

CONNECT

- the Newsletter of the Mornington Peninsula Human Rights Group

Committed to promoting, in our municipality and beyond, understanding of and respect for human rights through programs of community education

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Chairman's Report to 2016 AGM

I make this report to the AGM of the Mornington Peninsula Human Rights Group in my capacity as Chair of the group, but recognising that in the last year other members have provided a great deal of leadership in our activities. This resulted from my transfer to Sydney with my employer early in 2016, which has limited my availability to participate in the group. Because of that transfer, I will not be seeking re-election as Chair of the group in 2017.

At the outset I therefore want to thank all of those who have worked to continue the group's success in the last year, but in particular our Deputy Chair Maureen McPhate and our Secretary/Treasurer Kevin Bain. I have asked each of them to contribute to the report to this AGM. Michael Coultie took over the Minutes Secretary function in February, for which we are grateful.

As indicated in my last report, our main areas of focus continue to be:

- 1 homelessness;
- 2 asylum seekers and refugees;
- 3 disability and mental health discrimination;
- 4 indigenous issues;
- 5 the legal and constitutional policy framework for human rights.

We give particular emphasis to:

- (a) homelessness; and
- (b) refugees/asylum seekers.

Asylum seekers and refugees

During the last 12 months we have participated as a group in a number of marches and demonstrations, including the annual Palm Sunday march, on the subject of asylum seekers and refugees. We are a member of the umbrella groups Refugee Advocacy Network and Rural Australians for Refugees, which provide a steady stream of information about developments and events. Patricia Rayner in particular has been active in letter writing and many in the group support the local refugee activities of Amnesty International, GetUp, Grandmothers against Children in Detention and the Love Makes a Way Christian group. We have associated with Amnesty and the Refugee Council in recent film showings, and distributed \$929.36 to these organisations from the Tigris film.

We have had discussions about the issues involved in the No Business in Abuse campaign against corporate involvement in detention centres, and purchased and distributed 50 car bumper stickers supporting refugees.

Vona Beiers has continued her work to bring refugee education to Year 10 students. This kind of advocacy truly advances the cause of human rights.

Homelessness

Our group's submissions on the need for public housing, made in the context of a release of land in Mt Eliza by SE Water, has produced an ongoing dialogue with the Mornington Peninsula Shire and the State Government on this subject. The resolution of the land disposal issue has not occurred, with the recent local press reports that the Shire is maintaining its position and SEW putting the sale on hold. The Planning Panel decision lapses soon; it is unknown how the State Government will resolve this.

Disability and mental health discrimination

Alice Opper has continued to work on behalf of our group on this subject, as well as the NDIS and elder abuse. She regularly distributes papers and brings our attention to new developments

such as the appointment of a Disability Commissioner. She has attended various events, such as local elder group PACE, to represent our group.

We appreciate Alice's efforts very much.

Human Rights Day Oration

In December 2015, we conducted our annual Human Rights Day Oration. Our speaker was Tim Wilson, who was at that time Australia's Human Rights Commissioner. We attracted a good audience to the Mornington Golf Club, and we were treated to a wide ranging and historical survey of the basis of rights in our legal system and constitution. This included some insightful observations about balancing competing human rights.

Our Human Rights Day oration is an important tradition of our group, and we have already made arrangements for a quality event for December 2016.

Public Education

The Statement of Purposes 2(a) in our constitution is "to promote understanding of and respect for human rights and responsibilities in our municipality and beyond through programs of community education."

We have welcomed speakers to our monthly meetings including Penny Daley of the Welcome Group, Julian Carr who runs Fair World Foundation in Tanzania (subsequently a member), and Therese O'Dea who supports women subjected to domestic violence.

Following on from successful film showings around refugee issues last year, this year we exhibited "Beyond the Banks of the Tigris" at Mornington Cinema, with the film maker Marsha Emerman providing a Q&A session afterwards, and raised \$929.36 for the Refugee Council of Australia and Amnesty International Australia. We do not fund-raise for our own purposes, so all funds after expenses are passed on to the parties for whom we are raising the funds.

For our internal education about climate change and conservation issues, we took up Alice's suggestion to purchase and circulate within the group the Beyond Zero Energy Freedom Home Book.

Our CONNECT journal is an important part of the public education function (see below).

Publications

Our website profile needs further updating and in my view should be a priority for the group in 2017.

Our Facebook page (directed by Robyn Hughan), remains the best source of regular information about group activities. Many thanks to Robyn for her efforts on this.

This year our newsletter CONNECT was issued once, and included the Chairman's 2015 report, our submission to the Victorian HR Charter review, the outsourcing of refugee custody, the formation of the Grandmothers Against Detention of Refugee Children, and a book review on Australian immigration policy. Thanks to Marieta Carr for her coordination of the newsletter.

Interested members can contribute articles for future issues of CONNECT, which are reproduced on our website.

Treasurer

I want to call out and thank Kevin Bain for taking on the role of Treasurer at last year's AGM, and ensuring that our financial reports are accurate and up to date.

Other activities

We have explored how we might connect with local indigenous people and support them, where appropriate. This included re-examining a previous proposal on Koori Women and the Justice System, however it has been difficult to identify interested parties and connect with networks. Vona Beiers has made contact with the Willum Warrain Aboriginal Association in Hastings, and

a number of us have attended functions there and spoken with individuals involved. It seems likely that we can develop these links over the next year.

The year ahead

Our group will continue to work to the priorities mentioned above, and will look for opportunities to work with and support other groups with similar objectives.

Mornington Peninsula Shire

The Shire provides a venue and refreshments for our meetings, and has supported us through a number of events including our Human Rights Day Oration, and a number of films. We very much appreciate the support of the Shire.

We want to acknowledge the Shire's liaison officer, Xiaoli Ma, who is an ex officio member of our group, and a great participant in our meetings.

Conclusion

In concluding, I wish to express my best wishes to the group, and to its new executive, for the forthcoming year. I look forward to maintaining my connection with the group.

Tony Coburn

Chair

Mornington Peninsula Human Rights Group

September 2016

Grandmothers Against Detention Of Refugee Children

Patricia Rayner

A meeting was held on the 22nd Nov. A rally is being held in the city for all branches on the 10th Dec. with a short walk to the gardens. A picnic lunch there BYO and coffee nearby. Our members are contributing 10 back packs which we will contribute items suitable for a child going to a cold climate. Empty drink bottle. socks, beni cap, under wear- track suit or anything suitable for a child going to a cold climate.

Whether the refugees will be taken to America is questionable but we will hold the government to their promise and the packs are a way of showing our intention. We will label the packs according to boy- girl- age to make it easier for distributing them. A card supporting the child with our love will also be a sign of caring. The collection point for our packs are at Flinders, Somers and Shoreham at members storage. They will be collected at the Rally on the 10th Dec.

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How the Mornington Peninsula Human Rights Group Began

John Howells

While visiting Mansfield in Victoria in September 2005, Helen Howells learned of the Victorian Government's Human Rights Commission. She obtained a copy of its Discussion Paper, and began recruiting like-minded friends from her local Anglican parish church to study the document. Initially it was a group of four women sitting around a table during one of the Parish bi-monthly Theological Conversation evenings.

About six weeks later, ten people sat down to study the Discussion Paper, and a week later agreed on the text for a submission to the Consultation Committee, sending a copy to the Mornington Peninsula Shire Council.

On 19 January 2006, the expanding group met formally at the Council's Rosebud offices with Gail Price, the Council's then Community Development Officer. A decision was made to conduct a public forum to provide Peninsula citizens information about the Government's proposed Charter of Human Rights and Responsibilities, to give opportunity for them to express their opinions about it, and to allow our parliamentarians (both State and Federal) to sample public opinion.

Several days later, the group was represented at The Stakeholders' Forum, organized by the State Attorney General's Department for those who had made submissions. Over the next three months, the now more-or-less formalized Group met at the Council Offices every two or three weeks to organize the Forum, which was held in the Peninsula Community Theatre in Mornington on 3 May, 2006, with attendance of nearly three hundred persons. This considerable success effectively consolidated our determination to proceed with further projects.

GP reflective task

Lucy McPhate

I completed my general practice placement at an Aboriginal Health Service in metropolitan Melbourne. An interaction between a doctor and a young woman my own age prompted me to reflect through the social equity and cultural awareness lenses. A 24 year old Aboriginal female attended as an emergency patient, wishing to restart her methadone program. She appeared unkempt and smelled strongly of tobacco. On gentle questioning from the GP, she revealed that she was 26 weeks pregnant, and that she had had very little contact with health services so far. On the topic of attending appointments, she became very emotionally distressed, and revealed that she was unsure whether she was meant to attend court that day.

Reflecting on this situation through the social equity and cultural awareness lenses revealed to me links between the well-known statistics regarding health outcomes of Aboriginal and Torres Strait Islander people, and their contributing factors. In addition to having children early, babies born to Aboriginal and Torres Strait Islander women have a disproportionate burden of adverse perinatal outcomes (1) (2). In addition, there are higher rates of smoking and substance abuse during pregnancy (3). I was affected by seeing a patient who epitomised all of these statistics.

It became clear to me that many of the patient's issues were affected by her access and engagement with health services. Reflection through the lens of social inequity requires one to consider the social context of the patient (4). Previously, when I considered issues relating to access I would think of factors such as not owning a car, which was indeed the case for this patient. However, a new factor that was revealed to me was the time-consuming nature of substance addiction. The time taken to acquire funds for buying heroin, purchasing the drug, the "high" and the "comedown" are realistically all-consuming, which was a factor that I had never considered in terms of access to healthcare. Similarly, the impact of crime as a means of acquiring drugs meant that this patient was also frequently required to attend legal services, which also impacted on her attendance at the health service.

In addition, considering the lens of cultural awareness, though the context of the Stolen Generation is often quoted to explain Indigenous Australian's hesitant engagement with institutions, a more recent and concerning issue particularly for this patient was the involvement of the Department of Human Services. Aboriginal and Torres Strait Islander children are overrepresented in out-of-home care, and it is no doubt that this may have discouraged the patient to engage with the health service. I will continue to consider cultural context when working with patients of all backgrounds.

The RACGP guidelines state that that tackling the underlying social determinants result in improved health outcomes in the antenatal care of Aboriginal and Torres Strait Islander women (2). For my GP, it meant his number one priority was establishing rapport, and trying to facilitate future engagement. He displayed empathy in tailoring his approach to the patient and not following the regular rigmarole of antenatal care, nor did he criticise the patient for not attending earlier. He adopted a patient centred approach where his only priority was engaging the patient, even though she was in urgent need of bloods and had missed the cut off for combined first trimester screening. He also prioritised recommencing the patient on the methadone program, in order to facilitate harm minimisation. He provided an exemplary approach that I will seek to model as a future health professional.

I will also ensure that I deliver culturally sensitive care, by reflecting on my own cultural experiences and expectations, both as a middle class Caucasian Australian and a medical practitioner, as my GP did. Acknowledging differences between one's own cultural experience and that of patients from other cultures enables one to create a patient-centred approach to healthcare, without prejudice or judgement (2).

From a personal perspective, it was troubling that I had met a patient who was the same age as me, yet due largely to luck, our lives had taken markedly different directions. I was relieved and excited when the next week I saw the young woman again. She was well presented and calm, sitting in the pathology chair waiting for her, albeit overdue, pregnancy blood test. Even though it had not been addressed in the consultation, amazingly, she no longer smelled of cigarettes, and told me how she had successfully restarted her methadone program. The GP's approach had facilitated re-engagement of the patient with the health service, had ultimately empowered her to maximise her chances of delivering a healthy baby, and being well equipped to care for it. The lessons I have learnt from this interaction will forever colour my approach when delivering patient-centred care as a future health professional.

- (1) ABS. The Health and Welfare of Australia's Aboriginal and Torres Strait Islander Peoples; Oct 2010. Retrieved from <http://www.abs.gov.au/AUSSTATS/abs@.nsf/lookup/4704.0Chapter610Oct+2010> (06/06/2016)
- (2) Clarke M & Boyle J. Antenatal care of Aboriginal and Torres Strait Islander women. Australian Family Physician. 2014; 43(1): 20-24
- (3) AIHW. Aboriginal and Torres Strait Islander Health Performance Framework: 2.81 Tobacco smoking during pregnancy. 2010. Retrieved from <http://www.aihw.gov.au/WorkArea/DownloadAsset.aspx?id=6442458472> (06/06/2016)
- (4) Greenhalgh T. The Community. Primary Health Care: Blackwell Publishing Ltd; 2008. p. 225-47

“Metics” in Australia – a review of “*Not Quite Australian: how temporary migration is changing the nation*” by Peter Mares, Text Publishing, Melbourne, 2016 **Kevin Bain**

The *metics* of ancient Athens were resident foreigners who had limited political and welfare rights (as did their families and descendants), but could work as merchants, artists, or workers, and perhaps prosper. Peter Mares sees them as a metaphor in the recent drift in Australian policy away from permanent towards temporary immigration. Behind closed doors in Canberra, citizenship restrictions are now being discussed, as we see in the recently leaked [government papers](#) which "reframe temporary, provisional and permanent migration and citizenship" and suggestions these changes are on the road to becoming official. The national security committee has apparently [cleared the proposals](#) to go to full Cabinet in early 2017, including a mandatory “provisional migrant” stage before permanent residency, with lesser access to government services.

More than most, the Department of Immigration and Border Control (with a media staff of 80) emphasises issue management not greater transparency in their communications, with extensive involvement in social media. Perhaps that is to be expected with “hot button” issues of immigration and refugees, where governments have a long tradition of saying one thing and quietly doing another. The above issues have therefore been below the public’s radar until recently, but need discussion for the participation and human rights issues being posed. Mares maps the history and thinking which shows where policy is heading while the public is kept in the dark.

Mares is a distinguished Australian journalist and author in the immigration and refugee field: his 2001 book [“Borderline”](#) was a wide-ranging review, in the wake of the “MV Tampa” fiasco, of the collision between Australia’s high opinion of its multiculturalism and the brutal realities of its practice. (Malcolm Turnbull’s recent focus at the UN of the footballer [Aliir Aliir](#) as the posterboy for Australian multiculturalism must seem odd to other countries who don’t think black footballers are such a novel thing.) “Borderline” [won many awards](#) and Mares has continued with other articles for Swinburne University’s [“Inside Story”](#), drawing on case studies, statistics and policy analysis to clarify the big picture. He knows the terrain as well as anyone and can communicate with a broad audience.

Writing before the recent revelations, Peter Mares says that “causation in democracy” is in danger of being reversed, with government licensing citizenship rather than citizens licensing government, and the danger of Government-imposed conformity. Setting language, health, and skills hurdles (he could have added security, with all its potential for arbitrariness and prejudice) will be defended under the guise of social harmony or national needs, but there is a wider interest here.

He will surprise many by saying in this book that Australian citizenship is becoming less available. Permanent migration is capped, but temporary migration is not, resulting in a significant number of temporary immigrants who have limited legal rights to participate fully in Australian life. It is not the application of a “try before you buy” approach – those who live and work within Australian boundaries for a significant period do not gain any entitlement to the expansion of their rights arising from citizenship. Visa renewals and transfers can make “temporary” a long time: the reputable [2016 Mapping Social Cohesion Report](#) (at page 12) reports residents on longstay visas as being 7.9% of the estimated population and close to 10% of the workforce.

Previously, “the passage of time carried a moral force that cannot be ignored”: immigrants were expected to take their commitment as far as citizenship, with the immigrant group securing the

protection of citizenship in return. No doubt this was reassuring to some: Jewish migration to Australia at the end of World War 2 was supported by [only seventeen percent of Australians](#), with [fifty-eight per cent](#) of those surveyed being against Australia providing a sanctuary for dispossessed Jews. Up until 1966 non-European migrants needed 15 years residency to claim citizenship, which was reduced by Whitlam in 1973 to 3 years when the [White Australia policy](#) finally ended.

Mares dates the mid-1990s as the start of the new course: the 457 class of work visas, more international students in tertiary and some senior secondary education, the expanded working-holiday-maker scheme, and changes to the status of New Zealanders living here. Yet up until recently, the notion of “guest workers” was rejected by John Howard (2005), Peter Costello (2006) and Chris Bowen (2011). We have over one million people who are long term (for five years or more) temporary migrants with work rights, but no guarantee of permanent residency or citizenship.

All this raises issue of democratic structures and principles. Is it desirable that law-abiding, taxpaying migrants who are part of their local communities - raising children, paying education fees, and contributing to cultural and social life - should be excluded from a full presence and commitment by denial of voting and restricted access to services? In some European jurisdictions, voting rights are provided to non-citizens on the basis that they are affected by government decisions and therefore have an entitlement to a say. Mares reviews political philosophers who have discussed the basis and models for such inclusion, but surprisingly omits Professor Alastair Davidson, [who has written about this](#) in the Australian context.

The notion that the appropriate role for those who seek permanent or temporary migration is primarily a functional one with limited participation outside the workplace - an “economic man” construct - seems dominant in the bureaucratic framework. While the initial immigrant decision may be mercenary or contractual in origin, we would hope that many experience attachment and engagement with Australia and its culture, and develop connections and interdependencies. What future do we envision, what obligations and loyalties can be expected, if a large minority of people are denied the rights to influence decision making in the society where they live, through standing for office, or choosing their leaders? [Heath Pickering](#) argues that citizenship is the main, but not the only, category of membership of society, and calls for permanent residents to get the vote, as a start. In these times of discordant religious, national and ethnic identities, we don't need policies which move us away from welcoming those who are becoming part of our communities.

The threshold issue is put on the table by Mares: do we want migrants to become full members of our society; in other words do we want a relationship or a contract? Relationship implies respect and protection, contract implies detachment, formality and “use and discard.” We've already seen much serial [worker](#) and [backpacker](#) exploitation in Australia, which reflects their precarious human rights. Refugees are an additional group, in a more precarious situation due to their lack of status in their country of origin, and many are [stateless](#) (not accepted as citizens of another country either); we've seen the degree of their alienation and the disturbing effect on our national psyche, as we realise we can't wriggle out of the responsibility of being their nominal jailers.

Despite the Canberra default position of “never you mind”, the leaked Cabinet Papers reveal there is a debate going on within the bureaucracy about the risks of unequal rights, its impact on terrorist influence and on social cohesion. The rest of us better sit up and get interested too: a citizenship for insiders, which excludes a role for *metics* re-orders our relationship with the visitors as well as theirs with us, and goes against the dynamic of greater democracy.

(Note: the electronic version of this article (on our [website](#)) contains links to reference material.)

THE SCOURGE OF WAR

John Howells (the creator of “CONNECT”)

ARTICLE 3: Everyone has the right to life, liberty and security of person.---Universal Declaration of Human Rights

At the meeting of the Mornington Peninsula Human Rights Group on 6 August 2012, our Chair, Hellen Cooke, reminded us that it was on this day 67 years ago that an atomic bomb was dropped on Hiroshima. She told us that some 90,000 people were killed instantly with many thousands more dying as a result of the bomb during the following months. Some 12 square kilometres of the city, i.e., about 70% of it, were completely destroyed. This started me thinking again about what the Preamble to the Charter of the United Nations calls "the scourge of war".

A few years after the dropping of the Hiroshima bomb an American philosopher and theologian, Henry Nelson Wieman, said that the action was like a knife cutting history in two. He meant that the prospect of a war fought with atomic bombs was so horrendous that no nation would be able to contemplate it. War, he thought, was now no longer possible. Before Hiroshima there were wars. After Hiroshima there could be no wars. Hiroshima divided history.

Well, it hasn't worked out quite like that. Certainly there have been no nuclear wars since Hiroshima, but war is still a constant in this world and war is increasingly violent and destructive.

How should we think about war? As a retired Anglican priest, my thinking on the subject has been deeply influenced, as might be expected, by the Christian tradition. I make no apology for writing out of this tradition. I am merely letting you know where I am coming from.

The New Testament says very little about war. Soldiering is nowhere forbidden although some early churches would not baptise soldiers. Jesus gives no guidance as to what the attitude of his followers to war should be, except that his own life preaches non-violence. When, on the night before he died, Peter cut off the ear of one of those who would arrest him, Jesus told Peter to put up his sword. Nowhere does Jesus say explicitly that military force may not be used to defend the defenceless. However, nor does he say that it may.

After Christianity became the official religion of the Roman Empire, war became accepted and even glorified. In the Middle Ages going on a crusade against the Muslim inhabitants of Jerusalem was proclaimed by the Pope to be a godly work.

However, war and the suffering and destruction that it brings has often been a problem for the Christian conscience. So, scholars like Saint Augustine in the fifth century and Saint Thomas Aquinas in the thirteenth developed the theory of the "just war" to try to limit the resort to war as a way of solving disputes and to try to control the way wars were fought. "Just war" theory includes four principles:

1. War may only be waged by constituted authority, such as a king. Rich men with private armies may not make war. This aimed to control those medieval barons who were constantly at war with each other.
2. The cause must be just, e.g., self-defence against an invading neighbour. This rules out the most common causes of war, the lust for power, land and wealth.
3. There must be the intention of establishing good or rectifying evil, i.e., the aim must be the resolution of a dispute and the creation of a genuine peace.

4. It must be waged by proper means, e.g., women and children should be immune from attack, and the cost in life and property must not outweigh the good achieved.

This theory has served to some extent over the centuries to limit and control war, but enormous problems continue. Let me look at just two - weapons of mass destruction and guerrilla warfare. Firstly, **weapons of mass destruction**. Nuclear, chemical and biological weapons, if used, would cause such vast destruction and suffering that no civilised nation could use them. But how to ensure that they are never used? The United States of America and the old Soviet Union developed what became known as “mutual deterrence”. Both had great stockpiles of nuclear weapons aimed at each other with the threat that whoever pushed the button first would automatically receive answering destruction.

This worked during the period of the Cold War, it has worked for several decades between India and Pakistan, and some¹ argue today that it could work between Israel and Iran. However, for deterrence to work, each side must not be bluffing but be willing to destroy countless innocent people, even though both may hope never to have to do it. This involves a morally unacceptable commitment. No way has been found to abolish nuclear weapons despite much international diplomacy and many treaties. The Nuclear Non-Proliferation Treaty is seen by many as implying a double standard. Why is it alright for America to have nuclear weapons but not Iran? What would happen if such weapons fell into the hands of a rogue state or a private army? We continue to live with this threat hanging over the world.

Secondly, **guerrilla warfare**. Campaigns by bands of irregular soldiers are probably the most frequent form of war in the world in recent years, whether fought for the gratification of a warlord, as in Angola and Sierra Leone, or for national self-determination, as in Palestine, Chechnya and Libya, or in self-defence against oppression, as in Bosnia and Kosovo. Such wars are almost impossible to control because one or other of the participants is not a state which might respond to international pressure, e.g., the Tamil Tigers, or is a state but powerless to control its side, e.g., Lebanon's difficulties with Hezbollah. Wars involving irregular soldiers tend to break all the ethical rules for limiting the suffering and destructiveness of war. “Just war” theory and international law are powerless to control such combatants.

This is not a happy picture. I am sure, too, that we are all very conscious at the present time of the terrible destruction being wrought daily in Afghanistan and in Syria. It is extremely difficult to be optimistic about the future of the world. However, I think there are some small signs of hope.

Firstly, there is international diplomacy and the beginnings of an international legal system. Deep-seated problems that lead people to go to war are rarely settled by war but by diplomacy. Sooner or later a political solution has to be found. Let us be grateful for the United Nations Organisation and for the International Criminal Court which now tries perpetrators of genocide, crimes against humanity and war crimes. For all the criticism heaped upon the United Nations for its failure to end particular wars, it has been instrumental in bringing and maintaining peace in many parts of the world, and the International Criminal Court is a continuing warning to murderous dictators like Slobodan Milosevic and Laurent Gbagbo. Let us support the United Nations and work for its strengthening. May its moral authority grow and be widely recognised and respected. Let us be grateful, too, for nations who act as honest brokers when disputes arise. Often it is a small nation that is most effective. Norway and Canada have fine records in this regard.

Secondly, there is a growing revulsion against war across the world. Television makes it much harder today to glorify war. To the extent that we are all aware of the true horrors of war, so we

¹ See Kenneth N. Waltz, “Why Iran Should Get the Bomb” in *Foreign Affairs*, July/Aug 2012 Vol 91, No. 410.

will be less willing to allow our leaders to take us to war except as a last resort. Indeed, it may frequently be better to suffer injustice than to suffer war. Given the destructiveness of modern weapons, the case for pacifism is much stronger today than it has ever been, but personally I am still not quite ready to go down that path. Perhaps the time is coming when human beings will effectively outlaw war. Unfortunately that day has not arrived.

It is, of course, important to distinguish between war and police action. In the submission of our Human Rights Group to the 2008 "White Paper on Defence process" we gave strong support to the Australian Defence Force being involved in peace-keeping and peace-enforcing actions, but we questioned our involvement in high-intensity wars like Iraq. The response we received to our submission claimed that in an unstable world the safest form of defence is to be well-armed - "to speak softly and carry a big stick". I find this a difficult argument to challenge. I can see that it involves the immorality implicit in deterrence, but in the real world one can be faced sometimes with having to choose the lesser of two evils.

Looking back over the last hundred years, there has been an enormous change in the public attitude to war. I hope that public antipathy for war will continue to increase. I hope that the day will soon come when going to war will not be a vote-winner, as the 2003 Iraq War was for George W. Bush in 2004. I hope that Australians will be people who will not say "yes" to war except in the most grievous of situations. I pray that war will be no more.

VALE to our esteemed colleagues and friends

John Conrad Howells 31 March 1932 - 20 September 2016

Alan McPhate 9 February 1929 – 19 October 2016

Michael John Couttie 13 May 1939 – 17 November 2016