education Commission pamphlet "GENERAL GUIDELINES FOR A RELIGIOUS EDUCATION PROGRAMME" asks teachers:-

- * Does this (programme) help the pupil to understand himself, other people and the natural world better?
- * Does it help him better to understand his own relationships to other people and to the natural world?
- * Does it raise questions about man's experience and about the mystery of what it is to be human?

The Churches Education Commission considers religious questions to be:-

- * WHO AM I ?
- * WHERE AM I ?
- * WHERE AM I GOING ?
- * WHERE HAVE I COME FROM ?
- * WHAT AM I DOING HERE ?
- * WHO ARE THESE OTHER PEOPLE ?

- * IS THERE ANY MEANING IN LIFE ?

Readers may notice the similarity of this general approach to that of the humanistic relationships training course described in this Newsletter. These questions are virtually identical to those quoted in the Johnson Report as being what Professor Lloyd Geering sees as religious questions.

Thus, whilst the word "religious" to some may mean Bible-based Christianity, to others it means little more than the ideas promoted by the humanistic psychology movement, which find much support amongst liberal theologians: to yet others it means world views and myths and ideologies.

ACCELERATED CHRISTIAN EDUCATION

Much has been achieved over the 3 1/2 years that the A.C.E. programme has been in New Zealand. There are now thirteen schools operating on A.C.E. materials, and two more opening shortly. Five are registered by the Department of Education.

Dr. Donald Howard, the founder of the international A.C.E. programme, will be in New Zealand shortly and will be speaking at Invercargill, Dunedin, Palmerston North, Tauranga and Auckland between 11th - 15th August. Details about A.C.E. schools and Dr. Howard's meetings available from A.C.E. (NZ), P.O.Box 26-225, Auckland 3.

"THE WICKED PLOT AGAINST THE JUST, AND GNASH UPON HIM WITH HIS TEETH."
(Psalm 37.12)

"THE LORD BRINGS THE COUNSEL OF THE HEATHEN TO NOUGHT: HE MAKES THE DEVICES OF THE PEOPLE OF NONE EFFECT."
(Psalm 33.10)

"LET ALL THE EARTH FEAR THE LORD: LET ALL THE INHABITANTS OF THE WORLD STAND IN AWE OF HIM."
(Psalm 33.8)