Learningguild Letter

1.2016

Dear members and friends of Learningguild,

The main purpose of this editorial letter is to present, justify and illustrate what has become a watchword of mine: "Walking, running, exercises − for energy, health and delight".

Of course it is not my only watchword! Another, "Go on learning and help others learn", is linked to Learningguild's name and its basis for membership. Others are "Seek the truth" and "Cooperate for good". Plato's *Gorgias*, which we have been studying this year in the Philosophy Seminar (see pp. 6 and 15), supplies five Greek nouns at 508a for a fifth, which, if we keep the repeated conjunction, may be translated "Community and friendship and orderliness and moderation and justice". Then there are heuristic and practical watchwords: "Understand and formulate questions", "Look for difficulties" − and (I say wryly, but determinedly) "Start early, and persevere".

What is the nature and point of such watchwords? They help to give one's life a valuable pattern, style and even integration, as against its being shapeless, inconstant and inconsistent. Though I do not now hold the theological beliefs that inspired hymns, I respect the role that the repeated singing of sets of words from some hymns played and play in shaping people's lives (including mine) for good. Open before me is a pair of pages of *The Methodist Hymn-Book* of 1933, including the words "Awake, awake to love and work", "To give and give, and give again", and "run my course with even joy".

The Shorter Oxford Dictionary begins its entry for 'watchword' with the obsolete use for "a word or short phrase used as a password". Lastly we have a definition that is almost right: "A word or phrase used as embodying the guiding principle or rule of action of a party or individual". We need the indefinite rather than the definite article, and a favourite technical term of mine, 'locution', which covers both individual words and what 'phrase' does not, any unified set of words up to a sentence.

I shall first explain the watchword with which I began, and then show how much it is needed, especially but not only in primary and secondary education, because of the destructive effects of increasingly prevalent obesity on health and on medical budgets, as explained in a recent article in the *Guardian Weekly*. Next I shall explore the significance of just one sentence in the second-last paragraph of that article, to illustrate what practical steps (indeed) can be taken. Finally I shall allow myself to be more autobiographical than usual and write gratefully about the running especially, competitive and not, with others and alone, that I have long enjoyed.

Few of us have explored as we might the possibilities of **walking**: with interposed spells at greater, even maximum, pace (the simplest way to get basically fit), up and down hills, on or using the ball of the foot, and, even if only for those interposed spells, in the "heel-and-toe" style of the racing walker (go to racewalk.com), with vigorous arm movement.

Running offers even greater variety. I have long loved running up hills, whether on streets (including Stewart St in Dunedin) or on paths or grass, as in our marvellously vast Royal Park in Melbourne. There are beaches on calm and windy or rainy days. Comtitive, and non-competitive, running can be over distances from a hundred metres, or less, to a marathon (42k), and I have covered and (mostly) enjoyed that range. Some runners, including our son Andrew, go for even longer, as in the Comrades (c. 89k) between Durban and Pietermaritzburg. Three principles need to be remembered, and I have not adhered enough to the first and second: build up and maintain stamina, and so run at least weekly for an hour or more; warm up thoroughly; and run on different kinds of surface.

I use the word '**exercises**' (plural) because walking and running are forms of exercise. Almost everyone can do some physical exercises, most people are able to walk, many vigorously, and many in a vast age-range from two to over eighty can run and enjoy doing so. Moreover, any of the three in what I shall

call **WRE** can be done by oneself (and therefore at a great variety of times to fit in with other activities) or with others; in the open air and in a great variety of weather, terrain and scenery; and, given reasonable prudence, with almost no risk of serious or incapacitating injury to oneself or anyone else, and even little likelihood of stopping or impeding another's participation. Walking can be combined with conversations of many kinds. Hence there are certainly reasons for preferring WRE to many other sports, and to being mainly a spectator of any.

How underdeveloped so many of our muscles tend to be, and so how much flexibility and strength we fail to develop or maintain! I confess that as a student and runner at the University of Melbourne I thought of weightlifting as a rather thuggish kind of activity, but found when I was a young lecturer at Queensland that twice-a-week press-ups (above the head, both in front and behind) seemed to strengthen me to maintain the pace in the mile rather than flag in the third lap. In recent years I have done plenty of high kicking, and what I call the transverse three, in which, after some minutes of hands-to-ground stretching, one first holds each hand in turn for a minute to the ground outside the opposite foot, and then does fifty touches each way alternately, timing that and aiming at below fifty seconds. A way of combining exercises and running is at a step or low wall (my step is of 39 cm): the full set is of three pairs, of twenty step-ups onto each foot, twenty jump-ups and fifty run-ups. Tom, a grandson, has done fifty in 52 seconds! Still good guides to exercises are 5BX and XBX, prepared for men and women respectively, in 1958 and 1960, by the Royal Canadian Air Force, and accessible on the web, or in a Penguin book of 1964, *Physical Fitness*.

My invitation to WRE gives an unusual prominence to the **energy** that it can bring, the felt vigour and eagerness to use it in the work one is given or sets oneself, if accompanied by enough sound sleep, to which it contributes, and good food (much of it vegetables and fruit, and dairy or soy). In good times and bad, this can be a great standby. At forty, at the University of Cape Town as Professor of Philosophy, I had to endure proceedings from the Principal and other senior people that threatened my headship of the department and were later found by a committee of three professors he set up to have been contrary to natural justice. I used to run between our home and the university, which was on the foothills of Table Mountain, mostly nine times out of ten in a week (too tired on a Friday evening!), and competed with the Veterans, now called Masters, whose friendship I valued in those difficult years. I well recall in December 1975 running up and down on the Tokai "torture trail" after a very difficult week. The following year a fellow professor told me that he did not know how I could have coped had I been less fit.

Of course WRE, best of all in combination, makes for **health**, and for most of us it can minimize the need of medical treatment or pharmaceuticals for physical ills and help to offset or deal with anxiety or depression. Part of the wisdom to which children need progressively to be introduced is the prudence that takes a long view of life and enquires into what can go wrong and what especially rewards its being developed and maintained.

At every age **delight** in what one does makes such a difference. Energy, health and, perhaps especially, delight need far more emphasis in the whole area of sport and physical exercise than winning championships or medals or beating or doing better than others. There would be far less anorexia, bulimia or anxiety about one's figure if children were encouraged and enabled to discover in WRE activities where they found delight and in which they could establish many personal bests, often in cooperation with others. Delight is far deeper or higher than pleasure, as is evident also in sex and in intellectual enquiry! Delight in WRE is often in the activity itself, not only a consequence or even an immediate result: it is partly a consciousness of being "at full stretch", of "going flat out", and often linked to the fresh air, the wind, the view and surroundings; companionship can share and enhance it.

The energy, health and delight that WRE at its best affords should be such that it is a strong barrier against any soliciting or temptation to take drugs, smoke, become addicted to alcohol, or eat immoderately. (Family, friendship and study at their best are also such barriers.) Ways of going wrong need to be explained in multimedia ways and openly and fairly discussed.

In contrast with all I have written so far stands an article by Sarah Boseley, the Health Editor of *The Guardian* in *The Guardian Weekly* of the 19th of February this year. The articles on her website deserve

attention. The title of this one is "The chicken shop mile and how Britain got bigger", because one of the several experts drawn upon is a GP, Sir Sam Everington, who says that there are 42 chicken shops per secondary school in Tower Hamlets, his borough in east London, where children buy cheaply "one piece of chicken in batter with fries and a can of full-sugar drink". In that borough, "one in eight children starting primary school are obese. That doubles to more than one in four when they leave, at age 11."

This paragraph, drawing on the testimony of Simon Stevens, the CEO of the National Health Service in England, shows what is at stake, including the amount of money that could be so much better spent.

> Britain spends more on obesity-related health-care costs than on the police, the fire service, prisons and the criminal justice system combined, he says. Obesity-related conditions cost the NHS over £6bn a year and rising. The diabetes bill is £9bn more. "It's not just the wellbeing of people in this country and our children, but it's also the sustainability of the NHS itself", Stevens said.

Soon, however, nine paragraphs out of the article's twenty-one are devoted to stomach-shrinking surgery, only to end with Stevens's warnings that its use "for all 1.4 million people who are severely obese … could bankrupt the health service" and that "The answer … has to lie upstream. We have to prevent obesity in the first place."

Later articles by Boseley (see the website for August and September) argue that the latest measures by the British Government do not do nearly enough to legislate against over-sugary food (not even enough in the view of the industry, which wanted to avoid competitive advantage) or against the over-advertising to children of salty, fatty or sugary foods.

The February 19th article ends with the insufficiently developed remarks "A cultural shift set us off down this road [to the prevalence of obesity]. There needs to be another." The previous paragraph draws again on Sir Sam Everington:

> In schools, the GP says, "I personally think health should be a compulsory part of the curriculum, ahead of maths and English. What is more important in life than health? I just want my kids to be happy and healthy." So children should be taught cooking throughout their school career, and they need to run about much more.

That does not go deep enough, just as "positive education" does not (see my editorial in *Lg L* 1.2013). Children need initiation, gentle but systematic and firm, into practices physical, mental and cooperational that call upon their energy, normally keep them healthy, and bring them delight as well as satisfaction. As Mill so rightly insisted in *Liberty* Ch. 3 in terms relevant for men and women, boys and girls alike, we all need to develop our capacities – to learn, think, speak and write well, appreciate creative achievement, question, and formulate and test hypotheses, **and** also to gain and enjoy increasing physical strength, vigour and stamina through activities that call upon those qualities, require skill and judgement, and lend themselves to companionship (not necessarily competition). Hence, across this range, children need the best and most inspiring guidance, most often written and drawn from self-critical **experts,** that they or their parents and teachers can find. Intellectually, the best and wonderful thing Melbourne High School did for me was itself due to the syllabus-setters of that time at the University of Melbourne: I was sold excellent textbooks, especially for "Clear Thinking" in 1951 and in Latin grammar in that and the following year (then called sixth-form or Matric., now Year 12). Few, even in universities, have such demanding textbooks now, and education is thereby shallower and less satisfying than it should be. Similarly, in athletics, I greatly benefited, in and after my third year at university and with MUAC, from the transformation brought about by adopting the expert Franz Stampfl's training method, interval running at gradually faster times over 400 and 800 metres. Hence, across this whole range, though certainly happy and healthy, I understood that, even apart from considerations raised by religion, there was far more to life than being happy and healthy.

Dr Everington deserves credit and thanks because "He cites the Stirling primary school that cut its obesity rate to zero by instituting a one-mile run – or walk – every day for all staff and pupils." Bosely includes in her critical account (*GW*, 26 August) of the measures just introduced by the British government the attention given by Nicola Blackwood, the public health minister, to that example (St Ninian's primary school in Stirling, Scotland), and her remark "Initiatives like this will make a huge difference to children's health and fitness".

Boseley herself seems rather less than enthusiastic about an emphasis on exercise. In her article in *The Guardian* for August 20th (on her part of its website), she has this paragraph:

> There's no doubt that children would benefit from more physical activity in all sorts of ways. But it's no cure for obesity. To burn off a Big Mac cheeseburger, fries and cola, an adult would need to walk for six hours, it has been calculated. All the evidence shows that exercise can help you maintain your weight − but not lose it.

But if the St Ninian's rate of obesity is **zero**, what makes it so? We ought to be told: indeed, I shall write to the Principal and ask. It must be partly the regularity of the exercise required, and presumably some expectation that one keeps up with some others. But it is likely also to be a culture, including but not confined to that exercise, which is a context for and encourages a sensibly restrained intake of food and drink. So too where families succeed in that respect.

What I have called WRE is not in itself a "**cure** for obesity", but can be a large and efficient part of avoiding it, and part of the recovery of a normal physique. It brings energy and delight as well as health: it **is** part, though only part, of what makes for *joie de vivre*.

I have never had any desire to be a professional sportsperson, nor to become a member of any support group for such people, nor even in recent years to attend their events. A professional sportsperson is one for whom any other activity is spare-time. (Mike Fitzpatrick, though Chairman of the Australian Football League, remarked in 2012 – see the web − that he would find dull the life of a present-day player.) I have no objection to some payment, for example that which enabled Bill Woodfull to continue on salary when he was captaining Australia's cricket team 1930-34 and not teaching mathematics; and "shamateurism" must be avoided. It is almost inevitable that professional sport becomes preoccupied with winning, even "whatever it takes", and with "entertainment".

Although my primary enthusiasm is for the **activities** of WRE, I am very glad to have competed in the great years of Australian running described in Len Johnson's *The Landy Era*, and to have been in the Victorian mile championship race at Olympic Park in January 1956 (p.223) in which, for the first time in Australia, the distance was run in under 4 minutes, by John Landy in 3:58.6 and with a last lap of 57.6. My wife Margaret remembers being in the crowd that rose to their feet for that last lap. Merv Lincoln was second, Ron Clarke third, and I sixth, out of 12.

How remarkable and admirable that Landy and Lincoln, and Roger Bannister of England, ran under four minutes while they were studying full-time or in the early stages of their careers (agricultural science, teaching/ accounting and medicine).

I was and am glad of the competitive success I had, breaking the University of Melbourne half-mile record on a rainy day on the cricket field in May 1956 and then again, on a sunny one the following May, on the new and fast track that had been constructed for the use of Olympic athletes. At Oxford I gained three half-blues, for track running, relays and cross-country, and in the 4 x mile relay in '58 was one of a team that beat Cambridge in a race in which both teams broke the record and there was no gap until the end of the fifteenth lap. Forty years later, we had a reunion in Oxford, and a colour photograph appeared in *The Times* of our running again at the Iffley Road track. In 1962 in Brisbane I ran 1.51.6, my fastest for the half, and was beaten by inches by Tony Blue.

In a week of this month (September), shortly before I turned 81, I ran each day on familiar tracks or paths, especially in Royal Park, which lies between our home in Brunswick and the University of Melbourne. On the Friday, I ran to the University bearing a rucksack, and then did two hundred metres in spikes on the track. On the Saturday I was on both sides above the railway cutting, remembering runs there with our sons, but also the fifty-minute "Zoo" runs with two Med. VI men, on cold Saturday afternoons in the winter of 1953, twice around a course from Queen's College and back, including climbs to the top of the cutting. They and I (in Arts I) were at Queen's and in MUAC. One, Vernon Bailey, now a member of Learningguild, was to work for decades with WHO, often in conditions of famine. On the Sunday, I did sprints up a lovely grassy hill (north of the zoo), a favourite place to take my youngest grandchildren. Early this year, at the splendid new playground next to the Children's Hospital, one of them, Kasper, at 8, had close races with me up the mound. WRE, and especially running, has made all this possible.

Yours in Learningguild,

John Howes

Engaging with *The Guardian Weekly*

As my letter illustrates, *The Guardian Weekly* is a stimulating source of news and comment. This year, Learningguild has commenced a subscription to it, and members should benefit in at least four ways. One is to inspect recent or earlier issues here at 23 Fallon St, and often borrow one or more; a second to tell us of areas within which they would be glad for regular readers to inform them of articles or mentions (for example, gardening in schools, or innovations in transport); a third to relate some meetings, as this year, to an article or group of articles, and follow that with something in this *Letter*; and a fourth for some members to commit themselves to looking out for articles they would especially like to commend to others. I thank Hans Eisen for joining me in that activity, and we should welcome others. In relation to the third and fourth of these ways at least, we begin in this issue to run a section with the above title.

In our Philosophy Seminar we discussed Sarah Boseley's article (see p.2f above) on obesity in the UK, in relation to Plato's concept of pandering as set out in the *Gorgias*. For the Saturday Meeting of June 4th copies of ten articles were distributed, from issues between December and May, on the rise of Donald Trump as a candidate for the US Presidency. The penetrating writer Jonathan Freedland wrote perhaps the best of these articles, "Post-truth politicians are no joke" (May 20), in which, though saying that "Trump is in a league of his own", he linked with him Boris Johnson, prominent advocate of the UK's leaving the European Union. They exaggerate and oversimplify, but their "jokes and bluster" make journalists reluctant to press them for fear of seeming dull and pedantic. "The fact-checking filter of a news organization" can be by-passed by "Trump and his Twitter account" and "cable TV channels and radio stations defined by political hue".

In response primarily to this article by Freedland, two of our members have written as follows.

JH

RAY WYATT

It would be unwise to vote for Donald Trump. He reveals hypocrisy by saying he will exclude illegal immigrants from the US when he employs many of them as cheap labour for his business empire. There is a reasonably high chance that he will start a protracted war in the Middle East. His silvertail background disqualifies him from ever having any genuine empathy with the working poor.

He has been bankrupt more than once. That means that he took money from people and did not pay it back, which is theft. It ought to be criminalized rather than overlooked in someone aspiring to become the most powerful person on the planet.

Nevertheless, some of Trump's policies have their positive traits. This is because globalization has flooded the world with cheap goods produced by the world's factory which is China. There are only three exceptions amongst the places I am familiar with: Brazil, Iran and Germany. Although these nations sometimes have substantial problems, their governments' eschewing of cheap Chinese goods in favour of locally-made and higher-quality items generates self-sufficiency and a pleasant feeling of strength.

Australia, by comparison, is a wonderfully large country where anything can be grown, but it is extremely difficult to avoid buying, for example, only those dried apricots which have been brought all the way from Turkey, on the other side of the world, at great expense and environmental damage.

So Trump's stated aim of tariffs and local self-sufficiency is not all bad. It might even save the tropical forests in the Ivory Coast, which are currently being stripped to satisfy globalization's hunger for chocolate.

There seems to be a hint of hysteria in media portrayals of Trump as the epitome of some new age of lying and untrustworthy public figures. Many journalists seem to have forgotten the mysterious cover-ups and extra-judicial executions conducted by the CIA during the 1950s and '60s, not to mention the plethora of false stories planted in newspapers by manipulative press barons.

Western societies are probably more open, competitive and transparent nowadays, although some media outlets' continued alliances with the selfish interests of both big business and allied politicians fuel

an ever-increasing wealth gap around the world and will deservedly cause mounting outrage.

Trump's plan to "make America great again" seems to be doomed. When America flourished in the past, it did not have to compete with India, China and other developing nations, which have since become important capitalist rivals. So, if Trump were elected, the poor and dispossessed of America would be likely to be disappointed with him. Nevertheless, many of them will probably still vote for him this time because of the unfair hand they are currently being dealt.

HANS EISEN

While, by comparison with Donald Trump and Boris Johnson, it may well be that in Australia politicians are less blatant in dodging or concealing the truth, nevertheless their impact is similar. In essence that is felt through the contribution made by dishonesty to the electorate's loss of trust in politicians.

How can that trust be recovered? Is it important that it be recovered? My answer to the second question is "Yes!" The recovery process requires that all politicians accept the necessity for, and adopt the practice of, truth-telling in public life, and that journalists tolerate no lies or evasions.

It may be argued that, in their behaviour, politicians reflect what they observe as the lack of honesty in the community. Too often there are instances of dishonesty displayed by individuals and corporations engaged in business, as well as in not-for-profit and in community service organisations. However the penalties imposed on disregard for truth and honesty in the community are in general different from those imposed on politicians. For the former there are laws and regulations which govern business and organisational practice. While politicians too can act contrary to applicable law, the appropriate judgement of them is up to a watchful electorate. As in the USA and in the UK, the absence of a commitment to the truth is indicative of a deeper ethical as well as a political breakdown.

During my service for four years in the 1980s as head of a Victorian Government department, and by contrast with my experience of a few of the politicians I knew, my dealings with my counterparts in other departments led me to high regard for their honesty and candour. Their commitment to ample and clear communication, as well as to integrity and honesty in at times complex negotiations, was admirable.

Though somewhat staged, it is nevertheless interesting to observe the reaction by members of the audience to the "white lies" or evasions proffered by some politicians when they are on the panel of the weekly ABC show *Q & A*. Spontaneous applause from the audience often greets the rebuttal of the politician by the questioner.

In that valuable expression of democracy, it seems that on some occasions, without politicians, suspicions of evasion or falsehood do not arise. Then audience participation and satisfaction are at a high level. The lesson for politicians should be clear. In a democracy truth-telling is indispensable in public life.

Learning in Learningguild

This year we have been joined by three migrants from Colombia, Rocio Mendieta and her husband Oscar Reyes, and Xavier Alvarez, and one from Italy, Fabio Insogna. Two Chinese academics, Xin Zhao and Lu Sun, who are at the Graduate School of Education at the University of Melbourne, and a Japanese nurse, Saki Akimatsu, have also become members. They, two asylum-seekers Hidir Ali Bilir and Davoud Zolghadr, and Esperanza Acosta, Duyen Truong and Mucella Turkmenoglu are all studying English with me. I am assisting Julian Fang in the study of English grammar and in essay-writing: he is from Brisbane and undertaking a Master's at Melbourne in development studies. Margaret (my wife) has become my colleague in Learningguild's assistance to students of English: she helps those who are wanting to speak the language more accurately and clearly. We should be glad to have other colleagues.

Our Philosophy Seminar has met monthly from March, and just had, in September, its last meeting for the year, when (as also at an informal dinner beforehand) Jonathan Burns, Milan Rados, Margaret and I were joined by Andrew Russell. We have been studying Plato's *Gorgias*, which led us to the question raised with reference to it by Sir Walter Moberly in *The Ethics of Punishment* (Faber 1968): how, if at all, can imprisonment be combined with the fostering of reform? For details of next year's seminar, see p.15.

JH

Tackling gender-based violence in Papua New Guinea

STEPHEN HOWES, *who maintains Learningguild's website, is a professor in the Crawford School of Public Policy at the Australian National University and Director of the Development Policy Centre there (*devpolicy.org*).*

Gender-based violence is an extensive and deep-rooted problem in many countries, including Australia, but especially virulent in its neighbour, Papua New Guinea. I'm never sure how reliable estimates like this one are, but, according to the most widely cited figures, two-thirds of PNG women have been beaten by their partner. Some people talk of gender-based violence in PNG as an epidemic.

I did not have an intention to engage with this problem when I started visiting and working on PNG some ten years ago. I am an economist, often concerned with public finance. Themes familiar to me are taxation, deficits and expenditure priorities. It was a colleague of mine at the ANU, Dr Kamalini Lokuge, who got me involved with gender-based violence. She had been advising the international NGO, MSF (*Médecins Sans Frontières* or Doctors Without Borders), on their project in Lae, PNG's second-largest city, which provided medical care to victims of such violence. (Some people prefer the word 'survivor' to 'victim'. Each has its merits: in this article I use the latter.) Kamalini's advice was that many of the women and children who utilized the MSF medical centre actually had needs well beyond the medical. They needed, for example, emergency accommodation, or a restraining order. The medical centre staff would try to help in these areas, but had little capacity to do so.

Kamalini told me what she had found and what she was thinking. By then, I had been visiting PNG for some seven years. I had come to realize that it was a very poor country, with very patchy delivery of basic services to its people. I was keen to do something practical, and I offered to work with Kamalini. In early 2013 we visited Lae. Together with the MSF Lae staff, and in consultation with other experts and advocates on gender-based violence in PNG, we hatched a plan.

The MSF project was coming to an end. We recommended that it be succeeded by a crisis or case-management centre, which could provide a broader range of services to the women and children of Lae. (A few of the victims of gender-based violence are men, but by far the majority are women and children.) Many of the MSF staff who had been working in Lae would be available to staff the new centre. This was too good an opportunity to resist.

We put together a detailed proposal, and also created a Papua New Guinean NGO called Femili PNG (Family PNG in the PNG language Tok Pisin). We wanted it to be registered in PNG, as we viewed this initiative as more than just a project that would last for a few years. We were fortunate to be able to attract some outstanding board members, both Papua New Guinean and Australian.

Fortunately for us, the Australian Aid Program was taking an increased interest in gender equity. For Julie Bishop, who became Foreign Minister in September 2013, it seemed a particularly important priority. We were also perhaps lucky that Lae was becoming a more important city for Australian aid. As part of the agreement in relation to the processing of asylum seekers on Manus, Australia had agreed to help rehabilitate the main Lae hospital. In February 2014, Minister Bishop visited Lae and, among other things, announced three years of funding for our project.

In June 2014 we opened our doors. Our CEO was then and still is Daisy Plana, who had directed the Lae MSF project. She is a dedicated and experienced Filipina social worker, and the perfect choice for this new position given both her professional background and her Lae experience. Our other fifteen staff in Lae are all Papua New Guinean. Kamalini played a major role in setting up the project, and continues to lead our monitoring and evaluation and our program of research. A big part of what we're trying to do is to find out what works and why. I act as chair of the NGO, and also help out with financial management.

In the two years of operation, our centre has seen some 800 women and children. It has provided all sorts of assistance to them. Lae has two "safe houses" or refuges, both run by NGOs, and both under-resourced. We transport our clients to these safe houses. We also pay for their food while they stay there. We have helped the safe houses to improve their security, for example, with a better fence, or an

emergency alarm. We assist women to obtain restraining orders, and sometimes to relocate. In PNG the wheels of justice move very slowly and uncertainly, and sometimes the safest course for a woman and her children is to leave, perhaps to go back to her own family's village.

I have found my involvement with Femili PNG very rewarding. It is great to have the opportunity to help to make such a difference in the lives of our clients, and it is inspiring to work with the team we have. I have also learnt a lot about service delivery in PNG, and what holds back government from achieving more. There are no easy solutions. But I do think, on the basis of my Femili PNG and other experience, that there is great scope for partnerships between governments and NGOs. The government is too important to ignore, but NGOs can bring enthusiasm and pressure and additional resources, and in these ways help government to achieve more.

This is the third and last year of our original project. We are currently in the process of submitting applications for additional funding. We are confident that we will keep Femili PNG and its Lae case management centre going, but of course there is no guarantee of success. In Australia, we have teamed up with a larger NGO called Action on Poverty. Donations to Action on Poverty are tax-deductible. If you'd like to support us, or find out more about anything, go to our website femilipng.org or contact me at stephen.howes@anu.edu.au.

How to help rid the Catholic Church of clericalism

In our previous issue (2.2015) Franklin Rosenfeldt wrote of the group known as Inclusive Catholics. Here their priest, **FR GREG REYNOLDS**, *who has joined Learningguild, writes for us.*

The Eucharist is strangling the Catholic Church. Most anthropologists assure us that rituals are essential to human life and self-discovery. Good rituals can be informative and formative. Bad rituals can be inhibiting and harmful.

I believe in the Eucharist as the source and summit of the life of Catholic faith. As a diocesan priest of over thirty years I have reflected long and hard about the power and purpose of our central sacred ritual.

One conclusion I have come to is that many of the rubrics and traditions built into it over the centuries are significantly reinforcing the curse of clericalism that is bedevilling our church world-wide. While not claiming to be an expert liturgist, theologian or church historian, let me identify some of the glaring flaws I see in the way the Holy Sacrifice of the Mass is generally celebrated.

To begin with, we start and end with a procession. Why? Rituals don't have to have a practical purpose but they should at least have some symbolic meaning. All that these processions seem to do is draw attention to the superior status of the ordained priest. Why can't the celebrant just walk in before Mass and take his place, like everybody else? Someone announcing the opening hymn could simply indicate that it is time to rise and begin the sacred ritual.

The seating of priests on thrones or at least elaborate chairs clearly distinguishes and separates them from those they are meant to serve, who are themselves called to a priesthood of service. Can you imagine Jesus at the last supper reclining on a separate elaborate cushion? Of course not: special thrones symbolize an elitist and exclusive attitude.

Then there is the other symbol that contradicts gospel values: extravagant vestments. I believe that the celebrant needs to be identified and distinguished within the liturgical setting, being present sacramentally to represent Christ. However, surely a simple stole over the shoulders is sufficient. If a symbol does not speak naturally and clearly to people, what is the point of it? Vestments have become another creeping clerical tradition that separates the priest from his people. The wider the gap, the greater the distinction between priest and people, the more fertile the ground for producing clericalism.

I am a cradle Catholic, with no intention of becoming protestant, but I am convinced that so often less can say more. There is so much the various Christian traditions can learn from one another if we can just be open to each other's traditions and seek appropriate middle ground, in so many practices.

A more difficult adjustment to make concerns seating arrangements. It seems to me that the most symbolic way for a community to gather to celebrate Mass is not in pews but in a circle. Now that the priest has been turned round to face the congregation − clearly a good move − the altar in many churches has become a barrier between him and them, and especially if there are huge brass candlesticks. For smaller numbers of people, constructing a circle poses no difficulty, but where there are large numbers concentric circles are needed. They would be far better than rows of pews stretching back away from the altar. Pews are the enemy of community: they keep the laity docile and contained, corralled. But where, you may ask, would the priest sit? Well, in the circle with everyone else, of course. What a great symbol of being one with his people. What about introducing a round table or altar? The idea is by no means original, but expresses equality and hospitality.

With smaller numbers, one other minor innovation is to have the bread and wine passed around the group at the start of the preparation of the gifts: a lovely simple way for people to identify more personally with the offering through touch. And what about the bread? As has been pointed out so often, we need to consecrate real-looking bread that people can connect back to their homes and everyday lives. While we need to maintain links with the historical Jesus and the Last Supper, surely there must also be a link with the daily food in people's lives. Recently on a trip to Timor Leste I stayed with priests who lived on rice as their staple diet like everyone else in that struggling country, rarely eating bread. The symbolic disconnect with the Eucharistic wafer left me wondering.

There are various opportunities for women to take a more prominent role in the Eucharist, if we can but shake off the shackles of rigid outdated rules. Why not have a woman lead the Penitential Rite, read the Gospel, share in the Fraction Rite or give a formal Blessing? Clericalism thrives on inequality.

I hope and pray that priests and bishops around the world can wisely step out and renew the Eucharist in creative and life-giving ways, without having to resign their parishes, a step I felt compelled to take a few years ago. I finally took this initiative as a belated response to what I had seen over the past forty years: people drifting or being driven out of an institution that had embedded in its official teachings and doctrines sexist, homophobic and elitist beliefs and attitudes. Subsequently I was excommunicated for unknown reasons, by the Vatican. This archaic discipline was imposed on me just a few months after Pope Francis's election, and so is rather disconcerting. My suspicion is that the hidden reason was my decision to follow my conscience rather than the church rules and continue to celebrate illicit Eucharists, in the form and style that I have suggested above. I helped establish a community of very loyal dissenting Catholics who felt disenfranchised or disillusioned by the institutional Church, and were glad to be joined by Christians of other backgrounds.

Excommunication has afforded me the freedom to experiment with simpler, more inclusive forms of sacred ritual that have clearer and more relevant words and actions, and to reject the New English translation of the Liturgy, which is causing so many of my brother priests so much angst. We have even developed a more inclusive form of the Sign of the Cross, using both hands, and the words: "In the name of the Loving Creator, the Compassionate Jesus and the Healing Spirit". Inclusive language can do so much to transform outdated attitudes and mindsets. Many priests strive to make this important adjustment.

Add such inclusive images of God as those of Mother and Sophia, and the Eucharist can become the force for unity, equality and compassion that, I am sure, Jesus meant it to be, given that He washed feet.

We are all indebted to so many innovators around the world, including the Priests for Equality move ment in the USA, and their Inclusive Bible.

Of course there are reasons and explanations for all the official liturgical rules and rubrics, but so many of them pale into obscurity and irrelevance when we consider the harmful values underpinning them. They perpetuate biased and unbalanced attitudes that bedevil the Church in the modern world.

May more bishops, priests and communities heed the call of Pope Francis to be "creative and courageous".

A researcher's anxiety and its resolution

KRISTIJAN JOVANOSKI *writes from Oxford. He is the Victorian Rhodes Scholar for 2014 and a member of Magdalen College.*

When I made my previous contribution to *Learningguild Letter* (2.2014, p.11), I had just begun a D.Phil. at Oxford with the aim of investigating whether "jumping genes" called transposons were responsible for individual differences in fruit fly behaviour. Now that I am just past the halfway point of the normal period of three years, I can describe some of my experience of the nature of scientific research and why I eventually changed to another research topic.

Universities are told from time to time that their graduates are often ill-prepared for the "real world", but we need also to ask how far those who choose to stay in the system and seek an academic career have been prepared for doing so.

It is not that these students are ill-equipped in terms of knowledge; rather, they have often been the brightest and highest-achieving in their courses. But that may set them up for later anxiety. Typical entrants to doctoral work have been accustomed to success throughout their undergraduate studies: they learnt new concepts quickly, worked long hours, and achieved marks usually proportional to their effort. I have found that academic research is often nothing like this: the long hours are still there (typically even longer), but success in scientific research is no longer simply correlated with intelligence or effort. It is no longer sufficient to know the answers to textbook questions, as for an examination at the end of term; now one must begin to ask questions to which nobody else knows the answers. And because nobody else knows the answers, the regular experience of failure requires considerable adjustment.

In this brave new world, where one is surrounded by equally (if not more) intelligent peers, it is how one deals with failure rather than success that becomes increasingly important. Researchers starting a new project will typically attempt to reproduce existing results already published in the scientific literature before extending those findings with their own investigations of a scientific problem. For an inexperienced graduate student, this often results initially in failure, until the student gains competence in the experimental technique concerned. But what if the existing findings are not reproducible?

This happens more often than expected, and is not usually due to malice or fraud on the part of the researchers who originally published the findings. Being only human, we are all more inclined to accept results that confirm our hunches and to question those that do not fit in so neatly, even if what eventually gets published does not accurately describe the natural phenomena concerned. But a hitherto successful but inexperienced graduate student who finds that he or she cannot replicate the result of another successful researcher is caught between a rock and a hard place: to give up on this project looks to be an admission of defeat; perhaps more persistence is needed to discover something truly extraordinary?

The longer this process continues, the more difficult it becomes to change topics. The sunk cost fallacy comes into play: the more time one invests in a project, the harder it becomes to abandon it. This is exactly what I experienced during the first year of my D.Phil., but I also know of researchers with far more experience caught in the same trap. Repeated failure is naturally demotivating and confidence-eroding, but in academia it is or can appear to be also career-defining, especially if a competitor manages to succeed where one has not succeeded.

In my case, it was especially hard to decide whether to persist with my project or move on to something more promising. I was surrounded by many experts in neurobiology in my research group and institute, but far fewer in transposons and bioinformatics. This made it difficult for me to receive quick expert feedback about whether I was pursuing the most promising leads. And because a three-year D.Phil. is short compared to the five-year Ph.D. programs in the U.S., it comes with much more pressure to amass sufficient results without delay.

I eventually changed topics when another research group published a paper that convincingly demonstrated that transposons were most likely not jumping around the genome at biologically significant

levels, and probably therefore not the main cause of individual behavioural variation in flies. I was extremely fortunate to have a supportive supervisor and research group, who helped me to define a new research project that was well within the group's core expertise in neurobiology. This time, I would be surrounded by experts in my new topic.

I am now investigating why different sets of neurons are apparently required to convey the same signal for nutrient value in the fruit fly brain, a signal dependent on whether a fly is hungry or satiated. Among other things, this work has a very exacting protocol: I feed individual fruit flies sugar droplets under a microscope and then measure which neurons respond most strongly to the ingested nutrients. Here I have been able to replicate previous results in the literature successfully and have also regained some self-confidence in my work. More importantly, when I have not been able to replicate previously published data, I have been able to design my experiments to determine why there is a difference.

Even though my initial line of research did not prove to be as promising as I had hoped, I took away valuable lessons from the experience. Academic research has a reputation for being a solitary endeavour, but the importance of surrounding yourself with supportive experts must not be understated. After all, in research as in life generally, difficult decisions become much less daunting when you can draw on the knowledge and experience of those around you.

Contributions and our next issue

We welcome offers of contributions of articles, reviews or notes over a wide range of subjects. A good first move is to write or telephone with such an offer, so that we can discuss the topic, length and nature of what would be submitted. Email to learningguild@gmail.com, or post to 23 Fallon St, Brunswick, Victoria 3056, or phone (03) 9380 5892.

The second issue for 2016 will be concerned to some extent with our activities in the last quarter of the year, and the aim is that it appears in February 2017 along with my annual letter to members and the invitation to send the annual subscription and any donation. Articles etc. should preferably reach me by Tuesday the 20th of December.

I intend to address in the editorial letter the subject of **truth-seeking**, in relation to religion, politics, education, ethics and personal life. I should be very glad of co-operators, and especially of people who would read and comment to me on whatever they could reasonably cover in the three chapters on Islam, Judaism and Christianity in Huston Smith's *The World's Religions* (revised edition of 1991 or 2009), Ayaan Hirsi Ali's *Infidel* (2007), and Sir Walter Moberly's *The Crisis in the University* (1949: see *Lg L* 2.2014, pp. 3, 4 and 16). I shall recommend and illustrate what is called a hypothetico-deductive approach, which I explain in my booklet *Reasoning* (obtainable from Learningguild), and a readiness to engage in critical examination of assumptions (see Plato's *Republic* 533f).

Invitations to members in Victoria

Any member who can do so is most welcome to join in our Saturday Meeting or another event in October. On the **15th**, at the above address, we shall show "The Smile of Reason", the episode (on DVD) especially concerned with Voltaire in Lord Clark's famous BBC series *Civilisation* (from which there is an excellent book with that title). Unusually we shall meet on the fifth Saturday of the month, the **29th**, but this time for an excursion by bus to and from Heathcote (near Bendigo), visiting the home of one of our members of long standing, Louise Joy. By phoning 9380 5892 let Margaret Howes know, if possible by the 15th, if you would like to be with us or have any questions. The VLine bus leaves Southern Cross station at 12.40 pm, and the returning one gets us back at 8.35. Anyone is welcome to stay with us that night.

John Howes

‘Matching pair’ and related locutions

John Howes

This article is intended to provide a useful term for a crucial feature of good English, one that many speakers and writers for whom English is a further language need to keep in mind and “check for”, but also to show that we need terms (such as I provide) to distinguish clearly between what we are referring to in speech or writing and the words, numerals, etc., or unified sets of these, that we use to do the referring.

These pages amplify the second section of QPS (“Questions and principles for sentence-construction”, in *Learningguild Letter* 2.2015). They provide fuller explanation of the expressions (or, as I shall call them, locutions) ‘matching pair’, ‘locution’, ‘subject-locution’, ‘subject’, and ‘personed verb’, in that order, except that ‘matching pair’ is explained first and last.

Sometimes a normal sentence used to make a statement, or one used to ask a question, consists of nothing but a **matching pair**. Suppose you are one of a group of frequent travellers who are talking about how they, and another person or others mentioned, usually go from Melbourne to Canberra. You might hear any of these six statements, two of which have the same words because ‘you’ can be singular or plural:

I fly.	We fly.
You fly.	You fly.
He/she flies.	They fly.

You might also hear any of these six questions:

Do I fly?	Do we fly?
Do you fly?	Do you fly?
Does he/she fly?	Do they fly?

In the statements the word ‘fly’ or ‘flies’ is called a **verb**, and so is the **pair** of words ‘Do/Does fly’ in these questions. That pair is also used in negative statements, as in ‘We do not fly’, and even in unusually emphatic positive ones, as in ‘We **do** fly.’ ‘Do/Does’ is called an auxiliary (that noun is like ‘helper’), and ‘fly’, used with it, is best called the main part: the two together make **one verb**. In many languages the counterpart verb is just one word. The other words make up one set of **personal pronouns**. For grammatical purposes, the pronoun ‘it’ is regarded as like ‘he’ and ‘she’: consider ‘It flies’, ‘Does it fly?’, ‘It does not fly’, and ‘It does fly’.

It is basic to understanding English grammar to be able to say clearly what it is about ‘he/she’ that requires our changing from ‘fly’ to ‘flies’ and from ‘do’ to ‘does’. To begin with, ‘he’, ‘she’ and ‘it’, and the verb ‘flies’, are classified as **third person singular**. If you imagine yourself pointing (politely) in turn to yourself as the speaker, the person you are speaking to, and the person you are speaking about, you can see why, in our set of singular pronouns, ‘I’ is called first-person, ‘you’ second-person, and ‘he/she’ third-person. Thus we can use the following **labels** for our pronouns, and the verb-forms used with them (‘S’ and ‘P’, for ‘singular’ and ‘plural’, indicate what is called their “number”):

1S	1P
2S	2P
3S	3P

That table, and the two beginning ‘I fly’ and ‘Do I fly?’, and the two we could make just for those pronouns and for those verb-forms, we can call **tables-of-six** (three items on the left and three on the right). Our first two tables are tables of matching pairs**: a matching pair is a pair of elements in which, in a particular sentence, each requires of the other that it be of the same person and number**. A pair of such elements that fail to match one another (such as ‘they flies’) is wrong: it is like a pair of socks whose colours do not match.

Learners of English are greatly helped by mastering such tables as those mentioned so far, becoming able to “throw them up on a mental screen”, and remembering that so often in English it is **at the 3S place alone** (hence the underlining I have provided) that there is a change in verb-form, whereas in some other languages the counterpart set of verb-forms in what is called the present tense has five or six different ones. There is more change for what we call the verb ‘be’: ‘am/are/is’ and ‘was/were/was’ are

the singular half of tables. Sometimes there is no change, as in the verbs ‘can’ and ‘could’ and regular “past simple” forms such as ‘flew’ and ‘did fly’.

Every normal sentence, unless it is imperative (i.e., giving advice or a command or request) needs to be or, more often, to include at least one matching pair. But what **general description** are we to give of what is usually the first element in that pair, which in our examples so far has been a pronoun? When we are speaking or writing “in the third person”, as we say in grammar, we often use not a pronoun but a name, such as ‘Ann’, or an article (‘a’, ‘an’ or ‘the’) with a noun of the kind called common (i.e., applicable to many beings or things), as in ‘the woman’, or even a longer set of words such as ‘the woman next door’.

We need **two** words to describe respectively in two different ways **all** words or unified word-sets, of which ‘she’ and ‘Ann’, and ‘the woman’ and ‘the woman next door’, are examples: first a word that covers **all** words and unified word-sets, and other items of language too, such as numerals and unified sets of them, however used; and second a word that describes such items and sets by reference to their function if and when they are used, as in our examples, in a matching pair with a verb. Let us use as the first word ‘**locution**’, explaining it by saying that anything can usefully be called a locution if it is EITHER a word or numeral or abbreviation or symbol OR a pair or set of such things that constitutes a unified whole. (‘She flies’ can be regarded as a unified whole, and also ‘does fly’ and ‘the woman next door’, but not ‘woman next’.) Both ‘locution’ and ‘elocution’ come from Latin words with the same spelling except for the absence of an *n*, and the origin of all these words is in the Latin verb ‘*loquor*’ (‘I speak’), whose past participle, in its masculine singular form, is ‘*locutus*’.

In seeking the second word, we can say of the locutions ‘She’ and ‘Ann’ and the two I have put with them, and also of the other pronouns we have mentioned, that they can all be used, whether in a statement or a question (or the expression of a wish, as in “If only I was competing today!”) to **govern** a verb, i.e., to require it to form with itself a matching pair, by being of the same person and “number” (singular or plural) as itself. The word ‘govern’ can also be used of the relation of a preposition such as ‘to’ to personal pronouns: ‘me’, not ‘I’, is required after a preposition, ‘him’, not ‘he’, and so on.

What word shall we use, then, to describe ‘She’ and similar 3S locutions, and any locution at all, if and when they thus govern their verbs? Let us say that they are in that use **subject-locutions**: locutions used in such a way as to indicate the answer to the question “About whom or about what are you speaking/writing here in using this verb governed in this way?” Notice the verb ‘indicate’ there. If we ask that question by itself, the answer might be “I’m speaking/writing about Ann”, and there is no pair of single inverted commas there around the locution ‘Ann’, because we are speaking there about the particular woman Ann, not the locution ‘Ann’. It is natural to say that in that case the woman Ann is our **subject**, and so appropriate to call the locution ‘Ann’ our **subject-locution**. That, in my view, is the second word we need, rather than ‘subject’. We can abbreviate it to ‘**Sub-L**’.

In fact grammarians have used the word ‘subject’ either as I am using ‘subject-locution’ (and so, if they are to be consistent, cannot also use it as I have said is natural) or, because of that naturalness, have used it inconsistently to cover **both** subjects and subject-locutions, as at QPS2 I point out that Sir Ernest and Rebecca Gowers have done in combining with their usual employment of ‘subject’ for a locution that governs a verb their use of it in “the intention of making the Tate Gallery … the subject of the sentence”. Where I have put the dots Sir Ernest had the parenthesis ‘(about which he was writing)’ and Rebecca has ‘(the true topic here)’. We now face the question whether we are to accept this inconsistency or to avoid it by using the two locutions ‘subject’ and ‘subject-locution’, the first to be the answer to the ‘About whom’ or ‘About what’ question and the second the answer to “Which locution indicates the answer to that question?”. There is of course a great difference between the institution or building in London to which we refer when we use the name ‘the Tate Gallery’ and that name itself, or any other locution, such as ‘that building’ or just ‘it’, which we may use to refer in a particular context to the Tate Gallery.

The distinction between a locution and that to which it refers (if it is a referring locution, such as ‘the Tate Gallery’ or ‘that woman’) is of great importance for clarity. There is a big difference, for example, between “What does democracy [i.e., that form of government] mean to you?” (which might be answered by “It’s a crucial feature of our society”) and “What does ‘democracy’ mean, as you use it?”, which seeks a definition of the locution ‘democracy’,

e.g., ‘a form of government in which decisions concerning policy are made by the citizens or members or by elected representatives of them’. Notice that the locution ‘democracy’, like any other locution, commonly needs a pair of inverted commas (preferably single) to show that we are writing about it, but none when we are using it. Italics are sometimes employed instead of single inverted commas. Double inverted commas are preferably employed (in straightforward instances) for quotations if they are not indented.

Now we need to distinguish what I call **personed verbs** within the wider class of verbs. A personed verb, or verb-form, is one to which, in its use in a particular case, one of the table-of-six descriptions from ‘first person singular’ to ‘third person plural’ can be applied. Such a verb used to be called finite, because its use was, in the particular case, limited to a connection with the subject-locution that governed it, i.e., required it to have the same “person” and “number” as its own. By contrast, ‘to fly’ is still called an infinitive (a ‘to’-infinitive), as is ‘fly’ in ‘I can fly’ (there called a bare infinitive). The adjective ‘finite’ does not communicate its meaning very well now, and so I use the word ‘personed’ with the same meaning. Must personed verbs have a Sub-L? Yes, in those normal English sentences that are used to make statements or ask questions or express wishes. **In all these the presence of at least one matching pair, i.e., one consisting, as we may now say, of a subject-locution and a personed verb with the same person and number is a fundamental requirement of a normal sentence.** No, because, as we have noted, there are also normal sentences that are imperative**. (**They may be very short, as in “Fly” or “Help!”.)

Because learners of English as a further language seldom find it easy to remember the odd fact that an added *s* (or a change from *y* to *ies*) is often the mark of the **plural** for nouns but of the third person **singular** for verbs (so that we say “The lions roar” but “The lion roars”), the question that heads Sec. 2 of QPS is an important and helpful one: “Is this personed verb part of a matching pair?”. In respect of one’s own writing, the question might begin with ‘Have I made’ instead of ‘Is’. But native speakers can go wrong too, as the last two paragraphs of QPS 2 show, by failing to identify and focus on the **main constituent** in a multi-word Sub-L.

I turn now to the great *Oxford English Dictionary* for another example of the kind of inconsistency that my distinction between ‘subject’ and ‘subject-locution’ is intended to clear up and enable us to avoid. What I have called the subject-locution is there, as mostly in Gowers, called the subject, and no single word or phrase is alongside for what I have called the subject. Here is the *OED*’s definition of ‘subject’ as the word is used in grammar:

> The member or part of a sentence denoting that concerning which something is predicated (i.e. of which a statement is made, a question asked, or a desire expressed); a word or group of words setting forth that which is spoken about …”.

(Notice that it might be wordless, as when we say “37 is a prime number.”)

However, at ‘sentence’ (6a) we are told (the words in square brackets are mine):

> In grammatical use, though not in popular language, a ‘sentence’ [that is, in this case, what is called a sentence] may consist of a single word, as in L. [Latin] *algeo* ‘I am cold’, where the subject (= I) is expressed by the ending of the verb.

There we do not and could not have single inverted commas around the capital letter ‘I’, used in English: **that locution** is not what is spoken about or expressed in ‘*algeo*’. It would avoid inconsistency and confusion if ‘subject’ and ‘subject-locution’ were used with the meanings I have advocated, and so to write here, concerning ‘*algeo*’, after the word ‘where’, “the subject (here the speaker or writer) is indicated by the ending of the verb”. By distinguishing the subject and the subject-locution, we gain a way of using the one word ‘subject’, with an introductory word such as ‘the’, in what seems to the ordinary person a natural way, to refer (to use the *OED*’s locutions quoted above) to “that concerning which something is predicated”, “[that] of which a statement is made … [etc.]”, and “that which is spoken about”. The locution that indicates that subject can then be called the subject-locution. Without such a pair of words, the *OED*, given its present use of ‘subject’, would need to change my wording, after ‘where’, and to achieve generality as well as specificity, by putting the much longer ‘that which is spoken or written about’ instead of ‘the subject’.

A writer surnamed Paul is cited by the *OED* at ‘subject’ as drawing the kind of distinction I have drawn for ‘subject’ and ‘subject-locution’. He wrote: “We have to distinguish between the psychological and the grammatical subject or predicate.” ‘Psycho-

logical' is there used awkwardly: clearer, though unattractive, would be 'referred-to subject'. Better to differentiate 'subject' from 'subject-locution'.

The distinction between those two words enables us to say, again very naturally, that an imperative such as 'Fly' certainly has a subject, the person or persons addressed, and so its verb-form is 2S or 2P, but has and needs no subject-locution.

Finally we may note that it is the subject-locution rather than the subject that determines whether the governed personed verb should be singular or plural. Our subject may be the eleven players that constitute a particular football team, but we may write concerning their being in Brisbane for a tournament either "They are there now" or "The team is there now."

Learningguild's Philosophy Seminar in 2017

This seminar began in 1995 and has continued in every year but one. We already have one corresponding member, Louise Joy, in Heathcote, Victoria, who receives the report-and-agenda pages distributed between meetings and sends comments or questions. We should be very glad to have more members, whether present in person or corresponding. The meetings are monthly, from March to September and on the third Monday, from 8 to 9.30 pm, at Margaret's and my home, 23 Fallon St, Brunswick (close to train, tram and bus routes). The date for recommencing next year is March 20th.

Though my philosophical concerns are wide, it is not practicable for me, given my other responsibilities, to lead and so produce material for a monthly seminar unless it is related to the writing I am doing. At present much of that is for a projected book whose title is the same as what I call Plato's central question, "In what way should one live?"

Next year our theme will be "Plato on justice and components of our mental being", and our text the *Republic* in any version of the Penguin edition from 1974 on. The translation is Sir Desmond Lee's revision of his earlier one. We shall be concerned mostly with Parts One, Five and Nine. In preliminary reading, study above all the challenges put by both Glaucon and Adeimantus at the end of Part One (in the marginal numbering, 357-67). The word 'justice' and its cognates should be taken to cover a range that includes what we commonly call fairness.

I assisted Lee in that revision, and have long tended to want to stay closer to the Greek than he did (his tendency was to want to maintain idiomatic English), and I wish to offer Penguin some more revision. Any comments on or questions about the translation as it now stands would be welcome.

We shall not limit ourselves to the *Republic* and commentaries on it. We shall compare Sigmund Freud's treatment of ego, id and superego in *The Ego and the Id* (1923), and Peter Singer's *How are we to live?* (1993).

The questions "What is justice?" and "What are the best reasons for acting justly?" are obviously different: was Plato right to link them as he did?

I look forward to hearing from any reader who would like to discuss such matters as these.

JH

Members' meeting

There will be a short meeting after lunch (and so beginning about 2.10) and before the talk on **Saturday November 19th** at 23 Fallon St, Brunswick. Milan Rados, our Secretary, and I will present a report, and among matters to be discussed will be progress towards a constitution and the raising for next year of the annual subscription, from $11 to perhaps $15, partly in view of the rise in postage costs. (From 70c to $1.50 if one wants the mailed letter to reach its destination without delay.)

Questions and suggestions from any member are of course welcome: we need at least once a year to review what we provide and do, and our growth. How satisfactory are our website (at learningguild.org.au) and an advertisement such as that on the next page?

JH

What is **Learningguild**? An international educational and social movement, based in Melbourne. Membership is open to everyone who wants to go on learning and help others learn.

How can I find out what it has produced and what it does?

Go to our website **learningguild.org.au**. At 'Publications' you can inspect many past issues of this twice-yearly magazine, and supplements to it. At 'Certificate' are five recent pairs of twice-yearly examination papers set for the Learningguild Certificate in Reasoning and Expression and respective reports. At 'Tuition', on the Home page, and in the text of the examination leaflet, you will learn of some of the materials we use in helping people to develop their powers to write and speak English grammatically, clearly and concisely, to present a well-structured essay, talk or paper, and to recognize cogency in arguments and the lack of it. At 'Meetings' are a term's program for our Saturday Meetings in Melbourne and reports-and-agenda for our monthly Philosophy Seminar.

What principles guide Learningguild in its educational work and publications?

First, that teaching is helping to learn, and must therefore be one-with-one, with suitable materials closely studied, to a far greater extent than is yet common. Second, that for all learners of English (native speakers or not) it is crucial to have a widening acquaintance with many features of the nine parts of speech, and with parsing, syntax and vocabulary, all of which is best gained through study of suitable sentence-giving dictionaries, and direct and systematic printed expositions, with related exercises. Third, that the serious (often cooperative) search for truth, and therefore types and examples of sound and unsound reasoning, deserve far more attention than how people seek to persuade.

What have leaders in education in Australia and elsewhere said of Learningguild's exam papers and reports?

Read statements from three, in Oxford, Melbourne/Princeton, and Boston, near the beginning of the 'Certificate' section of the website.

How can I join?

Go to 'Membership'. Within Australia the subscription is $11 (and a new one paid in November/December counts for the next year). Members outside Australia are not asked for a subscription, but to send an email or posted letter each year to an Australian member or to ***Learningguild Letter***.