

ILLAWARRA UNITY

Volume 1, No. 4, 1998



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Journal of the Illawarra Branch of
the Australian Society for the Study of Labour History

ILLAWARRA UNITY

Volume 1, No. 4, 1998

Illawarra Unity is the journal of the Illawarra Branch of the Australian Society for the Study of Labour History and is named after the 1930s South Coast District Unemployed and Relief Workers' journal, *Unity*.

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Illawarra Branch of the Australian
Society for the Study of Labour History

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EDITORIAL

1998 has been an active year for the branch. Planning for the 1999 National Labour History Conference in Wollongong on the Labour Day long weekend of 1-4 October is now well-advanced, and brochures concerning it are enclosed with this issue. Three forums of the Branch have been held throughout the year, the Labour Heritage sub-committee under Neville Arrowsmith's enthusiastic leadership continues to collect material and display it at our gatherings, and this is the second issue of our journal for the year. The Annual General Meeting on 29 March was attended by about 30 at the Cedar Room of the Town Hall and Community Centre. The 1999 executive which was elected consisted of:

President: Ray Markey
Vice president: Shirley Nixon
Secretary: Robert Hood
Treasurer: Neville Arrowsmith
Committee members: Margaret Bronneberg, Val Dolan,
Bronwyn James, and Gary Turner.

A larger group has assisted with organising the conference, including Rowan Cahill, Gregor Cullen and Nicole Williams.

The 1999 National Labour History Conference

The theme of the conference is ***Labour and Community***. It will be held in the Wollongong Town Hall and Community Centre, and the conference dinner will be at Barney's on Crown Function Centre. As the enclosed brochure indicates we are hoping for a broad-ranging community input to the conference, with cultural activities and performances (such as trade union choirs), a heritage display, oral history workshops, displays of posters, photographs and artwork, as well as short talks or reminiscences and academic papers. The costing of the conference is also structured to encourage broad community participation, with particularly favourable rates for those with low incomes.

The conference theme celebrates the past, but also

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contemplates the role of **Labour and Community** into the 21st Century. It emphasises the importance of community as a basis for labour and its reproduction, labour organization, working class culture and labour history. We mean community in its broadest sense: workplace community, geographical/regional and civic community, business community, the community within organisations such as unions and auxiliary bodies, party branches, cooperatives, friendly societies, church groups, and others, racial and ethnic community, republicanism and a national community, and international community of labour - from 'workers of the world unite!' to 'globalisation'.

The organisers seek proposals for papers, exhibits and performances which address these broad themes in relation to the role of labour in our society, as commodity, class and the basis of institutions such as parties, unions, cooperatives, tribunals, etc. We welcome contributions based on the role of gender relations in working class community, comparative studies, oral history, biography, the importance of labour heritage, and cultural practices, as well as institutions, the workplace, management and business history and industrial relations. We also encourage contributions which seek to draw lessons from the past for the future organization of labour and capital in the environment of globalisation and economic rationalism.

Note the dates for submission of papers:

17 July 1999 for the refereed stream

28 August 1999 for the general stream

For further details on submission of papers see the brochure. Papers from the conference will be published in two volumes of proceedings available at the conference for participants.

For information regarding conference in general please contact the Labour History Conference Organiser at:

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Support for the conference is strong. The University of Wollongong has contributed \$10,000, and the Croatian Democratic Union contributed \$200. Other financial contributions have been promised from the Australian Education Union (\$250) and the South Coast Labour Council (\$200), as

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well as a performance by traditional dancers from the Illawarra Arab Sports Association. The Wollongong City Gallery has agreed to mount a special exhibition to coincide with the conference, and the Wollongong City Library is providing its theatrette as well as mounting a display of labour heritage and relevant holdings in the library. Finally, we have had support from the Lord Mayor, Illawarra Historical Society, Kiama and District Arts Council, the Illawarra Business Chamber, Australia's Industry World, and the Scarborough/Wombarra/Coledale Branch of the ALP for a Federation Community Project grant application for the Cunningham and Throsby electorates.

The proposed Federation Community Project extends the activities of the 1999 Conference in the following ways:

- selection of papers from the conference, plus some specially commissioned ones for publication by University of Wollongong Press as a book, to be launched at ACTU Congress in September 2000 in Wollongong;
- launch of labour heritage and oral history project at ACTU Congress in September 2000 in Wollongong, which will collect a pictorial history of the evolution of work and industry, together with reminiscences relating to community and conflict of working people, labour activists, managers and small business people in the Illawarra region. This will be published as a second book by the University of Wollongong Press in 2001;
- researching and identifying of a small series of major sites relevant to the labour history of the city and its nearby region, with the intention of mounting memorial plaques and a sculpture. These monuments would become the basis of a labour history tour to be launched with the oral and pictorial history book, and has the potential to become a major contribution to the tourist attractions of the region.

If successful, this application would celebrate the history of the region and provide some employment for local artworkers and researchers.

Branch Forums 1998

These were all well-attended by about 25–30 people, and generated a vigorous discussion in each case. We were fortunate to attract speakers of such a high calibre from outside as well as locally, and the standard of discussion matched that of the speakers.

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The first forum, following our AGM on 29 March 1998 was *Back to the Future? Lessons of History for the Current Struggles in the Maritime Industry*, held at the Cedar Room of the Wollongong Town Hall and Community Centre. The speakers were:

Gary Griffiths (NSW Teachers' Federation delegate to South Coast Labour Council), on 'The Historical Struggles of the Wharfies',

and Margo Beasley (author of *Wharfies: the History of the WWF*), 'The Domestic Economy of Wharf Labourers'.

In addition Rowan Cahill's booklet on *Sea Change — An Essay on Maritime Labour History* was launched by Mark Armstrong, the Port Kembla branch secretary of the Maritime Union of Australia.

The second forum was *Women in Labour History. The Part Played by Women in the Building of the Nation, with Emphasis on the Illawarra District*, on 18 October 1998, at the Piano Bar of the Illawarra Master Builders' Club. The speakers were:

Meredith Bergman, MLC, on 'Women in the ALP',

Cathy Bloch (trainer for TUTA), 'Women in the Union Movement', and

Irene Arrowsmith (life member South Coast Labour Council) on 'Women in Leadership and Support Roles in the Labour Movement'.

The final forum, on 19 November 1998, was at the Monte Carlo Room at the Fraternity Club. It was addressed by Eileen Yeo (University of Sussex) on 'Motherhood, Race and Ethnicity in the Working Class: Surviving and Resisting'. It was followed by a Christmas dinner in the Club Bistro.

This issue of *Unity* reproduces the papers given by Cathy Bloch and Irene Arrowsmith at the second forum. It also reproduces the Sydney Hiroshima Day address given by Ray Markey for 1998, entitled 'In Praise of Protest', and includes a collection of documents and commentary by Neville Arrowsmith on 'May Day In The Illawarra'. Finally, there is a poem from the Cooperative Women's Guild from about the turn of the century.

Ray Markey

**We welcome contributions of any kind for Unity
We welcome contributions of any kind for the 1999
conference.**

**DON'T FORGET TO RENEW YOUR MEMBERSHIP
FOR 1999. FORMS ARE ENCLOSED.**

IN PRAISE OF PROTEST — THE VIETNAM MORATORIUM

**Hiroshima Day Dinner Address
Emperor's Garden Restaurant, Sydney
6 August 1998**

Ray Markey

Commemorating the moratorium campaign against the Vietnam war is a little like celebrating Anzac Day, with middle-aged former student radicals remembering past deeds of heroism and sacrifice for the cause, but perhaps it is also important in the same way for recognition of enduring, and important, values.

The late 1960s and 1970s were the apotheosis of radical student protest, against the Vietnam war and conscription. Although we participants tend to exaggerate how important it all was, political organisation seemed so important as an almost full-time occupation which didn't allow time for lectures, and so many students seemed to be involved. There doesn't seem to be as many radical students now because of harsher economic times and labour market conditions — at least according to former student radicals like myself who never left the university to seek gainful employment, but instead stayed on to become academics. And we like nothing better than to embellish our deeds in recounting them to those modern radical students we do encounter nowadays. They seem to enjoy the stories. I'm told by some of my students that they 'give me cred' — or perhaps they're just being polite.

A culture of protest was already well-established prior to the Moratoriums, with origins in the protests during President Johnson's visit to Australia in 1966. This movement against war, and then conscription, gained momentum especially during 1968–70.

- by then of course a number had been gaoled for refusal to comply with registration under the National Service Act;

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- in Sydney there were small almost weekly demonstrations at the former Commonwealth Centre at Chifley Square, with a few dozen participants at most growing to some 100s by 1970. As further momentum was gained there were larger demonstrations at various other Commonwealth government offices, as during the 'battle of Martin Place' in 1968. Sometimes government offices were occupied, sometimes preceded by a march down Broadway from Sydney University, which resulted on more than one occasion in sit-down occupations of the road, once our numbers were sufficient to justify this. In Melbourne, Adelaide and Brisbane similar events took place at this time.

Highlights of the period included:

- on 1 May 1969, NSW Governor Sir Roden Cutler was pelted with rotten tomatoes by anti-war demonstrators from Students for a Democratic Society (SDS) as he reviewed the Sydney University Regiment, whose existence radical students had declared to be in conflict with the principles of a university.
- I was bayoneted by a member of the Regiment when demonstrating against their presence on campus. I was later brutally assaulted in Forest Lodge Hotel by the person concerned, admittedly after he'd been provoked by comrades of mine who then stood by.
- Louis Christophides in April 1969 sat on the train line — rather more bravely than I can imagine — to block a train carrying conscripts from Wollongong.

There were many other examples.

They were exciting, invigorating times, from which a genuine *culture* of protest emerged. Moreover, since there were so many academics and students involved, theorists of radical culture such as Raymond Williams were produced.

Significant elements of the radical culture include:

- its personification in the music of Bob Dylan, to which many of us are still attached;
- the beginnings of guerrilla theatre which can be traced to this time;
- a renaissance in political posters as an art form;
- the potent symbolism employed in tasteful depictions of a handsome Che Guevara on cloth hung in loungerooms with muted spot lighting;

- witty slogans: Lynch Bury/Bury Lynch, [Les Bury, Minister for Labour and National Service; Phil Lynch, Minister for the Army];
- and less witty but certainly brutally apt 'Fighting for peace is like fucking for chastity';
- to the more existential French inspired ones such as 'be realistic, demand the impossible'.

The last indicates the importance of international influences, of which we were only too aware. Many of us saw ourselves as part of a broader international movement of protest against the injustices of bourgeois society itself. The role of the media was important not only in bringing to the loungerooms of average Australians the horrors of war in Vietnam, but also the heroism of the Paris revolution of May 1968, and the numerous demonstrations and pitched battles in Europe and America against war, and against bourgeois society itself. The origins of conservative hatred of the ABC also perhaps goes back to the emergence of a new critical news commentary in Bill Peach's 'This Day Tonight', where government spokesmen often endured close questioning of their assumptions.

In many respects the three moratoriums were the high point and final playing out of this broad movement, although more focused on the war and conscription. The historian in me wants to provide you with details of dates and numbers:

- Moratorium 1 (**M1**) — 8 May 1970
- Moratorium 2 (**M2**) — 18–20 Sept. 1970
- Moratorium 3 (**M3**) — 30 April, 30 May, 30 June 1971

These brought hundreds of thousands into the streets and marked the turning point in popular support away from the war. They mainly involved youth, with some unionists, but many from the middle class.

M1 was in many respects the most inspiring, and certainly the largest. Jim Cairns claimed 200,000 marched throughout Australia. 70,000 protesters were addressed by him in Melbourne after marching down Bourke Street. 20,000 assembled in Sydney at the Town Hall at 3.30 pm, sitting on George Street for 2 hours of speeches, folk singing, guerrilla theatre etc. 10,000 marched up Broadway from Sydney University chanting '1,2,3,4, we don't want your fucking war', behind a forest of red and black flags. There was an overwhelming spirit of militancy, solidarity, which may even have caught the authorities off balance. It represented the highpoint of protest.

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Demonstrations also took place in all of the other capital cities, plus Newcastle, Wollongong, Armidale, Townsville, Fremantle, Launceston, Devonport, and Burnie.

Notwithstanding all these numbers, and despite the presence of 1700 uniformed police in Sydney alone, the events were fairly free of violence and were well-ordered. ASIO considered that 'revolutionary students were actually out-manoeuvred and contained by other Moratorium participants, including CPA members'. There were exceptions: I was badly burned on the hand by a smoke bomb thrown by an anarchist towards the police, but which fell short of its mark. But the main outbreak of violence occurred in Adelaide, when a group of returned Vietnam veterans harassed demonstrators, and some of the returned soldiers were charged.

By any standards the first Moratorium was an enormous success. This was attested to by no other authority than ASIO, again, which concluded that 'it was a significant political demonstration'.

Another indication of success was in the response of conservatives:

- John Laws concluded his newspaper column for the day with a line from a poem by a soldier in Vietnam: 'I'll hate you 'til the day I die'.
- J.A. Cameron, a prominent NSW Liberal, feared that the new social movements were destroying society — 'I believe we have gone so far in innovation that the cement between the bricks of our society is weakening. ... Whilst there is license there is no creativity'.
- Billie Snedden took the prize for license and creativity when he described the Moratorium participants as 'political bikies who pack rape democracy'.

For the second moratorium, the lead-up was quite different and this had an impact on its nature.

In the first instance, there was greater disunity, as radical student groups tried to push Vietnam Moratorium Committees (VMCs which organised the Moratorium in each state) towards more confrontationist activity, largely resisted by moderates in the CPA and left of ALP so as to keep a broad-based alliance including professionals and members of the middle-class — including respectable folk such as clergy, academics, etc. This was the time of Albert Langer and the Maoists at Monash who kept their Students' Representative Council in constant session passing revolutionary motions, Brian Laver at Queensland, Bob

Gould, Resistance, Mike Jones and SDS and Hall Greenland in Sydney. There were a number of violent demonstrations. In response, the VMCs shifted to more overt support of Hanoi and the NLF.

Partly as a result the NSW branch of the ALP dissociated itself from the Moratorium, notwithstanding the efforts of Bob Gould and others. Elsewhere the ALP was not formally associated with the Moratorium although many of its left members were, such as Jim Cairns and Tom Uren, and ALP policy from 1969 sought full and immediate withdrawal of Australian troops. This had represented a firming up of ALP policy after a period of wavering following the greatest electoral loss ever experienced to that time in 1966, when under Calwell's leadership they had also campaigned strongly against Australian involvement in the war.

Trade Union support was also relatively limited. I remember a small group of us doing the rounds of union officials in 1970, and arrogantly lecturing Tas Bull on the need for greater displays of commitment to the cause.

The second factor affecting the lead-up to the second Moratorium was the conservative law and order campaign led by Premiers Askin and Bolte. The Moratoriums were represented as a 'challenge to democracy', in the sense that they usurped the sovereignty of parliament. However, it's worth remembering that because of the greatly unequal size of electorates at this time, especially the rural/urban disparity, the ALP was consistently denied government even when it gained a majority of votes.

Askin urged the NSW judiciary to 'make an example of lawless minorities', and prepared a Summary Offences Bill to make prosecution easier for disruptions to public order such as sit-ins. Bolte too legislated against violent demonstrations and gross obstruction, providing for a maximum penalty of two years gaol. When the state conference of the Victorian ALP supported draft dodgers the Federal President of the Liberal Party suggested that the ALP may be in breach of the Crimes Act.

But the government had a major problem with the growing number of non-compliers with the provisions of the National Service Act, and growing clergy and academic support. A Draft Resisters Union was formed which sponsored an underground system of support for non-compliers and confronted the government more openly with the extensive fact of non-compliance.

After the federal Attorney-General, Tom Hughes, claimed that there were only about fifty draft dodgers, thirty members of the DRU went to his home with a list of 182 non-compliers and their

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addresses. When he did not initially respond, they nailed the list to his front door and stuck posters on the windows, at which point Hughes emerged in whites wielding a cricket bat.

Against the background I've described the number of participants for the second Moratorium declined, with 50,000 marching in Melbourne and 15,000 in Sydney. There was also more confrontation, especially in Sydney and Adelaide. 173 were arrested in Sydney. Notably, the police confiscated flags on sticks or poles too, on the grounds that they might be used as weapons. This was in stark contrast to the first Moratorium march. The NSW government encouraged a hard line from the police, and both sides were more provocative than previously. Nevertheless in a by-election held on the next day there was a 9% swing to the ALP and from then the federal and state governments dropped their law and order campaign.

The 3rd Moratorium under the slogan 'Stop Work to Stop the War' attracted 50,000 participants again in Melbourne, but elsewhere numbers remained down on earlier. Nevertheless, it was more peaceful than the second Moratorium.

In many respects it was more of an anti-climax than previous demonstrations. This was partly because both government and press avoided controversy. More generally, however, the end of the war was now in sight. President Nixon had been committed to a gradual withdrawal, called 'Peace with Honour' and later 'Vietnamisation of the war', since 1969 really, and was also proceeding towards recognition of China (to which he was just beaten by Gough Whitlam as Opposition Leader). Australia also decided on gradual withdrawals from May 1971, promising all troops would be home by Christmas.

The sense of anti-climax pervaded notwithstanding the importation of Dr Benjamin Spock by the organisers. The ASIO report commented rather drolly that he was 'unlikely to have more impact by his presence than by his absence'.

Protests continued in 1971-2 but the broad objective of withdrawing from the war was already partially achieved. The focus now moved mainly against conscription, and in this regard they managed increasingly to make the government look silly. For example:

- in April 1971 five Save Our Sons women got 14 days gaol in Melbourne for distributing leaflets to men registering under the national Service Act;
- on 28 June 1971 over 100 Commonwealth police raided Melbourne University Union seeking four draft dodgers, all of whom escaped, but not before the police caused

- considerable damage to property;
- in November 1971 prominent draft dodger Mike Matteson went on air on the ABC's 'This Day Tonight' debating the federal Attorney-General, Ivor Greenwood, who was in a studio in another city. When police raided the Gore Hill studios of the ABC Matteson had already made good his escape;
- on 24 April 1972 Mike Matteson was arrested and handcuffed by Commonwealth police at Sydney University, but escaped after being freed with bolt cutters by a large group of fellow students.

It was particularly embarrassing for the government as figures were produced suggesting that 1% of those eligible, representing about 8–10,000, had not registered and it acknowledged that they were hard to track down, although not all of these were necessarily politically motivated non-compliers.

Demonstrations continued until the election of the Whitlam ALP government in December 1972. The new government acted swiftly to withdraw the remaining Australian troops in Vietnam, abolish conscription and release all draft dodgers. American involvement ended in January 1973.

What was the significance of the Moratoriums?

Their significance seemed great at the time. We felt we were participating in great historical events — that the revolution was 'just around the corner'. The Moratoriums at least coincided with a change in opinion in the polls, leading to the election of a government committed to withdrawal from the war and abolition of conscription.

For many radicals in the various student groups they symbolised the potential power of the 'worker/student alliance' with its broader revolutionary objectives, and the conservative response indicated the significance perhaps of the challenge to traditional authority.

However, as the great British historian, Eric Hobsbawm, has commented, 'shocking the bourgeois, alas, is much easier than overthrowing him'. As participants we can easily overestimate the significance of the Moratoriums. The major decisions for US withdrawal had already been made prior to the Moratoriums, and Australia would have had little choice but to follow suit anyway.

It is also worth remembering that NSW Premier Jack Lang attracted 100,000 to Moore Park in the early 1930s when the

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population of Sydney was considerably less than it was in the 1970s. This is chastening.

There was also a certain derivativeness of much of the protest movement, which took so many of its symbols and inspirations from overseas. The term 'Moratorium' itself directly copied the American movement, as did the title of an organisation such as Students for a Democratic Society (SDS).

Nevertheless, at the very least we may say that the Moratoriums helped hurry up the end of the war, and especially Australian involvement. They were also clearly part of the groundswell which saw the election of the first reforming ALP government in 23 years, and helped deliver a new constituency of middle class youth to the ALP.

Of more enduring significance, the protest movement of this era also clearly linked up with older Australian radical and labour traditions, typified by the anti-conscription campaign of the First World War.

The protest culture also spilled over into or gave birth to other movements — women's liberation, aboriginal land rights, anti-apartheid, and green bans.

It is notable in this regard how quickly the same people who protested against the war in Vietnam quickly came out on the streets to protest against the Soviet Union's invasion of Czechoslovakia in 1968. One of my most enduring memories from this era is that of Bob Gould up a tree at the Polish embassy, chanting 'Dubcek, Dubcek — Ho Chi Minh', as a group of police tried to remove him by shaking the tree.

The protest culture of that era now lives on in the recent youth protests against the neo-fascist movement of Pauline Hanson, after an intervening period of apparent quiescence and single issue/interest protests. The anti-Hanson demonstrations by youth, reaffirming the broad and fundamental principles concerning social justice, racial and social equality and peace, should give us cause for great optimism for the future.

Reference

Peter Edwards, *A Nation at War*.

Labour Forum

18 October 1998

Women in Labour History

The part played by women in the building of the nation, with emphasis on the Illawarra district

Speakers:

- Meredith Burgman, MLC
- Cathy Bloch, Lecturer for TUTA
- Irene Arrowsmith, Life Member of the South Coast Labor Council

WOMEN AND LABOUR IN THE UNIONS

Cathy Bloch

I've been asked to take a more contemporary view of women in the labour movement — so I'll take as contemporary the last 25 or so years if, for no other reason, it represents a period of my own substantial involvement. My focus will be the trade union movement because that's where I've worked and that's what I know about.

Briefly about myself. I started teaching in the mid sixties and was first elected as an official of the NSW Teachers Federation in 1969. This period coincided with what some people call the second wave of feminism and it was an exciting period to be politically active as a unionist and as a feminist — and I'll return to that later. Subsequently I was involved either as a rank and file activist on the union's state and national executives or as a union official until 1991 when I became a TUTA educator — which is a position I still hold.

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I came from a union with a pretty good record for the times on women's issues and women's involvement, and I have been fortunate to experience a period of great change for women in the workplace and in the union movement.

The Federation was the first to win equal pay for its members in 1958 — so that when I started teaching I was a fortunate beneficiary. It was also a union with a history of communist influence and leadership, being one of the very few white collar unions affiliated to the ACTU just after the Second World War.

In this brief talk I'm going to touch on four themes — the early growth and influence of white-collar unionism, the impact of second-wave feminism, the consolidation of women's influence, the shift to organising and the challenge for the future.

The Growth and Influence of White-collar Unionism

The large majority of women workers are employed in white collar jobs, and, with some exceptions, women's growing influence in the union movement has come through unions representing white collar workers. However, it wasn't until 1981 that the two major white collar peak organisations ACSPA and CAGEO merged with the ACTU — and women delegates started to become more than exotica at ACTU congresses. I remember the shift that represented not only in terms of gender representation but also in terms of policy.

However at that time, while women were the vast majority of members in the teaching, banking, insurance, nursing and public service unions, their leadership was (and I must say sometimes still remains) predominantly male. Nevertheless, the shift had been made — so that, for example, at the 1979 Congress, after the affiliation of ACSPA, the teachers were the third largest affiliated union.

These unionists brought with them different ideas, experiences and cultures that created the preconditions for women's influence to grow inside the wider union movement. ACSPA had already established a lively and effective Working Women's Centre in Melbourne in 1974 that developed policy organised campaigns, and produced very good material. Part of the deal for the ACSPA unions to affiliate was that the working women's centre would become part of the ACTU — another small but significant victory.

The Impact of Feminism

The existence of the ACSPA Working Women's Centre represented the influence of the post 1969 wave of feminism on women

unionists in white collar unions. By 1975, International Women's Year, some of us had begun organising inside our own unions. In the Federation, for example, in 1975 we elected our first women's coordinator, held our first women's conference and established a women's action program. I believe it was the first in the country — but only the first. Pretty soon most teacher unions had a women's officer of some sort, the Australian Teachers Federation had a women's officer and women were on the move in the unions as an organised group. They were pushing up policies on equal pay, equal opportunity, affirmative action, parental leave, child care, sexual harassment, part-time work and women's involvement in unions.

1975 was a very interesting year. Women were on the move everywhere, and at the 1975 ACTU Congress there was a demonstration of women — outside the Congress — demanding that Congress pursue a wide range of issues for working women. The union movement seemed to be one of the last institutions to respond to women's growing voices.

As one of the few women delegates, it felt to me as if the women were on the outside and the men on the inside. In fact they were — that didn't change till much later. Nevertheless, that year the ACTU agreed in principle to adopt a Working Women's Charter — and two years later it became policy. No doubt, through the influence of women inside and outside the movement, the ACTU pursued and won maternity leave for all workers in 1979.

Women in many unions were also starting to organise themselves into caucuses to become more effective pressure groups with their own unions.

So I see the 1970s as a period of breakthrough and change for women in the union movement, with feminist ideas having considerable influence.

Consolidation

The 1980s and 1990s saw a period of consolidation for women in the union movement. So that, for example, whereas in 1970 women were 24% of union members, but only 3% of ACTU congress delegates, by 1989, their congress representation had grown to 19%.

It took until 1983 to get the first woman, Jennie George elected to the ACTU Executive. 1987 saw the establishment of three Affirmative Action positions on the ACTU Executive and the adoption of a target of 50% representation by 1999. The process is a bit convoluted but necessary, because the normal process

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could not deliver the changes. Women's share of full-time positions in their unions was also growing from around 3% in 1971 to 12% in 1985 and 25% in 1992. Much of this is attributable to the rise in public-sector white-collar unionisation since the 1970s rather than a rise across all unions.

Under the influence of women's activity, issues such as child care, parental leave, and family leave have been given higher priority by the movement.

Women leaders have emerged in a number of unions, for example, CPSU (Wendy Caird). Textile, Clothing and Footwear Union (Anna Booth), NSW Nurses (Sandra Moait), Liquor, Hospitality and Miscellaneous Workers' Union, WA (Helen Creed) and of course the NUW (Fay Campbell). Nevertheless, an entrenched pattern of women's under-representation remains — especially in senior elected positions — power continues to reside mostly in male hands — especially in private sector and in traditional blue-collar employment.

However, the shift is on. I guess Jennie George's election as ACTU President in 1995 represents one high point — and her on going effectiveness as a spokesperson for the movement through some pretty tough times — underlines how important it is for the movement to be and be seen as representing women and women's interests. [Aside: What happens when her term is over? Do we go back to no representation at this level? This is seen as problematic.]

From where I sit now, in TUTA probably the most exciting development has been the growing number of younger women with a feminist outlook coming into the movement.

As you are no doubt aware union membership is in decline — down to about 31%. Interestingly the decline has been more significant among male workers, so that the difference in union density between men and women is shrinking. All the more reason to organise and recruit women workers.

Organising Work — a traineeship for organising recruiters — was established by the ACTU as one initiative to generate change. Among the most impressive have been the young women, many of whom have gone into previously unorganised or under-organised areas and been successful, for example, Naomi Arrowsmith (AWU) in hairdressing; Sarah Kaine (ASU) in charities; Sally McManus (ASU) in infotech; Belinda Kovacevic (Finance Sector Union) in call centres. The focus has been on bottom up rank-and-file organising; these women are committed, tough, hard-working, and not careerists; they are supportive of and encouraging to female members and activists.

However, it will take much more to make the union movement truly representative of women and of women's interests. It will take a shift in the culture of many union — a culture that can be very woman unfriendly.

Recently I have been reading Barbara Pocock's *Strife* and recommend it if you are interested in a contemporary view — it's a good read.

It is hard to exaggerate the negative effects of too much male leadership of unions upon the public perception about unions and their malfunctioning. It makes unions look out-dated; it perpetuates the perception that unions are for men not women; it leaves us with leaders who lack an appreciation of the detail of women's lives and our concerns; in fact, it distorts every aspect of unionism from the structure of recruitment initiatives to peak council policy-making.

... [The] presence of more women officials, especially in elected positions, will have positive effects on the representativeness of unions, on the recruitment of women and youth, and on the nature of union policy...

We face enormous challenges — with capitalism rampant, globalisation and conservative governments. I believe that it is only with the full involvement and representation of women that the union movement can meet these challenges.

WOMEN IN LEADERSHIP AND SUPPORT ROLES IN THE LABOUR MOVEMENT

Irene Arrowsmith

In the strikes of the 1890s, women were there and they were active in the anti conscription campaigns in the first world war — already by the 1920s a women's group was calling for equal pay. By 1927 an organisation called the Militant Women's Group (MWG) had been set up. Some of the writing from this group was quite outrageous and shocking and they didn't seem to care. At that time, George Reeves — a jailed IWW Leader — said, 'Woman's place is where she wants to be' — a slogan taken over by Women's Liberation forty years later.

In the devastating Timber Workers' strike of 1929 a woman, Betsy Mathias, was captain of the organisation of the picket lines. Food was hard to come by but somehow the men were fed and women faced the police batons in support of the pickets.

Women were active in the great anti eviction struggles of the early 1930s when families were put out on the streets with their pitiful possessions. Eviction Committees (Workers Defence League) were very strong in the Illawarra region — especially around Corrimal — my father in law, Ted Arrowsmith was on the Workers Defence League and happened to be at the Doctors at the time there was a dust up during an eviction by police. The local policeman, a nasty piece of work known locally as 'Frostiface', was carried into the surgery, having apparently been clobbered with a piece of four-by-two and bleeding freely. The much-loved local GP asked Ted if he would mind waiting a minute while he attended to the policeman and Ted heard terrible groans coming from the surgery as the Doctor stitched Frostiface's wounds without the benefit of anaesthetic. The doctor, sympathetic to the unemployed, thought the bully should be able to handle a bit of pain.

On the northern coalfields after a family was evicted onto the street and Workers Defence League members had been arrested and taken away the house was locked and barred and quickly

put up for auction. In a gesture of solidarity by the town, no one went to the sale so the Company sold it in Sydney. Then a strange thing happened — the house disappeared. A team of Workers Defence League men and woman dismantled the house and removed everything so there remained only a block of land and a chimney.. No one ever knew who had done it. It was a mystery.

The Domain in Sydney was the focal point for agitational activity and women began speaking from the soap boxes — as one was arrested and taken away another woman took her place. Often they were told to 'go home and wash your husband's socks' and given other such advice but of course that only made the women cheekier especially since some of the husbands didn't have any socks — only sandshoes.

Meetings of unemployed workers were brutally broken up by police and members of the fascist New Guard and women were in the meetings and demos of course. Among the awful things they were accused of was that they were 'unladylike'. Shocking!

Leftist women's groups of that time kept right away from the Feminist organisations. The main one was the Feminist Club and from 1918 to 1934 its President was Mrs Preston Stanley (she later became Mrs. Preston Stanley Vaughan). Mrs Preston Stanley was also a National Party organiser and in 1931 she also worked for the Sane Democracy League (a far-right organisation) and in 1947 was working for the Women's Movement against Socialisation. She had been elected to the NSW Parliament in 1925. The Feminist Club proclaimed that more women would enter community life if only GOOD domestic staff were not so hard to get. Edna Nelson (later well known ALP activist , Edna Ryan) wrote at the time that the feminists 'came from the leisured classes'.

Just before the Second World War, there was a fairly large women's organisation called the NSW Housewives Association which was always lauded by the establishment as a voice of Australian women. A woman called Mrs Glencross was the State President. There was quite a strong movement to 'get rid of them' and put a stop to their backward looking anti-working class activities. I remember that, sometime in 1939, my mother went to Sydney in the train (nobody had cars) to a mass meeting at Sydney Town Hall to help wrest control from the officials and turn the organisation into a new type of Housewives' Association..

By 1929 women were speaking at meetings, letter-boxing, producing a newspaper (*Woman Worker*). They joined the picket lines and confronted police in baton charges as well as somehow providing food relief for starving unemployed.

Unemployed single women could not get relief unless they

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reported to the Government Labour Bureau for work first. They would be offered domestic work, usually in country or on far outback properties. There were horrific stories told about what happened to these young girls on lonely properties. After many protests unemployed women who had previously not been entitled to rations now received them — one tin of condensed milk, one tin of jam, half a pound of butter, quarter of a pound of sugar, half a cake of common soap, three loaves of bread, plus one shilling (10 cents) worth of meat. This was supposed to last them! Routine relief food usually contained a tin of treacle. I sometimes wonder if the Colonial Sugar Refining built their empire on the empty stomachs and ruined teeth of the unemployed.

Women stormed a meeting of the unemployed relief fund at the Sydney Town Hall called by the Lord Mayor and chaired by Governor Sir Phillip Game. From a mass demo outside Parliament House six of the women were arrested and jailed. In the jail at the week end they were allowed to see a film in with the other prisoners but refused to stand up for God Save the King. When threatened, they stood and sang The Red Flag at the top of their voices. The police and warders were shocked to the core. When one young woman was asked what her mother would say about it all she replied, 'Why don't you ask her? You put her in the next cell!'

An organisation called Workers International Relief had been set up in 1920 (WIR) and was known fondly as the Workers' Red Cross. Here on the South Coast, Corrimal was the centre of working-class activity and there was even a little WIR Hall in Robert Street, Corrimal, where unemployed organisations met and ran socials (each woman brought enough tea for the pot or a tiny bit of milk and sugar to share). They were so poor in material things but so rich in courage and spirit.

A demonstration and protest was held outside the dole office in Wollongong demanding more dole and a number of local women were arrested. Most of them had children clinging to their skirts. The establishment was horrified by this but never seemed to be horrified about the children starving. The dole office building is still there and is now the home of the Wollongong Historical Museum.

Unemployed workers, demanding more dole, marched from Wollongong to Bulli Court House in the pouring rain (most of them would have had cardboard in the soles of their sandshoes). Their 'womenfolk', as they were referred to, were to the fore and threatened with arrest.

During the 1930s women were active in the growing international peace movement and a new organisation was set

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up called the Movement Against War and Fascism (MAWF).

In 1935 an International Women's Day committee was functioning in Illawarra. By 1936 the International Women's Day Committee in Sydney had started drawing in wider women's organisations such as the women's section of the unemployed, Federation of Women Voters Equal Status for Women Committee, Cooperative Women's Guilds, United Associations of Women (whose leader was Lady Jessie Street), and others.

In 1938 Miners Women's Auxiliary branches were formed on the Northern coalfields — following the action taken by women at Wonthaggi during a big strike there.

In 1938 during a 'stay down' strike in Lambton BHP mine the company got police to stop food being taken to the men underground who were getting desperate. One night after dark about thirty women with bags over their shoulders crept towards the pit top. There was a skirmish with police and the women were chased down the hill by the police. While that was happening, a group of men sprinted to the pit top and threw bags of food down to the waiting miners. The bags the women carried were filled with rubbish. The age old ploy worked and later was credited with winning the strike.

A woman named Topsy Small, who later became an organiser for the Hotel, Club and Restaurant Union, told of going to a Domain meeting about the Spanish Civil war — an appeal was made for funds but she and her husband had nothing to give so they talked for a bit and agreed to put her wedding ring into the collection.

By the 1940s women were employed in war industries — including aircraft manufacture and maintenance (where they were paid less hourly rate than the men they trained) and in munitions. The Union covering them was the Sheet Metal Worker's Union and they soon were electing delegates and making demands for better pay and conditions.

Locally, women were employed at Lysaght's munition works (including delicate work on the famous Owen Sub-machine gun) and at Metal Manufacturers' Port Kembla works. More and more women were becoming unionised and were STILL campaigning for equal pay.

Their union here was the Federated Ironworkers Association. But when 'the men' came back from war women were moved out of industry.

In the 1945 steel strike women were at the forefront of activities for strike committees and in 1949 members of the Miner's Auxiliaries were caught up in the devastating coal strike of that year. Local Auxiliary members were at the marches and

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demonstrations in Sydney at State Parliament House during the campaign for workers' compensation for dusted miners. There was a well known story that a Corrimal miner named who , after his death had his lungs examined by researchers at Sydney University where they had to use a medical hacksaw to cut through the charcoal-looking deposits which were his dusted lungs. But they still had to fight like hell to get workers' compensation. Coal owners are not known for their benevolence.

Through the early 1950s, Seamen's Union and Waterside Worker's Women's Committees were being set up as well as branches of the Union of Australian Women. But changes were happening and more women went into the paid work force and became organised into various unions and the Women's Liberation movement so as the changes happened so some of the other, older organisations, folded. The Peace Movement of the Cold-War years ('ban the bomb') was hard , foot-slogging work for lots of women and was done in a very hostile period during John Howard's beloved Menzies era. Then the Vietnam war and anti-conscription moratorium marches and a strong local Save Our Sons committee — then Women's Liberation and always, always, still the fight for equal pay and the right to work AGAIN.

We should never forget the work of women in those early years when times were so hard and they and their families half starved and punishment harsh and there was so little joy.

Women today truly 'stand on a giant's shoulders'.

(Note: Some references are from interviews with women by Audrey Johnson.)

M A Y D A Y

What was it like back then ...

May Day is one of the historical days of the labour movement and to show some of the issues that were canvassed in earlier times, and some of the sentiments expressed, here are extracts taken from three of the May Day programmes from the early 1960s.

The 1960s were the time of the cold war, nuclear war threats, the burgeoning peace movement as well as the usual bread and butter issues concerning working people. These articles reflect the thoughts of the activists of the time and serve to show that, while the names have changed, the targets for workers remain the same, and the system continues to keep labour costs to a minimum whilst maximising profits.

From the 1961 May Day program:

A May Day Message For 1961

(AUTHORISED BY THE MAY DAY COMMITTEE)

May 1st is known throughout the world as the workers day, a day of International solidarity of the working people.

The origins of May Day commenced more than 70 years ago. At an International Labor Congress in Paris it was decided to organise a great international demonstration on May 1st. The resolution that was carried read as follows: 'The Congress decides to organise a great international demonstration so that in all countries and in all cities on one appointed day the toiling masses shall demand of the State authorities, the legal reduction of the working day to eight hours. Since a similar demonstration has already been decided upon for May 1, 1890 by the American Federation of Labor at its Convention in St Louis, December, 1888, this day is accepted for the international demonstration.

The workers of the various countries, must organise this demonstration according to conditions prevailing in each country.

From this, it is interesting to note, that May Day actually originated in America.

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The May 1st processions and demonstrations proved a great success. So much so that the next Congress of the International held in Brussels in 1891 further elaborated the aims of May Day. The revised resolution contained the original demand for the eight hour day, but added that the day 'must also serve as a demonstration to improve working conditions and to ensure Peace among the nations.'

Frederick Engels one of the founders of the 1st International in calling attention to the significance of the first international May Day said 'as I write these lines the proletariat (workers) of Europe and America are holding a review of its forces, it is mobilised for the first time as one army, under one flag and fighting for one immediate aim — an eight-hour working day established by legal enactment. The spectacle we are now witnessing will make the capitalists and landowners of all the lands realise that today the proletarians of all lands are in very truth united.'

Seventy years later — only a relative short period in history — we see considerable changes from the inception of May Day.

One-third of the world's population is now living in a Socialist Society; since the end of the war a whole number of the colonial countries have shattered the chains of Imperialist domination and are building up their own nations in their own way.

The Soviet Union has legally enacted the six-hour day for workers in heavy industries and hazardous occupations. In the Socialist countries May first is given particular attention and celebrations take place in every town and village. It is a public holiday and huge processions are held declaring International Solidarity with the workers of all lands. Slogans indicate the great achievement made in Socialist Construction and the desire for Peace and friendship throughout the world.

In all countries the May Day Celebrations will be sponsored by the workers and Trade Union movement with anything up to half a million people in places like France and Italy parading the streets. In many places under Fascist dictatorships like Spain and Portugal, workers will find their own methods and celebrate May Day under the most savage repression.

The May Day Celebrations are the largest of any International celebration.

The South Coast May Day Committee aims to carry forward the great traditions of the founders of May Day. In line with other countries and in co-operation with the National May Day movement in Australia, a demonstration is organised to take place on the First Monday in May.

This takes the form of a procession through the street, guest speakers representing the Labor Party, Communist Party, Trade Unions, Women and Youth organisations and the Peace movement addressing the gathering on the significance of May Day.

A sports programme for children, youths and adults is organised for the afternoon with many valuable prizes.

From small beginnings in the District, where mainly mine workers were involved, May Day has developed where most unions in this area play some part in the May Day celebrations. All the Parliamentary Representatives in the District are patrons of the May Day Committee. Thousands of Unionists participate in the Procession and Sports and many thousands of people witness the very colourful procession.

This year the workers have many demands to campaign around, 35-hour week, Long Service Leave for casual workers, the nationalisation of the mines, steel and shipping Industries, will be highlighted and expressed through banners, floats, skits, and other features of the Procession. Each Union will place their own demands before the people. Higher living standards, controlled prices, more homes, schools, improved social services, safety measures in the Industries all being expressed in many original ways.

The Menzies Government have introduced a great deal of restrictive legislation aimed principally at the working class and the Trade Union movement. The Penal Clauses in the Arbitration Act, the Phone Tapping Legislation and the Crimes Bill are all directed against the working class. The huge monopoly groupings have also their own restrictive practices, all are a threat to the independence and freedom of movement of Trade Unions and their officials. The May Day Committee will give prominence to the campaign to defeat all anti-democratic legislation.

This year with the rapid deterioration in the economy of the country, the growth of unemployment and greater hardships for the workers and their families, the demand for the right to work will be prominently featured on May Day.

Australia's urgent need is for a greater participation by the people in determining the policy the Government should pursue. The Government instead of serving the interests of the huge monopoly groups should serve the interests of the people. The Government should be pledged to a policy of National Development by the proper utilisation of the great national resources of the country. The proper utilisation of our huge coal deposits and other minerals, our timbers and plentiful supplies of water to increase considerably the wealth of the nation.

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Overseas interests and the big monopolies must not be allowed to draw us into conflicts with other countries or suppression of the rising national movements sweeping the colonial countries. We must have our own independent foreign policy of non-interference in the internal affairs of other countries, of total disarmament, the banning of atom and hydrogen bombs. of peacefully existing side by side with other countries irrespective of their social systems and develop a policy of trade and friendly relationships on a mutual and reciprocal basis. We stand for the independence of New Guinea and full equal rights for our own aboriginal people. We are resolutely opposed to all forms of racial discrimination.

The May Day Committee in every way promotes ideas to further unite and strengthen the political and industrial sections of the whole Labor Movement, who see the need for Social change, to join together in a mighty democratic force to achieve the glorious aims of the initiators and inspirers of May Day, the abolition of exploitation and the Socialist brotherhood of man.

This article was followed by one from Jim Steele, President of the South Coast Peace Committee, entitled:

ONE WORLD OR NONE

It was the best of times, It was the worst of times,' Dickens declared in a famous passage, setting the stage for 'A Tale of Two Cities.' He was writing in the year 1775. He could as aptly have been describing our own Atomic Age, for the world is crammed with contrasts even more stupid and fantastic than those of two centuries ago. For the science which has done so much, for better conditions of life, in creature comforts, travel and leisure, 'It is the best of times.' But the science which we owe so much has also pushed us to the edge of oblivion. This creates the fantastic contrast, 'It is the worst of times.'

In the world's thinking today, the power to destroy overshadows the power to create to such an extent, there can be 'One World or None.'

Therefore, Peace is one of the greatest needs of the world today, and peace is everyone's business. Every citizen must be in the struggle against war, irrespective of how he or she thinks in Politics, Religion, Art or Economics, because we stand in worse

condition and contradiction of life than Dickens in his day. In our day there can be 'One World or None.'

The most important part of these May Day Celebrations is the matter of Peace.

We talked with many Trade Union representatives at the Tokyo Peace Conference, from every part of the Globe, all voicing a deep and sincere desire for peace. We talked with the Tokyo Trade Union officials in Tokyo, and representatives of the Trade Unions in China. The burden of all these talks and discussions were seeking ways and means to break down the barriers that cause disagreement, and create an atmosphere of agreement and friendly relations. The demand of the Workers in Japan, as the first step to Peace, was the withdrawal of American Forces from Japan. The desire of the Chinese Leaders and People, everywhere we went, was for Peace, Time and Friends, and their voice to be heard in the United Nations, long overdue, but must now be granted.

I take the pleasure of linking up my greetings to the May Day Celebrations of the Workers of the South Coast District of N.S.W. with the People of China and the Workers of Japan, that your May Day Celebration may be a happy event, bringing the Workers of the World a step nearer to the World Peace conditions that the Prophet Isaiah spoke about: 'When swords would be beat into ploughshares and spears into pruning hooks, and man shall learn war no more.'

LONG LIVE PEACE

Thomas Silcocks, former official of the Miner's Federation, was the next to pen an article and his offering was mainly confined to the history of May Day in Australia, and was as follows:

MAY DAY GLIMPSES

For a few years, following the turn of the century, the slowly expanding Southern Coal Mining area was receiving a steady flow of miners from the British Isles.

These hardy people brought with them, not only their ability to hew coal, but also, the traditions and experiences gained in the many bitter struggles of their native land.

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From these migrants came some of the foremost leaders in the then established Coal Mining Unions.

It was during this period, came the late Albert Charles Willis, from the South Wales Coalfields.

He had been a John Ruskins Scholar, and had a deeply trained knowledge of working class history and trade union functions.

The miners quickly recognised his ability and sincerity, and he was elected to an executive position in the then Southern Miner's Union.

About this time, quite a number of mine union members annually gathered together in Wollongong to celebrate their May Day.

On these occasions, almost every brogue and British dialect could be heard at the bar counter.

Union leaders gave encouragement to these small annual gatherings, although they were not a recognised function of the organised union. Willis gave these simple celebrations his patronage.

At this stage, the Northern, Western and Southern Miners' Union were separate unions and almost entirely independent of each other.

Willis realised the weakness of this situation. With the support of the late J. Mc. Badderly, then President of the Northern Miners, he designed a plan to federate these district unions. The miners agreed to the plan and the foundations of the Coal and Shale Workers' Federation of Australia, as we know it today, were established. Badderly became the first President and Willis the first General Secretary of the Federation.

Just as the Miners' Federation evolved out of 'bits and pieces', so also did the miners' attachment to the ancient May Day grow.

The employers were requested to exchange one of the existing holidays, and let the men have May Day in its place. The men's request received a mixed reception and was finally rejected. Willis, as the men's advocate, knew that the Union men were determined.

The employers were immediately advised that the men would in future make it a holiday themselves. In later years, the owners agreed to the adjustment.

Thus it followed that the Southern Miners' May Day Celebrations became the spectacular demonstration we see every year in the City of Greater Wollongong.

From the early Miners' May Day, it has become the Trade Union expression of the Illawarra workers.

The May Day of that time being a Miners' day, its banners and slogans stressed the much needed reforms and working class hardships of the Coal Mining Industry.

In the changed world of today, the display emphasises both national and international thinking, and with particular reference to the common man's desire for peace and international friendship and understanding with people of all lands.

When a worker attends the May Day Celebrations, he does so on the common bond of Trade Union brotherhood.

The Day knows no creed, no colour, cast or political party.

On the Day, he, as a worker, meets in friendly demonstration, his fellow worker, and by their attendance, they pay tribute to the philosophy that May Day stands for — 'A Nation's wealth is measured by the number of its contented and happy homes.'

There was even a Ladies Broom Throwing Contest.

The last article in this 1961 program was from the then Secretary of the International Womens' Day Committee, Irene Arrowsmith, and was entitled:

WOMEN AND MAY DAY

'...They advanced like a moving rainbow ... rejoicing the cause they revered — a new life to working men and women. Dockers in their rough working clothes and sandwiched between them hundreds of gentlemen compositors, kidgloved and tophatted ... then came large contingents of women — rope workers, match makers and others. Looked on from above they advanced like a moving rainbow for all wore the huge feathers of many colours which the East End lass loves to sport when she is out for the day.'

That is how the London Star wrote describing the procession of 100,000 people who marched to Hyde Park on May Day, 1890 — the first International Day of Labour.

From the very beginning of modern May Day, women have played a big part. Today the marchers no longer are confined to women who work in industry. They are joined these days with their sisters from the homes, the professions and the arts. In fact, in this area, the housewives form the main body of women marchers. Unfortunately, the women who work in industry and are so badly exploited (particularly the textile trades) do not so far participate as part of Trade Union contingents but this will undoubtedly alter within the next few years and we will see large sections of women industrial workers with banners aloft setting

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out their demands for equal rights, equal pay and better working conditions.

In more recent years the great cause of world peace and friendship between all countries has become the key note of May Day festivities, an ideal which all decent thinking people, especially women, can strongly support.

This year men, women and children all over the world will be marching again; in Socialist countries with a gaiety which seems to echo the spirit of older May Day rejoicings around the May Pole and village green and in our own country with hope, confidence and certainty that the cause is just, and victory the certain harvest of the new growth of people's action for peace and happiness."

Speakers at the Showground following the parade were Jim Kenny representing the ACTU, Lance Sharkey of the Communist Party, Ray Wetherell of the ALP and Sally Bowen representing women's organisations.

The articles published in the 1962 program were as follows:

MAY DAY — 1962 **introduction by J. SAYWELL** **President, May Day Committee**

May Day is a very important day in the working class and Trade Union Movement. It has a long and rich tradition of militant activity. It has been instrumental in bringing forward the demands of the workers for many years.

The eight-hour day was the major ambition of the founders of May Day. At that time 12, 14 and 16 hours a day were a common practice and this applied to young and old and both sexes alike.

The eight-hour day is now almost universal. With mechanisation and automation applied to production, the shorter working week and increased leisure time is now the demand in this day and age.

Many attacks have been made on May Day ever since its inception over 70 years ago. But May Day has been able to survive these attacks and today the May Day Celebrations are the largest of any international gathering.

This year will be no exception. The procession will be more colourful and spectacular with many unions sponsoring a May Queen.

The Banners being carried will contain slogans for the Right to Work the 35-hour week, Nationalisation of the Monopoly Industries.

A call will be made for World Peace and general disarmament and the abolition of nuclear weapons.

The May Day Committee have critically examined shortcomings of previous years and taken steps to overcome them, which should result in a great improvement in the procession and programme of entertainment at the Showground.

The Committee this year is now part of the South Coast Labor Council and officially recognised by the Australian Council of Trade Unions.

The May Day Booklet is again up to the standard of previous years and all Unionists will find the Booklet as a handy guide to Train and Bus time tables, the Programme of Events and the messages submitted by various leaders of the Trade Union Movement.

I take this opportunity of thanking these people for their contributions and to our advertisers who made the production of this booklet possible.

BE PROUD TO MARCH WITH YOUR MATES ON MAY DAY.

There was no mention of any broom throwing so that may have been one of the events dropped from the program. The next item was contributed by Bill Parkinson, General President of the Miners' Federation, and was headed:

MAY DAY MESSAGE

The origin of May Day goes back to the beginnings of class society and is of interest when considered in connection with the growth of May Day protests against class rule.

As a matter of fact, the word 'May' literally means 'growth' in the sense that it applies to nature in the Spring (Europe) when the days were growing longer and the flowers starting to bloom.

It is very easy then to connect May Day with the growth of a

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new society which will replace the present form of capitalism with its horrors of war, chronic scarcity of the essentials of life and struggle to make ends meet.

The working class movement looks on May Day as an occasion for taking a census of the growth of ideas in the minds of the working class and developing the organisation to achieve the better life which is rightfully ours.

The idea of giving May Day a modern fighting content in keeping with the class-struggle conditions of capitalism, was conceived at a conference of the Federation of Trade Unions of America and Canada in 1884 and it is well to remember this as too many people, purporting to be sons of the working class today continually refer to May Day as being a Communist day.

This particular Federation of Trades and Labor unions of America and Canada in 1884 decided to launch a campaign for the eight-hour day.

It was to culminate in widespread strike struggles on 1st May, 1886. On that day thousands of workers, not only in America and Canada, but throughout the world, downed tools. Thus was given birth May Day as we know it today.

Sporadic demonstrations of successful May Days following 1886 led to the Paris Congress of the First International in 1889 deciding on an international demonstration each year to propagate the idea of international trade union unity around specific demands.

Is not this then obviously the ideal and desires of the international working class? So what answer have the 'knockers' of May Day got for this?

May Day has gathered meaning with the passage of the years, with the international working class demonstrating in unity for peace, higher living standards and economic security and raising each year the outstanding immediate economic demands.

With the growth of monopoly capital, and in its drive for maximum profit, May Day becomes more and more a demonstration against this monopoly growth, against inevitable attacks on wages and conditions and becomes a rallying point for workers to unite in struggle to achieve their demands.

Side by side with the growth of monopoly capital is the ever foreboding threat of war initiated by the enemies of the working class — imperialism.

Consequently, May Day in 1962 becomes a focal point of the Labor movement which, of course, includes the trade union movement in their genuine desire to avert such a tragedy and war today in 1962 would be a human catastrophe.

Each succeeding May Day should be bigger and better as the

years pass on and it is nothing short of outstanding to be able to witness the enthusiasm of the working people in the socialist countries when they celebrate their May Day because May Day to these peoples who have achieved socialism is a day of rejoicing at their achievements — a day of rejoicing which, in effect, celebrates 'from each according to his ability, to each according to his needs'.

In conclusion, it is always well to remember that May Day is not the prerogative of any particular party. May Day is an international workers' day. But, by the same token, workers throughout the world expect and look upon the holding of May Day as obligatory, and in fact a duty by each and every international political party that purports to represent the working class.

The next article in this 1962 booklet was by the then secretary of the Southern Districts Combined Women's Auxiliaries, Mary Smales, and was as follows:

WOMEN AND MAY DAY

May Day 1962 and once again the Banners are unfurled — the Workers unite and march, demanding their just rights — 'the right not only to live, but the right to live at the highest level.'

Among the marchers, as always, we see the Miners Women's Auxiliaries — only a few in number, but strong and confident in purpose. Proudly we join our menfolk in full support of all the aims of the Miners' Federation. With unemployment rising on the coalfields, yet an ever-increasing production of coal — for the security of our homes and families, we make our demands. Nationalisation, Coal Utilisation, a 35-hour week, and having in mind the recent fatal accidents in the Southern District, and knowing the ever-present dangerous conditions under which our menfolk work, we demand greater safety measures. The Miner's families are the ones who really know that all too often the cost of 'Black Diamonds' is Life itself. Full utilisation of coal would mean that our children need not look away from home to find employment, and the lowering of prices of many of the by-products of coal now imported into Australia.

CALL FOR DISARMAMENT

On this May Day, we, the women of the coalfields, applaud

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the recent Women's World Assembly for Disarmament held in Vienna, where women from 60 countries, including a delegate from Australia, called for Complete and Total Disarmament — we applaud the American Women with their 'Strike for Peace Movement', and their calling for the Banning of Nuclear Weapons Tests — we make the strongest possible protest at the move to make Christmas Island yet another 'Factory of Death'. In the name of Humanity we join with women throughout the world in the call for Peace — as women who give life we have the right to say 'Life must not be destroyed'.

EQUAL OPPORTUNITY

As the May Day March continues, our thoughts travel too — the treatment of our own Aboriginal People is foremost in our minds, and we say that they must be given full and equal citizenship rights without further delay. All people throughout the World, regardless of their colour, must be treated as human beings and given equal opportunities. The Right to Work for All, Equal Pay for Women, Free and Higher Education for the children, Free Medical Treatment and Free Hospitalisation, Homes for All — these are the things which should be ours.

With the closing of May Day we send our message: 'Women, you are half the world, and the voice of half the world must be raised loud and clear. Join your Auxiliaries and let your voice be heard that your children may live in a World of Peace, Happiness and Security.'

Jack Martin, Hon. State Secretary of the Retired Mineworkers, then made his

MAY DAY APPEAL

and after advising his members of the transport timetables went on to say:

... We are calling on our members to march on May Day as it is the great day when the working class of all countries in the world unite to win their respective demands for their just rights and a better standard of living.

The Mine Pensioners have been demanding from the NSW State Government an increase in mine pension payments and demanding that the Government put our Pension Scheme on a sound basis.

For three years we have been campaigning for our log of claims and have not made much progress. Only by the solid backing of our rank and file members can we hope to win; so that is why we are making this appeal on this great Labour Day.

The Mineworkers will be demonstrating on May 1st for the 7-hour day.

The Waterside Workers' Federation will be demonstrating in all cities against the Penalties in their Long Service Leave Award.

The Metal Trade Workers and all progressive workers will be marching on May Day in the campaign to win their demands.

We the Retired Mineworkers are the Pioneers of many of the struggles that took place to win many of the advantages, workers are enjoying today.

We know that May Day has always been the great International Labor Day and right through all our activities in the great Trade Union Movement we have always marched with pride on May Day knowing that our International brothers were doing the same thing all over the world.

Much progress has been made in the struggle of the workers in many countries since the pioneers in 1895 laid down that May Day is the day when the great labour movement would review their forces on that day every year to what progress has been made.

Southern District Mineworkers — march on May Day and help fight with the other workers to win the right, to live in peace, demand jobs for all unemployed, demand an increase in all social service payments, demand full employment for all our boys and girls as they leave school, both in town, city and country.

The guest speaker at the rally was respected ex-POW Tom Uren MHR and he was supported by J.R. Hughes, a member of the Communist Party, and by a representative of the ACTU whose name had not been disclosed at the time of the printing of the booklet.

Also visiting Wollongong for the celebrations was the BWIU's fraternal delegate from the USSR.

The following year, 1963, saw the intensifying of the call for Peace and for a Socialist society and opened with a poem written by Mary Gilmore entitled 'The Union Man'.

Illawarra Unity

The Union Man

One voice to speak,
One step to take,
A thousand men as one-
As like a wall
Lest one should fall
They stand till all is won.
These are the men
Who, foot by foot,
Beat down the right of wrong,
And now hold fast
In case the past
Should rise again, still strong.
No evil dies,
It only lies
In silent, seeming sleep,
Waiting the hour, Once more in power,
Over the world to sweep.
A thousand men,
No two alike,
And yet they stand as one!
While so they stand
No alien hand
Can bring them down undone.

Mary Gilmore

*Next was an article from the then General Secretary
of the Australian Railways Union, Mick O'Brien, which
was entitled:*

Peace — Friendship — Security

Sir Robert Menzies, Prime Minister of Australia, who does not
hesitate to commit Australia to Military Pacts and alliances —
without the approval of Parliament — which could involve
Australia in war, was eligible to join the AIF in World War I.

Did he do so? No.

The reason why ... Speaking in Parliament on 20th April,
1939, he said:

That when he was faced with the position of making up his mind as to whether or not he would go to the Great War between 1914–1918 he arrived at the decision that it was the business of no one but himself whether he went overseas and fought in the war or whether he stayed home.

He continued ...

He found himself in exactly the same position as any other person who had to answer the extremely important questions ...

Is it my duty to go to war?

Or is it my duty not to go?

He added ...

The answer to those questions cannot be made on a public platform. Those questions relate to a man's intimate, personal and family affairs and in consequence I, facing those problems, problems of intense difficulty, found myself, for reasons which were and are compelling, unable to join the Infantry of the Australian Military Forces.

It is important to keep the statement of Sir Robert in mind, because he, and his Government, are trying to take from you the liberty of thought and action he claimed for himself between 1914–1918.

The vote of the people who rejected the Conscription proposals of the National Government — led by Mr W.M. Hughes, who had been expelled from the Labour Party — saved the then R.G. Menzies from the horrors of war.

The vast expenditure on armaments, the creation of foreign military bases in Australia — which he approves — means preparation for war.

THIS IS CONTRARY TO THE SPIRIT OF MAY DAY

Day by day our liberties are being restricted by those who want to maintain their privileged position in society.

Attempts to restrict the liberty of the people must be resisted.

May Day would lose its significance if on that day we did not demand that our rights as citizens of Australia and as members of the working class movement must not be curtailed or interfered with by the representatives of monopoly capitalism whose authority and influence is receding before the march of Socialism, which now embraces over one-third of the world.

How better can I express the need to defend our liberties than to quote from an article by the famous Irish Socialist, James

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Connelly, which appeared in 'The Workers' Republic' on 5th June, 1915. Dealing with our disappearing liberties he wrote:-

On every side we see fresh inroads made upon our liberties
... but no matter what the risk be, we who essay the voice,
the hopes and defend the cause of Labour dare not be silent.

The needs of the multitude call for expression ... If fresh
chains are forged for the Workers it shall not be sure that
we by our silence allowed those who trusted us to remain
ignorant of the fact that the chains were in preparation ...

War or no War, none of our hard won rights should be,
or will be, surrendered without a struggle ...

Not only did James Connelly write and speak in support of
the rights of the common people to freedom of thought,
expression, and assembly, he died for it as well. His execution
by a British Firing Squad in 1916 shows the length to which
those in privileged positions will go to defend their rights and
property against the Working Class and its Leaders.

History is replete with such sacrifices.

One such sacrifice which must not be forgotten is that of the
... 'TOLPUDDLE MARTYRS'. You know their history ... let us
sing their song:

'God is our guide; from field from wave,
From plough, from anvil and from loom,
We come, our country's to save,
And speak the tyrant faction's doom;
We raise the watchword "Liberty",
We will, we will, we will be free.
God is our guide: No sword we draw,
We kindle not war's battle fires,
By reason, union, justice, law,
We claim the birthright of our sires;
We raise the watchword "Liberty"
We will, we will, we will be free.'

MAY DAY IS AN INSPIRATION

The future belongs to us. The answer we give to those who
want to embroil us in War against the common people of other
lands with whom we have no quarrel; the sacrifices we are
prepared to make to defend and extend our liberties; the extent
to which we can say we left the world a better place than we
found it; will decide how future generations will judge us.

Will our actions and activities be quoted with approval or denounced with scorn?

The pioneers of the Labour Movement have shown the way.

Have we the courage, and the will, to continue to advance the cause of socialism?

History will provide the answer which rest with ... YOU.

Following that stirring article came another from the well-known peace fighter Ex-Senator Bill Morrow and he exhorted the readers to demonstrate for their demands in the following manner:

May Day has a long history. In fact, it existed long before Capitalism was born, but it did not have the same significance as it has today. May Day grew from the economics of the people. In those times, there was no scientific agricultural knowledge as exists today. There were no machines to produce goods. The people had a hard struggle to survive.

May Day was the signal for celebration among the people, because it was at that time of the year that vegetation, nuts, berries, crops and other edibles were ripening and ready for harvesting.

People were happy at that time of the year since the food became more plentiful. There were great feasts and celebrations, such as dancing, the singing of folk songs paying tribute to the harvest. There were expressions of joy on this day. It was from such occasions that the May Pole dance as we now know originated.

May Day was the symbol for the betterment of economic conditions, for Peace, joy and happiness among the people.

When, on the discovery how to harness steam to work machines, a new era was introduced, hence the industrial revolution in England from which grew and developed the present system known as Capitalism.

The new method of production drove many workers off the land into the factories. The worker in the factory had nothing to sell but his labour power. This brought about bitter struggles for their survival. The bargaining power of the individual worker was almost nil, so the workers were obliged to remodel their organisations known as Guilds, etc., and adopted new forms of organisations which developed into Trade Unions as we know them today.

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The workers of the world adopted a banner in the form of a flag. The colour of the flag is said to be red, but it is not really red, it symbolises the colour of the workers' blood which had flown freely in their struggles for survival. Among the true Labor people the colour is still recognised. Hence the colour of the rosettes we wear today.

Capitalism negated feudalism and became the new system in many parts of the world. Whilst markets were available the new system assisted progress, but since markets for consumable goods in the capitalist countries are dwindling the system is becoming a fetter on industry, causing much anxiety to industrialists.

To maintain their profits the owners of industry have switched their machines to producing arms, ammunition and war materials, thus entering into a cold war.

Unemployment is on the increase throughout the capitalist world.

The living standards of the wage and salary workers and those on fixed incomes are falling. Houses of the people are not sufficient. Employment for many is hard to obtain.

The capitalist world is heading for another world crisis, since peace is hanging on by a slender thread, and should an economic crisis occur, and the subsequent loss of privilege and profits by the big industrialists, the situation could become dangerous, and in the frenzy of the industrialists a war could be triggered off either by a mistake, accident or design.

Workers, through their Trade Unions, their Labor Councils, must recognise the dangers facing humanity today.

The people can remove those dangers if they will only take the situation in their own hands and become active in their support of the cause of peace. **Remember, war is not inevitable. Peace can be maintained.**

May Day presents an occasion to call on the people to be on guard to prevent a catastrophe, by combining to work for peace and forcing those in authority to follow a peaceful road rather than support cold war and war itself. Remember, the power is in the possession of the people. May Day can be an instrument in helping to maintain peace.

The next article in this 1963 booklet was an historically informative, unaccredited, item called

MAY DAY IN AUSTRALIA

One of the first May Day Celebrations in Australia took place in Queensland in 1891.

The 'Sydney Morning Herald' of May 2nd, 1891, carried a report from the Barcaldine correspondent which said in part:

The feature of today has been the great demonstration made by the Unionists in which 1340 men took part, of this number 618 were mounted. Not included in the count was the Oddfellows Band which headed the procession.

A waggon drawn by six horses exhibited a group of shearers and rouseabouts, the former operating on three sheep and the latter with brooms and a tarpot.

Behind the banner of the Shearers Union walked men with shears and wands, dressed with wool ... Then came the Union Band and behind it footmen and horsemen walking four abreast.

There was a large crowd in the streets ... when the procession reached the Union office, cheers were given for the Union.

At a meeting held after the march the Chairman of the Strike Committee said that, as the proposals for arbitration had been accepted by the joint committees of the bush unions but declined by the pastoralists, they would make no more overtures for a settlement but fight the matter out to the end.

On May 1st, 1893, the first march and meeting was held in Melbourne. A brass band played the Marseillaise, two Red Flags were unfurled and a meeting carried a resolution which said:

This meeting sends fraternal greetings to the workers of all lands and rejoices that the celebration of Labor Day by the workers of the world has become a bond of international brotherhood.

May Day continued yearly, on the first Sunday in May, until the First World War.

In 1924 a committee of over 100 delegates from Unions and Labor Party Branches in Victoria, was brought together as the May Day Committee and printed and distributed over 100,000 leaflets printed free of charge by workers in three printing shops.

In 1925 several dismissed ex-police strikers marched and the Police Department was notified their services would not be

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required for the day as the May Day Committee had their own ex-police contingent.

1937 saw the largest May Day demonstration in Melbourne up to that time.

Two hundred miners from Wonthaggi led the march, protesting at the fatal explosion at Shaft 20 which killed 13 miners. The miners who wore working clothes and mining caps marched behind the Wonthaggi Citizens' Band and were followed by 50 miners' wives.

MAY DAY IN SYDNEY

In 1891 the Sydney Trades & Labor Council, in association with the Amateur Athletics Association and the Cyclists Union, organised a sports carnival on May Day and the day finished with a traditional May Pole dance.

1892 saw a large meeting in the Sydney Domain under the auspices of the Australian Socialist League and the General Labourers Union of Australasia, whose organising secretary, Mr L.D. Petrie, moved a resolution of support for the May Day call of the International Labor Congress in Paris in 1889.

The meeting also carried a resolution that throughout the colonies the 8-hour demonstration should be held on May 1st. Speakers at the meeting stressed the need for socialism and the meeting resolved:

That the workers for once and all should declare socialism is that which alone can secure them the full fruits of their labor.

At the time that these articles were printed, the Trade Unions and left-wing organisations in general were under severe attack from reactionary forces. The next article was a warning from long-serving, life member and secretary of the May Day Committee, Martin Lacey, advising those reactionaries to keep their ...

HANDS OFF MAY DAY

May Day once again presents us with its task of demonstrating in unity for Peace and Progress, bringing the message of International Working Class Solidarity.

This Day has played its important part in the Trade Union Movement of Australia, as in other parts of the world.

May Day on the South Coast here has a history, and all those people who have been associated with it, giving financial and moral support, can be very proud of their achievement.

The Southern Miners paved the way for our May Day, and it has all been done the hard way. From early as 1912, the Miners of the South Coast took May Day as a holiday, against the consent of the coal owners. After years of stubborn fighting, the Miners won this Day as a paid holiday, written into their Award.

All through the years there have been hostile forces opposing the celebration of May Day.

In the early '20s, Local Government also made it difficult for us to assemble and hold our Procession, as they would not grant us a permit. They called the police to stop our Procession and batons were drawn on the leaders of the March (this took place where the traffic lights now stand, at the Crown and Keira Streets intersection). Some leaders were arrested and later sentenced to Long Bay for terms of imprisonment. Two of these courageous men are now deceased — Paddy Molloy and Paul Martin. They played their part, like many others, that May Day will live.

So we see today a broader May Day, uniting still wider sections of the trade union movement and the community, giving a lead to a life of Peace, Justice, the Right to Work and a Better Standard of Living.

Still we have forces inside and outside the Labour Movement who do not want a progressive May Day. They wish to turn it back and are not giving any assistance in determining the progressive policy that we try to force on our governments.

In all countries of the world, the workers and their trade unions celebrate Workers' Day. There is no good reason why the leadership of ANY union should not take part in this glorious Day with its splendid traditions.

The South Coast Labour Council May Day Committee will carry forward the objectives of the founders of this Day, which is marching for Progress, for Socialism and Peace, for the Right to Work and Live.

And finally the last word goes to that stalwart of workers' rights, a battler for peace, equality for women and a myriad of other progressive programs, Sally Bowen. Sally's article is entitled:

WOMEN AND MAY DAY

PEACE, PEACE — the word repeated on the May Day banners all over the world expresses the dearest wish of all women.

Tramp, Tramp, pass marching workers. The men and women of all lands defending Peace and demanding a better life for humanity.

On May Day we can celebrate the advancement of women in the socialised countries, where they enjoy complete equality of status, and opportunity, with men, and we can renew our claims for such recognition from our own Government.

Much useful and creative energy is wasted today in the large percentage of unemployed in our district. Many girls and boys leave school and have no hope of securing work, so our banners call: 'Full Employment for All'.

We must congratulate the women of the Unanderra Woollen Mills, who, by their courage and unity in struggle, not only won their own demands, but showed the way forward for all workers.

May Day, the workers' day, belongs to us all. Let us defend our rights, build our numbers, and in unity of purpose. march forward to a Peaceful World and a Socialist Australia.

These then are the messages espoused 30-odd years ago telling us of the trials and tribulations that were prevalent then.

If we analyse the offerings we find that we are not much further advanced, if at all, than our early comrades. Unemployment, attacks on the unions, a general lowering of standards for the disadvantaged. No, capitalism still grinds on its nasty incidious way, still finding more and more ways to make bigger and bigger profits out of the toil of the workers.

WHEN WILL WE EVER LEARN

Neville Arrowsmith

SONG OF THE CO-OPERATIVE WOMEN'S GUILD

**circa 1949–50, and sung to the tune of 'Hark! The
Herald Angels Sing'**

THE MOTHERS' INTERNATIONAL

Round the world a new song's ringing,
Listen, women of all climes,
'Tis the mothers' song we're singing,
Telling hopes of happier times.
We put all hate behind us,
We whose hearts are sick and sore,
Tired of strife and empty victories —
Bear the pangs of war no more.

For our eyes have seen the vision
Of a world where peace doth reign,
Where our husbands, sons and brothers
Shall not kill or yet be slain,
But where our love shall be triumphant
Over greed and hate and pride,
Like the sunshine melting hardness
Spreading warmth on every side.

Speed our message, ye who hear it
North to south and east to west.
Let us be a league of women
Love inspired our every breast,
Pledged to end the awful carnage
That so sears a nation's soul,
Linked in one 'Co-operation',
Peace o'er all our final goal.

CONSTITUTION OF THE ILLAWARRA BRANCH OF THE AUSTRALIAN SOCIETY FOR THE STUDY OF LABOUR HISTORY

1. NAME

The organisation shall be known as the Illawarra Branch of the Australian Society for the Study of Labour History.

2. OBJECTS

The objects of the Organisation are set out hereunder:

- (i) Act as a forum for the discussion of labour history
- (ii) To encourage study, teaching and research in the field of labour history.
- (iii) To encourage the preservation of labour archives, including oral and pictorial history.

3. MEMBERSHIP

Membership, which shall be by resolution of the Executive, is open to all individuals and organisations who subscribe to the objects of the Branch and who pay the annual subscription. If a member fails to renew his or her subscription within three months of the subscription falling due, then the subscription will be deemed to have lapsed. The subscription will fall due on the 1st July in any year. The annual subscription to the society shall be fixed by each Annual General Meeting. Subscriptions shall be remitted to the Treasurer.

4. HONORARY LIFE MEMBERS

The Executive Committee of the Branch may appoint as an honorary life member of the Society any person who, in its opinion, has rendered an outstanding service or has made a notable contribution to the work of the Branch or its objects. No more than two honorary members may be appointed in any one financial year.

5. OFFICERS

There shall be an elected Executive Committee consisting of President, a Vice-President/Editor, a Secretary, an Assistant Secretary, a Treasurer and two other members. Additional members may be co-opted where the executive considers necessary. All members of the Executive Committee must be financial members of the Branch. The Executive Committee shall further the objects of the Branch and shall administer the Branch between general meetings. The Executive Committee shall have power to act for the Branch. There shall be a quorum of three for Executive Committee meetings.

6. OCCASIONAL VACANCIES

When an occasional vacancy occurs on the Executive Committee of the Society,

the remaining members of the Executive Committee shall elect a member to the position.

7. MEETINGS

- (i) *Annual General Meetings.* An Annual General Meeting of the Branch, consisting of financial members only, shall be convened in the first quarter of every calendar year. At least 21 days notice of each Annual General Meeting shall be given to all members of the Society.
- (ii) *Special General Meetings.* A Special General Meeting of the Branch, consisting of financial members only, shall be convened at any time by the Executive Committee or by ten members of the Branch. At least 21 days notice of a Special General Meeting shall be given all members of the Society.
- (iii) *Quorum.* At any general meeting no business shall be transacted unless a quorum is present, and if within one hour of the time appointed for a meeting a quorum is not present, the meeting will lapse. A quorum shall consist of seven members.
- (iv) *Resolutions.* A majority vote of these present and voting at any general meeting shall be necessary to pass any resolution. All individual and organisational members will be allowed one vote each.
- (v) *Election of Executive Committee.* The Executive Committee of the Branch shall be elected at the Annual General Meeting. Nominations for any office will be received at the meeting by the returning officer either from the floor or in a written form.

All nominations must have a nominator and seconder who are members of the Branch. The returning officer shall be appointed by the meeting and not be a candidate for any office.

8. BANK ACCOUNT

All moneys received by the Executive Committee of the Branch shall be paid into a bank account opened in the name of the Society. Moneys shall not be drawn from this account except on the signatures of any two of the President, Secretary, Treasurer.

9. BALANCE SHEET

A balance sheet of the Branch's operations of for the previous calendar year ending the 31st December, shall be presented by the Treasurer to and adopted by the Annual General Meeting.

10. AMENDMENTS OF THE CONSTITUTION

The procedure for the amendment of this constitution and these rules shall be:

- (i) Proposed amendments shall be considered and voted on at the Annual General Meetings or at special meetings.
- (ii) At least 21 days notice of proposed amendments shall be given to all members of the Society.
- (iii) Motions of amendment shall be in writing, signed by the mover and the

seconded, shall be in the hands of the Secretary at least 42 days before the general meeting at which they are to be considered.

11. DISSOLUTION

- (a) The Branch shall be dissolved in the event of membership less than seven or upon the vote of a three-fourths majority of members present at a special general meeting convened to consider such a question.
- (b) Upon a resolution being passed in accordance with paragraph (a) of this rule all assets and funds of the organisation on hand shall, after the payment of all expenses and liabilities, be handed over to the Australian Society of Labour History.

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