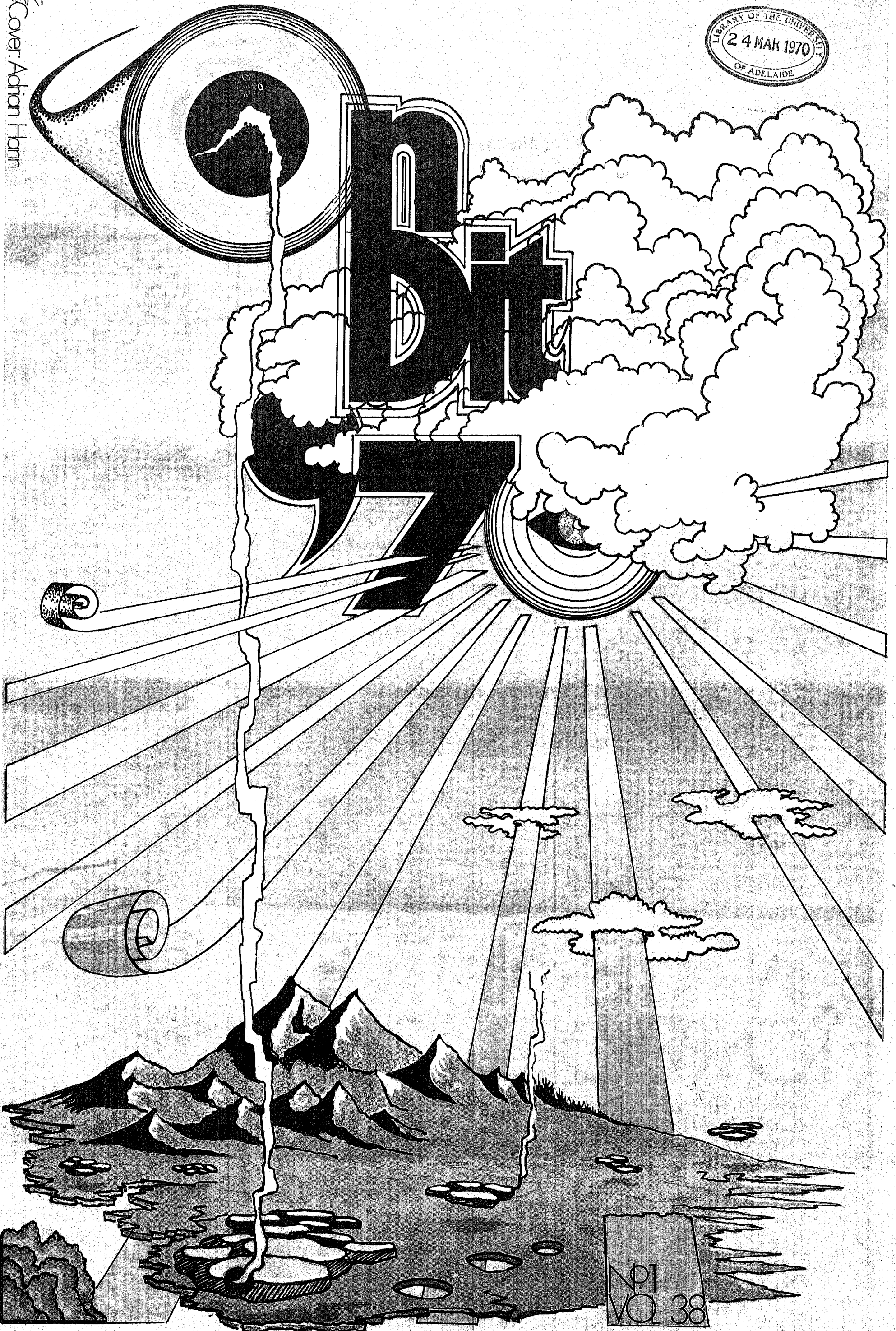


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LIBRARY OF THE UNIVERSITY  
24 MAR 1970  
OF ADELAIDE



NO  
VOL 38

# Letters

## Vietnamese Student's Book Appeal

According to a very recent body count (not yet confirmed by US), there are all in all 850 students who are studying at the School of Engineering and the Institute of Technology in Saigon.

To keep up with the rapid development of modern technology, we have about 4,000 books, mostly over 40 years old (left behind by the hurried French!) and mostly out of date.

Books and students who use them are being cramped into a small room called 'library,' 50' x 40' x 5'6". Mind you, the Vietnamese average height is just over 5'3".

**HELP! HELP! HELP!**  
Please help us by donating any Uni. books (Engineering and Sciences books are most

needed) that you no longer need or by collecting them from anybody who wants to get rid of them.

All books collected can be left with the Viets at 63 Greenhill Road, Wayville or with T. V. Nguyen, Elect. Eng., or perhaps with any 'oriental human being' who looks rather *suspicious* during Orientation Week.

In return you are all invited to a very informal and swinging party with the Viets at 63 Greenhill Road, Wayville on 12/3/70 at 8 p.m. Vietnamese Students' Association in S.A.

Address: T. V. Nguyen  
Elec. Eng. Dept.,  
University of Adelaide,  
Ext. 2301.

## Japanese Student

Dear Editor,

How do you do Sir? My name is Teizo Mabuchi. I am a student of Azabu Veterinary College. I am very interested in your country and would like to contact students in Australia. Would you please send me some names and addresses of students who are in college or university?

I hope you will be able to help me. I think it is a good idea to understand teach others country through correspondence.

I am:  
Name: Teizo Mabuchi  
Address: C/- Mie Usui  
827 Kamiyabe, Sagamikara  
City Karagawa-ken, JAPAN.  
229.

Age: 19  
Sex: Male  
Hobbies: Ping-pong,  
collecting stamps, picture  
postcards.

I will be looking forward to hearing from you or students very shortly.

Sincerely,  
Teizo Mabuchi.

## Help!!!

Dear Friends

We, your neighbour are still in hunger.

To help the hungry people and students of Indonesia who has no money to continue their study that is why we write this letter to you, Dear Friends.

I still remember when I was visiting Australia most of the daily newspapers, magazines and un-used clothes are still very useful for the hungry people and students of Indonesia.

Will you be so kind my Dear Friends to help pass this letter to every dormitories floor, Fraternities, churches, Sororities and print this news in the Student Newspaper in this University and local newspapers.

Every gift of money, un-used newspaper, un-used clothes, magazines and un-used books can be sent directly by sea mail and etc. adressed to:

Rev. Paul Sitompul  
University of Nusantara  
Djalan Sawo 27A  
Menteng  
Djakarta, Indonesia

Gift for every single cent will be appreciated.

Your neighbor is need of helps from you, Dear Friends.

# DOSSIER ON ON DIT

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## WANTED

One Editor for a new national magazine of the Arts (drama, film, folk, jazz etc.) aiming at both student and off-campus readership. The magazine will be quarterly, and will be published by N.U.A.U.S's Cultural Foundation, Aquarius.

Applications should include a statement of policy and experience, and should be submitted to the Cultural Affairs Director, N.U.A.U.S., 344 Victoria Street, NORTH MELBOURNE, by Wednesday 18th March.

One organiser for N.U.A.U.S. Literary Competition. Duties involve selecting judges, publicising the competition and revising the regulations where necessary.

Applications should include a statement of experience in this field, and should be submitted to the Cultural Affairs Director,

N.U.A.U.S.,  
344 Victoria Street,  
NORTH MELBOURNE,  
by Wednesday  
25th March.

# editorial

IN JULY LAST YEAR, 519 QUESTIONNAIRES WERE DISTRIBUTED TO ACADEMIC STAFF, AND THE RESULTS WERE RECENTLY RELEASED. 374 OF THE STAFF ANSWERED THE QUESTIONNAIRES.

THE MOST IMPORTANT RESULTS CONCERN STUDENT REPRESENTATION AND PARTICIPATION IN UNIVERSITY ADMINISTRATION COMMITTEES, SUCH AS REVIEW BOARDS, FACULTY AND CURRICULUM BOARDS, FINANCE COMMITTEES, AND THE BOARD OF DISCIPLINE.

OVER 70% OF THE STAFF FELT THAT STUDENTS SHOULD BE ELECTED REPRESENTATIVE MEMBERS OF THE COUNCIL, THE FACULTY AND CURRICULUM COMMITTEE, THE LIBRARY AND SITES AND GROUNDS COMMITTEES, AND THE BOARD OF DISCIPLINE. OVER 80% OF THE STAFF FELT THAT THEY THEMSELVES SHOULD BE ELECTED REPRESENTATIVE MEMBERS.

66% OF THE STAFF FELT THAT THE NON-CONFIDENTIAL MINUTES OF MAJOR COMMITTEES SHOULD BE AVAILABLE TO STUDENTS, AND 97% FELT THAT THE MINUTES SHOULD BE AVAILABLE TO STAFF. WHEN ASKED IF INFORMATION SHOULD BE MADE AVAILABLE ABOUT PROPOSED CHANGES WHICH MIGHT AFFECT MEMBERS OF THE UNIVERSITY, WITH AN OPPORTUNITY GIVEN TO SUBMIT VIEWS, 100% OF THE STAFF BELIEVED THAT INFORMATION SHOULD BE AVAILABLE TO THEM, AND 89% FELT THAT INFORMATION SHOULD BE AVAILABLE TO STUDENTS.

HOWEVER, WHEN ASKED IF THEY THOUGHT THAT THE ABOVE TWO PROPOSALS WOULD BE AN ADEQUATE SUBSTITUTE FOR OTHER FORMS OF PARTICIPATION ON MAJOR COMMITTEES, 79% OF THE STAFF ANSWERED "NO" FOR THEMSELVES, AND 68% ANSWERED "NO" FOR STUDENTS.

THESE FIGURES ARE PROBABLY FAIRLY REPRESENTATIVE OF STAFF OPINION, AND SHOW THAT A LARGE MAJORITY FEEL THAT STAFF AND STUDENTS SHOULD HAVE GREATER PARTICIPATION IN DECISIONS AFFECTING THE UNI, AND THAT THIS SHOULD TAKE THE FORM OF DIRECT ELECTED MEMBERSHIP FOR VARIOUS IMPORTANT COMMITTEES. IN ALMOST ALL CASES, ONLY A MINORITY FAVOURED THE PRESENCE OF STAFF AND STUDENTS AS OBSERVERS.

59% OF THE STAFF ALSO FELT THAT REGULAR DEPARTMENTAL OR FACULTY MEETINGS BETWEEN STAFF AND STUDENTS WERE NOT AN ADEQUATE SUBSTITUTE FOR OTHER FORMS OF STUDENT PARTICIPATION.

THE QUESTION OF STAFF AND STUDENT REPRESENTATION WILL BE DISCUSSED TO A MUCH GREATER EXTENT THIS YEAR THAN PREVIOUSLY. SINCE A MAJORITY OF BOTH STAFF AND STUDENTS DESIRE GREATER PARTICIPATION, THEN WITH AN ORGANIZED AND ARTICULATE STAFF-STUDENT EFFORT TO ACHIEVE THIS, THERE SHOULD BE CONSIDERABLE SUCCESS.

# AN ALTERNATIVE TO REVOLUTION

So you think it would be more romantic-like with a name

Well, there's no name for it. But, there is an alternative. Instead of waiting around for the revolution - read National "U". Become involved with real, real sex, real pot, and all those delicious things that National "U" has under copyright - for the whole country! You see, "U" is the only national student newspaper . . . it goes to every University in Australia. By the

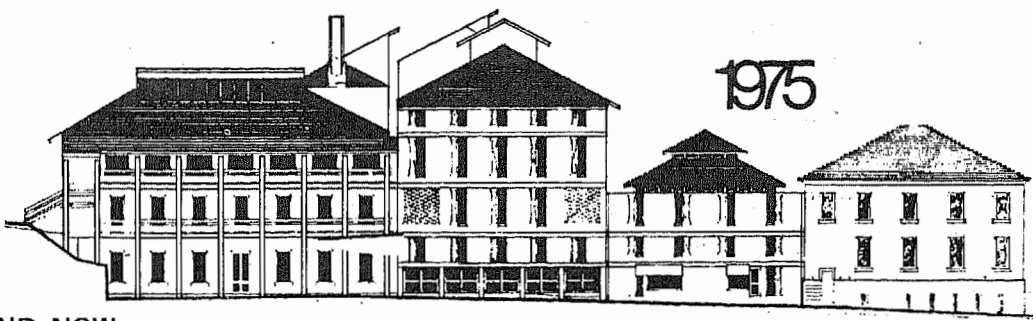
way, your first red-hot copy will be available on the 9th of March at your S.R.C.

Now, how does a talented bod like you mix in such distinguished company? All you do is post any contributions to The Editor, National "U", 344 Victoria St., Nth. Melbourne.

So, if you're a budding journalist, cartoonist or what have you, ring and collect your very own identity badge.

## NATIONAL U





## HERE AND NOW

You might very well ask, "Why is the Union still like a bombed-out ruin? Why didn't they fix it before term started?"

The sad story, my friends, is as follows:

In preparing for the contract with Hansen and Yuncken, an estimate was made which suggested a certain course of action. However, what was not known at that stage was that there would be a considerable change in fortunes in the building industry. This led to nearly a 20 per cent increase in the cost of the project. In about \$1,000,000 that's a lot of money.

What we had to do then was to reduce the size of the building and find more money. By a series of miracles, we were able to cut out a complete section of building worth \$50,000, save another \$50,000 here and there, and raise another \$100,000. But all this took four weeks, which is really quite fast (ask those who had to do all the work).

That four weeks made the difference between having a tight workable schedule and an impossible one: the refectories will not be open at the beginning of first term, because the builder will still be hard at work in the kitchen and replacing the south wall of the Helen Mayo Refectory.

## MEANWHILE

Place	Service
Lady Symon Hall	Pies etc. sandwiches, milk shakes, coffee etc., coke etc., fags.
Cellar (Union Hall)	Coffee etc. rolls, milk shakes, fags, drinks (not lunches).
Foyer (Union Hall)	Self-serve salad 45c, sandwiches, cold drinks.
Milk Bar (Portus Room)	Sandwich bar, milk bar, coffee bar service.

The milk bar will be ready by Orientation Week — the builders kept hard at it because they knew how desperate our situation would have been without it, and the work was finished early.

By mid-April we hope to have the Helen Mayo Refectory and Wills Refectory back in commission, as well as the Milk Bar.

Upstairs will be out of action for the whole year.

## AND WHAT ELSE?

There won't be terribly much more Union in 1970. But there will be lounge space in the Union Hall foyer, in the top floor of the western annexe, upstairs in the George Murray Building with a television set, and of course in the Lady Symon Hall, after April.

The SRC/NUAUS/ON DIT/Club Services office is on the George Murray ground floor and the Student Counsellor(s), Warden (and Housing Service) and Secretary are on the first floor of the Lady Symon Building.

All room bookings can be made in the Union office (upstairs), including Union Hall bookings.

The Union now runs the bookshop of course, and the ANZ Bank and barber are in business as usual (but note the new Barber's Shop).

## PIE IN THE SKY

But in case you've forgotten what this is all about, let's go on that March 1971 tour again:

The Cloisters are much the same, but instead of the Eastern Annexe there is a Union Bookshop, which extends from a large basement up to the first floor, about twice the size of the WEA Bookroom. The eastern colonnade might look a bit odd, because the Bookshop's west facade will be ready for the end of Stage 2 and will be of somewhat different character from the rest.

The real Stage 1 development is best appreciated from the upper service road behind the Johnson and Bragg Laboratories.

The Upper Refectory is longer, and a Milk Bar is added to the Servery. The Coffee Lounge is gone to provide more kitchen and some accommodation for kitchen staff.

The downstairs milk bar is gone too, banished temporarily to the Portus Room.

New space on first floor includes a (double) dining room, lounge and meeting room(s).

Above this area is a space for clubs and societies. Hopefully, all clubs who want a bench to work at and a cupboard to store things in — can be accommodated simply but well.

There are shared offices, separate offices and Committee meeting rooms.

Also in this section is a lounge.

Over the Wills and Upper Refectories, at last a games room — table tennis, billiards (plus cards and chess for the time being). This is regarded purely as a recreation area (i.e. you won't have to be an A Grade TT player to be allowed in).

By now (still March 1971) the enrolment is about 8,000 and some parts of the building are assuming a scale more in keeping with a Union in a University of this size, with numbers likely to be pegged.

Your nett gain then is games room, club office and committee meeting accommodation, big private (dining) rooms, provision for a tavern, a much better kitchen set-up, and a good bookshop.

If you are a paraplegic, the position isn't quite so rosy, because while it will be possible to get into some of the buildings by means of little ramps, we still won't have our lift.

## BY-AND-BY

For the sake of completeness let's have a look at the Union as it will be in the mid 1970's.

Stage II is now complete. Apart from the Stage I changes there are now Union and Sports Association offices downstairs in the Lady Symon Building, and a milk bar downstairs in the Western Annexe. The 10,000 sq. ft. terrace is finished (and every lunch hour there are meetings of up to 2,000 people?).

New colonnades may replace the existing ones, but on two levels, to permit full circulation at the upper level of the campus.

The "Helen Mayo wing" is all new. A large foyer has enough notice boards for most purposes, space for a booth for occasional use, a small cloakroom/steward's desk and a small bag-rack. On a mezzanine is the bank (twice the size of the present one). A small lift will take disabled or elderly people and goods to upper floors.

The Helen Mayo Refectory has been replaced by one of similar size. Beyond it is one entirely new feature — a small theatre, suitable for meetings, intimate theatre, chamber concerts, debates and so on, seating 100 (with space for another 100 to stand) around a sunken thrust stage. This if you like, replaces the Lady Symon Hall; it will also have an effect on use of the Union Hall.

On the first floor is a new cafeteria, the same size as the others (about 4,000 sq. ft.). There is also a pharmacy and a lounge (extension of the tavern).

On the second floor are two lounges (one large) and a very large (coffee) lounge (5,000 sq. ft.).

On the top floor is provision for chess, cards, reading room, record listening, workshops for photographers, modellers, painters, sculptors and (hopefully) two squash courts. Also on the top floor is a small (caretaker's) flat.

All of the above is nett gain except the new Helen Mayo Refectory. On the north side of each floor is a covered balcony or terrace. The upper floors will, of course, have excellent outlooks over to the north parklands.

The undergraduate enrolment is still about 8,000 and the loading is comparable with other Australian Unions, but would put us in the "slightly underprivileged" class in, say, Canada. I've not taken account of postgraduate students, or staff who might prefer to use the Union's wide range of facilities to becoming members of the Staff Club.

## ORGANISATION

### REFERENDUM

The Union has just conducted a referendum aimed at finding the views of the present members (1969) on:

- (1) Who should be entitled to use the Union facilities (excluding Sports Association facilities).

- (2) Who should be Union members.
- (3) Who should be on the Union Council, the governing body.
- (4) How the Union Council should be elected.
- (5) The ultimate responsibility in management of the Union.

The questions are reproduced below; the number following each question is the percentage of votes cast as a "yes" answer to that question out of a total response of 3,272. The number of papers distributed was 10,283, so the response was 31.4 per cent.

1. Do you consider that it should be possible, within limits and under conditions to be determined, for members of the following groups to use Union facilities:
 

(a) Adelaide University Academic and Professional Staff	91
(b) Adelaide University Ancillary Staff (all other University staff)	69
(c) Adelaide University Postgraduate Students	98
(d) Adelaide University Undergraduate Students	98
(e) Adelaide University Graduates	81
(f) Members of the University Council and Committees of the University of Adelaide.	81
(g) Guests of members	76

2. Do you consider that it should be possible for members of the following groups to obtain electoral and voting rights within the Union:

- |  |    |
|--|----|
| (a) Academic and Professional Staff                  | 82 |
| (b) Ancillary Staff                                  | 32 |
| (c) Postgraduate Students                            | 93 |
| (d) Undergraduate Students                           | 96 |
| (e) Graduates  | 57 |
| (f) Members of the University Council and Committees | 59 |

3. Do you consider that members of the following groups should be eligible for election to the Union Council:

- |  |    |
|--|----|
| (a) Academic and Professional Staff                  | 86 |
| (b) Ancillary Staff                                  | 32 |
| (c) Postgraduate Students                            | 94 |
| (d) Undergraduate Students                           | 96 |
| (e) Graduates  | 62 |
| (f) Members of the University Council and Committees | 60 |

4. Do you consider that members of the Union Council should be:

- |   |    |
|---|----|
| (a) representative of the groups listed   | 23 |
| OR (b) elected by the whole Union membership  | 19 |
| OR (c) elected by the whole Union membership with specified minimum representation from the groups listed | 58 |

5. Do you consider that management of the Union should be by:

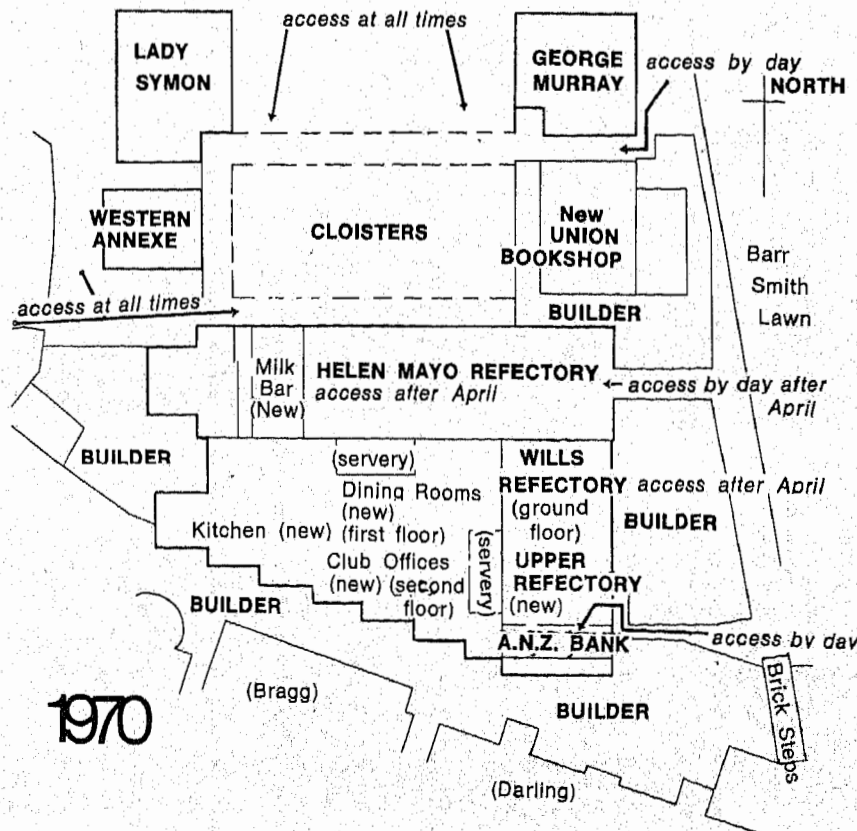
- |  |    |
|--|----|
| (a) Council (constituted in accordance with the wishes of members)                               | 25 |
| OR (b) General Meetings  | 2  |
| OR (c) Referenda   | 3  |
| OR (d) Council, but subject to binding decisions by general meetings                             | 17 |
| OR (e) Council, but subject to binding decisions by referenda requisitioned by general meetings. | 50 |

## WHAT NEXT?

The Union Council has decided to ask a group to analyse the results of the referendum, together with submissions on this general subject.

This group will consist of the President of the Union, three present members of the Union Council and two members elected at a **GENERAL MEETING TO BE HELD ON MONDAY, MARCH 16, AT 1 P.M. IN THE UNION HALL.**

This group will make recommendations to the Union Council and I imagine there will be other general meetings leading to changes of some sort in the present Union structure, and perhaps also its relationships with the SRC and Sports Association.



# UNION DEVELOPMENT

# ON DIT FESTIVAL REVIEWS

## The Oldest Continent- Time Riders

I'm probably being pretentious and miss the point altogether, but my feeling about Stan Ostoja-Kotkowski's presentation of his "Sound and Image" production is that it may be regarded as the beginning of a significant and valuable contribution to Australian cultural expression. It is difficult to express exactly why, but as a beginning. I'm not just referring to its Australian nature, i.e. using only the criteria of Australia to attempt to judge its value or otherwise. And the word "culture" should be stripped partly of its derogatory connotations — as in "culture" for "culture's" sake, or "cultural" bourgeois elite. There needs to be some criteria based on a response to the artistic work which has probably in some subtle and complex process successfully communicated a feeling, experience, message or whatever from and by the artist.

The inadequacy in any such review is a failure to articulate the experience — here it's probably more complex because of the medium; sound and image yes, but also with a narrated theme, poetry, modern dance, contemporary music and also didgeridoo, electronically produced images, bush and landscape photographs, aboriginal works of art, cave and bark paintings, modern architecture, the aborigine as a work of art, contemporary paintings... and more, a whole page more, from Kenneth Slessor, Richard Meale, Boyd, Drysdale, Nolan, Peter Sculthorpe, Judith Wright, Elizabeth Dalman's Australian

Dance Theatre, Leonard French, Roland Robinson, Peter Tahourdin, Claude Wischik, J. S. Ostoja and so on... it almost reads like a list that someone who is culturally "in" can use freely. But making the assumption that each of these Australian artists has something to say that's worth anybody's time, and then using this as part of your artistic medium and using it imaginatively, almost intelligibly, then your work of art as a continuous process of selection and interpretation is meaningful and produces such a response. Hence in this way perhaps that contribution takes on the form of a valuable cultural expression.

The theme itself was absorbing, the aboriginal folk-lore and mythology expressed as in "The Dreamtime" sequences written by Tony Morphet after much research contrasted with and as apart of today's art. There was within this a conflict between a young aborigine, dominated by the Australian ugliness in the modern city, and an older, wiser man closer to his tribal culture, making demands. This was expressed not only in the many visual images already discussed, but also creatively and dynamically by the members of the Australian Dance Theatre, culminating in a most exciting interpretation and portrayal of the corroboree.

The value again of this to our culture is seen both in the artistic medium, and in its content. Yes, I would recommend a trip out to the Unley Town Hall to experience "The Oldest Continent."

By Chris White

## 1 1/2 man show

(UNION HALL — 11.30 p.m.)

This late night show, in association with the Theatre Guild, presents two versatile Melbourne performers, Gary Patterson (6 ft. 2 in.) and Tim Robertson (the half — 5 ft. 3 in.). The entertainment overall is amusing, playing obviously for laughs along the tall man-short man theme. Some of the mime sequences are very clever, but the material was often weak. They were for amusement only, and had very little social or political comment to make. The talent of both actors was obvious, and in time and with better scripts, could approach the type of brilliant revue seen at the last Festival by Maggie and Frank.

By Chris White

## Total Eclipse

This year a university theatre group (Adelaide Campus Theatre — a drama company drawn from Adelaide University and Flinders University) will be entering the Festival with the Australian Premiere of the play "Total Eclipse" from Saturday 21st to Saturday 28th March at 8.30 p.m. in the Union Hall.

The play is written by the Royal Court Theatre dramatist Christopher Hampton and is directed by Justin McDonnell, who directed "Prometheus Bound" for the Festival of University Arts in Melbourne. The principal characters are played by Axel Bartz and Claude Wischick as the two French poets Rimbaud and Verlaine, and Bronwyn Phillips as Mathilde. Set design is by Clare Robertson, costumes by Angela Moore with music by Ian Farr.

"Total Eclipse" is basically a study of interpersonal relationships, the relationship between two remarkable, highly talented individuals and the destructive effects they have on each other. We can expect a fine performance from such a cast.

## encore

As part of your acculturation this March, you may have received before the beginning of a festival performance an attractively printed blue brochure headed "Enjoy the Festival." But horror upon horror inside you soon found propaganda about Australia's involvement in Vietnam. Your passive attendance of cultural activities is continuing to support the American imperialistic genocide of the Vietnamese people. Your support for the National Moratorium against the Vietnam war was sought. Obviously an important and vital issue. But one is wondering whether the message hit home. Probably not. And why? Perhaps because this glossy advertisement stirred as many consciences as does a newsreader on the telly, dressed in a suit and using the same voice and expression when he announces the cricket results, telling the viewers about the latest crisis in Ireland, Middle East etc. Like the TV man, the VMC perhaps did not get the message across, entrapped by the same Australian cultural values that support genocide. It's corny, but just another illustration of the cliché "the medium is the message."

(And for what it is worth, there will be performances by the VMC's Public Tresspass Floating Theatre Troupe outside Her Majesty's Theatre, March 21, at 1.30 p.m., and 28 at 7.30 p.m.)

## Good Grief

(SHERIDAN, 11.30 p.m.  
during the Festival)

If you enjoyed two years ago the late night revue "Good Grief", do not miss it again this year. It's better. The material is more sophisticated, the satire stronger, the social and political undertones more relevant and clearly articulated. Add some hellishly funny skits by a professional cast and the evening's entertainment is complete. Once again the Festival administration, Bobby Helpman and Adelaide's cultural elite receive the criticism they deserve. The political comment goes beyond the traditional sterile jabs at Gorton and Whitlam, the digs at our society are subtle and telling, and the musical numbers very clever. And if you've never seen Teddy Hodgeman's brilliant revue talents then you've definitely missed out. John and Judy Dick are similarly very funny. Les Dayman, Keith Conlon and Judy Lott give excellent support. Congratulations to producer Bob Lott, and the Wesley-Smith brothers (music and script).

By Chris White

Because of the time needed to produce and print ON DIT, reviews of the musical and opera attractions were unable to be given.

ON DIT will probably try to raise additional finances for the trip to see Rudi and Bobby.

ON DIT offers for its cultural consumers, a special prize to pick the star festival performer whose publicity officer is cleverly spreading rumors about that very same performer's sexual prowess. Why does he need it every four hours?

## "Friends and Neighbours"

"Friends and Neighbours" at Theatre 62 is virtually a refresher course in farce at the Lancashire level and as such it is a gentle night's entertainment and a compendium of all the classic situations.

Two members of a Russian Trade Delegation stay at a "typical English home" where of course friends and neighbours are celebrating typical English peasant rituals — two wives join to put their two husbands in order and the daughter is already forming a similar relationship with a gormless boy friend, Sebastian. There are the usual slapstick house-mending stunts, the usual fight between father and prospective dunce of a son-in-law and constantly the Lancashire accent with all its innate pitfalls for the Russian people.

Joan Clements, Bridget Phillips, Lola Blachowicz, Barry Hill, John Edmund (who also directed), Barry Underwood, Chris Winzar and Rita Street all managed to convey the epitome of theatre Lancashire families and theatre Russians. The direction is mostly delicately patterned and lightly structured so that by the end the play becomes a study of all these typical comedy characters and, if taken as such, is a delightful experience. On this level none of the situations saw away in some hackneyed or stale groove. With the feeling of having seen all this before somewhere in the past, the whole performance is refreshingly enjoyable.

On Monday Jean Genet's "The Maids" will begin at Theatre 62 as a late supper show, and on Thursday afternoon, Nigel Graham will start matinee performances of Conor Cruise O'Brien's one man drama "King Herod Explains."

Jonathan Gillis.

# THE THIRD DAY

Presented by Holy Trinity Church of England, North Terrace, Adelaide. March 10, 12, 17, 19, 24.  
"A muffled and murky presentation of, whatever!"  
"Is it ambiguity that has allowed the church to survive for so long?"

In the steps of 'The Son of Man' which, according to Sandra Dawson of the Australian, succeeded "in being more relevant than most church services are today... stressing Christ's humanity, doubts and all," comes 'The Third Day.'

Presented by members of Holy Trinity Church, it is a Festival of Arts production (listed under "other attractions") which shows, as the programme puts it, "a dramatic re-enactment of the events surrounding the Resurrection of Jesus Christ, accompanied by music from the works of George Frederick Handel."

I saw the final dress-rehearsal of the play, written by Rosemary Thomas, and produced by Deane de Laine. A series of tabloid scenes, woven together by a narrator or witness, occasionally interspersed (or should I say, interrupted) by rather indistinct choral work, producing a rather jerky incoherence. (Even allowing for rehearsal).

Musical background is provided by violin, oboe, trumpet, percussion, and the inevitable pipe-organ, under the musical direction of Ken Berris, who stands on a rostrum imitating Big Pretzel, but failing for obvious reasons. Admittedly the music is used to good effect providing mood for dramatic sequences, but over-all, the sudden participation of soloists Esme Proudman/Diana Limb, and Noel Robbins, and sometimes an approximately forty voice choir, seems a little incongruous.

The story follows strictly the Biblical tale, from emotionally loaded pre-crucifixion scenes, to the ascension, followed by a conclusion, the obvious evangelical message, also very Biblical.

Very effective and workable performances are given by John Copeland as Christ, and Deane de Laine as the witness. The use of group movement creates mood, accentuated by visual effects from the lighting of Bob Gosling and Bill Murphy. In an effort to 'involve' the audience, however, various 'plants' in the pews (play is performed in the church) were totally ineffective due to an almost embarrassing lack of vocal strength.

The above is what results when the reviewer takes the play seriously. If not, the drama becomes a rollicking riot of fun and entertainment for all the family, collecting a G from the censor, who didn't dare do otherwise. There are more sobering thoughts to follow, however.

When asked why the group were performing the play, the rector, Rev. L. R. Shilton replied:

"to demonstrate the fact that Christianity has always, and still is finding expression for itself in the arts.

(Christians 1; Lions 0)

"to provide an opportunity for Christians to dedicate their talents to the message of resurrection. That this message is relevant today to man's needs, and is presented so that many, not used to church-going, may be able to appreciate in a form they understand, the relevance of the Christian Gospel.

"It is hoped that many will be inspired, not only by the quality of the music and drama, but by the words which convey the Truth which has been the experience of those taking part.

"This is not a stage performance, but rather a presentation in which the audience is caused to respond."

Only a few weeks previously, however, he had stated in his 'Guideline' column (the Advertiser) regarding harmful plays, (Hair, Oh Calcutta etc.) that "more mature (people) could obtain some kind of objective enjoyment." This, to me at least, in mock heroics, implies a theatrical philosophy of creation for objective enjoyment. Do the above reasons for performance, or indeed for writing agree?

Anyway, the impact of the play, and its purposes are probably best judged by yourselves, but I think you will find that the production, in an amateur sense, is almost Brechtian, playing the game of spiritual politics.

C.G.S.

## drip dry dreams

(Arts Theatre)

My initial reaction to the first half of "Drip Dry Dreams" was that as a pop revue, as entertainment it was disappointing. The versatile actors were desperately trying to be funny but failing because of weaknesses in the scripts.

It also was not conforming with my then stereotyped impression of a successful revue - e.g. mainly clever, witty, satirical sketches containing relevant social and political undertones and the occasional obvious belly laugh. Not conforming with this stereotype was reinforced by the professionalism of the actors, from Sydney with reputations as revue artists and with the controversial producer, John Tasker ("America Hurrah," "Boys in the Band," "The Royal Hunt of the Sun" etc fame.)

But as a whole this reaction was invalid. After seeing the whole show the response changed. This was more to what I had already experienced, and the second half began to hit home the underlying theme and purpose of the revue. The recommendation is now a strong one. The cry is now almost "Drip Dry Dreams is brilliant!" But why was there a changed response?

Initially the ideas behind this type of revue breaks down traditional conceptions. It is like nothing you have ever seen before; it is extraordinarily funny just because so much of it is unexpected. Its concept involves the bizarre, the irrational, the crazy situations, dreams and actions free from

any control by reason. The program uses the word "surreal." And here the actions between the "characters" portray more complex, subtle relationships, freed from a more conventional form of artistic statement that is more easily reducible to direct messages and to "reality." To go further would begin a response to the individual scripts. The humour was generally however of a different kind - something of the essence of the best of British "goonery," or Marty Feldman, something of the theatre of the absurd, or as stated in the program (which after all turned out not as pretentious rubbish) something of the shaggy dog story, Mad Magazine and slapstick. I think that "Drip Dry Dreams" is more than just entertainment. I may, of course be entirely wrong.

These impressions were conveyed by the performers, each one a "character" in the true sense of the word. One immediately reacts to the zany, crazy antics of Graham Bond, whose incredible hair and appearance begins the reaction. The others, James Dillit, Anna Nygh and Peter Gilbert shouldn't be relegated behind Graham Bond - all four personalities romped joyously through their parts under the clever direction of producer John Tasker. And the pop element is a central part of the revue, in the form of the impressive Oakapple Day. It is a pity that the audience didn't spontaneously dance in the theatre and on stage during their last couple of songs.

Chris White

# WINTER'S

Her Majesty's Theatre - Royal Shakespeare Company

The RSC's production of Shakespeare's 'Winter's Tale' was breathtakingly brilliant; it was also a bizarre, pop, surrealistic pot-pourri of effects and styles which through sheer professionalism and artistry was almost totally successful. The RSC out-haired Hair, out-who'd BBC's Dr. Who, out-pop-opera'd Pop Opera and out-bizzared Barry H. Autoclytus sang his songs to a Hair-like refrain (I'm not sure that that is a compliment, since I don't like Hair) and the shepherds were bearded, beaded, shaggy and hip.

The 'Winter's Tale' is an unusual play in that the first half is almost entirely serious, stark and tragic, while the second half is almost entirely comedy, with festive background and a Group Resolution where all live happily ever after. The two halves of the RSC's production reflected this difference remarkably well. The first half appealed to me very much more than the second. The set, which looked like the inside of a huge piece of concrete framework, stretched upwards into the ceiling without change: huge sections gave the box in which the world was a stage a criss-cross effect that was surrealistic to say the least. White cubes and white giant playthings - a top, a yoyo, a pennyfarthing-like machine, a hobby horse - added to the dreamlike bizarre atmosphere. Characters forged with giant pieces of chess meaningfully, spun tops

nostalgically and so on. Slow motion sequences to intensify and magnify points were extremely moving.

The one real incongruity (actually everything was incongruous, but one hardly noticed) was having characters in neo-Edwardian styled clothing calling upon Apollo and the Oracle. If the first part was stark and other-worldly, the second was very pop and very thing. Perhaps a bit too much so. Many of the oldies around me didn't know too much about Shakespeare, but they did know what they liked. I on the other hand thought that the way the RSC zapped it to us was superb. Much of the singing and dancing could easily have been from Hair, and yet, it was still Shakespeare - the lines themselves did not suffer.

Indeed if one really remembers anything, it is that for once one is seeing Shakespeare un-hammed, that one is listening to beautiful voices enunciating clearly and meaningfully. There were times when the very words of the Old Bard sounded so close to real-life dialogue peeling trippingly off the tongue that one was made acutely aware of Shakespeare's masterful use of language.

The RSC production hits you. You leave not quite sure how to take it all. There are so many effects and styles used, and yet nothing is ever overdone. One is never conscious of the effects to the detriment of the play. The production is very tight and full of delightful, dramatic touches and innuendos.

TALE

"I tell you  
Horace, she's  
no good for  
you!"



*Well, the Pacific was raped: Ballantyne affirms it.*

*After Cook, the traders and missionaries, Cracking the various whips of gold and God, Not to mention the seed of sailors*

*Pent up by months at the mast – (A curious thing, the sailor removing those Alien clothes brought by his fellow-white missionary.)*

*Then the revenge of the conquered – Bligh cast adrift, rowing three thousand miles;*

*Flinders tortured by death in his ship And by a decade of French detention; Cook himself clubbed – a mistake! – while the traders,*

*The missionaries, Continued apace in their particular profits – And Banks in the background, smiled, Bringing back for the \*\*Royal Society\*\* specimens, sketches, discoveries,*

*Not to mention a Real Live Noble Savage who whored for him*

*In the best circles. The arrow of retribution landed somewhat amiss. Two hundred years went by.*

*Down through the documents, scraps of history survive –*

*Fragments, avidly studied; and so, "Pacific Rape."*

*(History mocks us again: behold the Adelaide Festival, in Cook's bicentenary, faced with a play written locally and examining questions deep in our history,*

*Not Quite Having Room Very Sorry For "Pacific Rape" on the Official Program –*

*Come back next Festival, try again, Perhaps with a colder potato . . .*

*Thus the Board of Governors – pompous shits.)*

*Cook stands accused: the play, Brilliant in portrayal, Moves to become a trial: who raped the Pacific?*

*If in your enjoyment of Australian affluence You care to ask that question . . . Go and see "Pacific Rape."*

*Adrian Wilson*

## "PACIFIC RAPE"

by Colin Ballantyne

SHERIDAN THEATRE – Wednesday to Sunday until March 22.

The above review is an honest personal response. A response to a successful artistic communication.

It raises important questions that remain unanswered about the role of the critic. Australia has no real critics. The Festival has failed to produce anybody who is able to articulate the experiences, evaluate the importance or otherwise to our way of life, and assess the achievements and failures of those participating and responding. This obviously involves more than just a sterile list of adjectives in the News, Advertiser, ON DIT etc., reviews, the cartoon comments on the inability of the "average man" to attend any of the shows, the jibes at the soaring profits made through festival commercial consumerism and at the boost to the tourist industry, the incomplete criticisms of the festival cultural elites. These points probably need to be made, but we have to make the jump to a complete cultural appreciation and criticism. Perhaps in two years time?

But to play the assigned role of the conventional reviewer, it can be stated that Adelaide director Colin Ballantyne has with "Pacific Rape" stimulated a definite response. The presentation of his theme, not strictly only historical but for us today, was unorthodox in style, but nevertheless successful. This was because director Jean Marshall achieved the combining of the author's blank verse, Tom Witsel's excellent mime sequences, and Peter Tahourdin's music from the Moog synthesiser into a compelling, thoughtful piece of theatre. The cast, not only as historical characters but also on stage to argue and debate the rape of the Pacific, were uniformly good. The guide-narrators in modern dress (John Ratter and Alan Walden) established the debate, Cook (Roger Marshman), Banks (David Grigs), Bligh (John Hardy) and Flinders (Dean Roberts) replied in action and argument. Mimille Alero, Vicki Odlyha and Stojan Jurisevic impressed in the mime sequences.

More than Australian drama just for the sake of being Australian drama.

# The Balinese Dance Company

Anyone, I think, is bound to feel helpless at attempting to understand let alone criticise the performance of the Balinese Dance Company at Prince Alfred's College Theatre. This is made no easier by the anomalous surroundings of a bare spacious hall and the fashionable cultural context of the Festival of Arts.

Surely it is too facile to say of it "You either hate or love Eastern music and dancing." At the close when the demon king, Nivatakavacha, has just been defeated and "Happily Arjuna and Supraba return home after having fulfilled their duty," the audience clapped in vain, calming no doubt on the gradual awareness that perhaps they do not have curtain calls in Bali.

It would I think have been much more suitable had the Festival met the Balinese Dancers on Balinese terms in both presentation and organization. A good Festival must be one where different cultures meet and interchange at all levels so that the old separatist juxtaposition of human thought and activity may be given a jolt into a patchwork medley. The problem on Friday night was that the audience was the master, defining its own context, its own set of limitations and having already been defined socially as the centre of the Festival.

Despite these severe but I am afraid inherent limitations it was a successful evening in many ways. The performers were artists with a full sense of body control and coordination. No one part of the body was less important than any other with regulation of eyes, fingers and toes as moving signals on a basic awareness and identity of head, body and limbs. Thus even though the intricacies and special connotations of the stories, language and movements could not be fully understood, the dancers managed

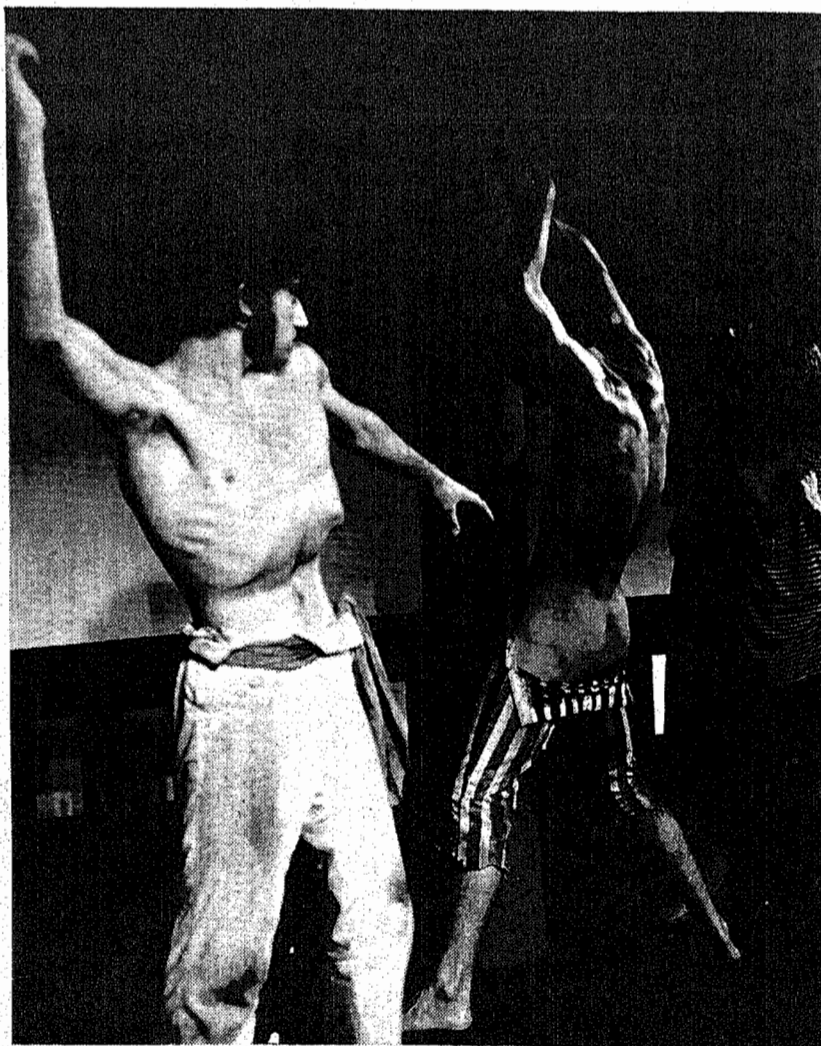


MADE DJIMAT  
in  
Baris (Warrior Dance)

to convey an overall sense impression. The Warrior Dance generated an immense image of power and fury, and the Bumble Bee Dance was light, gentle and flirtatious. The dancers always established a relationship between their movements and their rhythmic elemental music on metal keys, gongs, drums, flutes and a two string violin. Such relationships enlarged the implications of special movements for us without us really needing to comprehend their specific meaning.

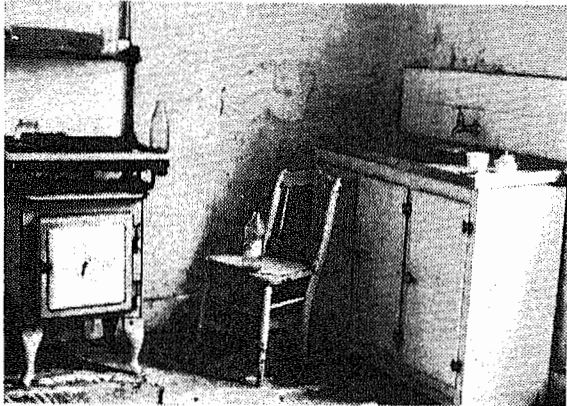
It was in essence an interesting and very beautiful experience. There was throughout the performance one all important realisation for many people of the complexities of Eastern dancing. With such realisation came the understanding that our culture does not by its very premises enable an understanding of every other culture. I think many people on Friday night realised that there were still many things if not in heaven then at least on earth, which were still beyond their comprehension.

Jonathan Gillis.



## Visiting Pensioners:

A number of students last year were given the names and addresses of an old-age pensioner in their district to visit. The pensioners were people who found it difficult to get around. This group worked through the Befriending section of the Meals on Wheels Organisation. It was generally their experience that the old and young generations have more in common and get along better than either do with the in-between generation.



## Migrant Education:

The Migrant Education Department provides correspondence courses for newly arrived migrants who cannot attend English lessons because of work or family commitments. These courses are adequate for learning to read and write English, but they are obviously of little use for the comprehension and usage of the spoken language. Students are needed to go to the homes of these migrants for a couple of hourly sessions per week to give them practice in hearing and speaking English. Students who are migrants themselves or who have reached proficiency in a language such as Italian or German would be particularly useful however, it is not necessary that volunteers be bilingual. Predictably volunteers will be able to provide assistance for families settling into a new environment in such matters as bus routes and fares, prices of foodstuffs and so on.

## Action Line

Contact with the Citizen's Advice Bureau and the News Action Line has resulted in the opening up of many diverse areas for Social Action participation. The C.A.B. cited cases of blind or elderly people needing to get to doctor's appointments, but lacking the finance for taxis. Students could be particularly useful during the Festival of Arts in providing transport to Exhibitions for elderly people. Many elderly people cannot manage to look after their gardens or cut hedges, but lack the finance to get others to do it for them.

The News Action Line is told of cases where landlords refuse accommodation to families too large for permanent housing trust accommodation. Like most social welfare agencies it is unfortunately short staffed, and cannot supply enough people to mediate between families and landlords in such cases. The help of students is urgently required here.

Doctors and others often inform Action Line of people in distress who are otherwise too proud or too isolated to communicate their needs. Because of increasing public usage of Action Line, the staff is getting further and further behind in investigating such cases and directing the proper authorities to them. Students would be valuable in investigating these cases and contacting the appropriate relief organisation, or where this does not exist, in directly helping the people concerned or showing them how to get out of the situation themselves. Continuing student publicity for people in recurring situations will possibly result in government departments or relief organisations initiating full-time groups to deal with them.

## Tutoring

In 1969 Social Action ran a pilot scheme in which 30 University students each coached a child in one of five different institutions. The children were either orphans or the product of broken families. This scheme, which was successful on various counts, is an extension of the Abschol tutoring program. No matter how good an institution is, such children lack sufficient of the encouragement, personal interest in their education and other aspects of the process of their growing up which characterize a normal family situation. Often because of their family history and the fact that they are in institutions, such children tend to be somewhat emotionally unstable, and may be convinced that they are destined to failure. Social Action tutors coach one child, and one child only, for a period of about two hours per week. Although ostensibly the scheme is to assist the child with his or her studies, the main concern is to show the child that at least one person from their peer group is interested and has faith in them. To further this end, tutors also take the children on outings to the beach, the pictures or the football, give them birthday and Christmas presents, ring them up at different times, and so on.

The expansion possibilities for this scheme are limitless. A large number of students is required, particularly if they have done science subjects up to Leaving or Matric level.

Additionally in some of the not so good institutions children have to attend Technical High schools, whatever their abilities, so that they will be able to get steady jobs quite easily at a very early age, thus relieving the home burden of supporting them. Social Action is interested in setting up a scholarship scheme to put before these institutions, so that the brighter students are guaranteed financial assistance if they do sufficiently well at High School to attend University.

This is one scheme which University students are eminently qualified for because of their success in the present education set up. Overcrowding is such that at many schools promotion is by age rather than the educational achievement. Social Action has come across children in Grade 7 at Primary school who cannot put together a sentence. These children desperately need help.

## Care of Elderly People:



This group is concerned with deficiencies in some private hospitals and nursing homes. In the worst of such institutions patients have no opportunity for exercise to occupy them (thus accelerating the progress of senility) and are fed very little or receive poor quality food, so that the home can make a substantial profit from their pensions. Possible activities are:

- (1) On the involvement level, visiting old people, taking an interest in them, providing them with books, knitting, games.
- (2) Pressuring for a more consistent and more co-ordinated inspection than that provided by some local councils.

## Why I Should

### Join Social Action

constantly read articles about the increasing depersonalisation of society, the inefficiency and lack of concern of government bureaucracy, the million people in our affluent Australian society who are below the poverty line and unlikely to clamber above it. Do I really know what I'm talking about if I remain safely enclosed within the university, talking with people of the same middle or upper-class background, without first-hand contact with these problems and the numbed resignation of these people to their fate? Am I really concerned with these problems if I don't undertake any action, no matter how small, to alleviate it? I have the opportunity to help individuals even if I can't overcome the precipitating social clauses. If I'm not willing to help at least one other person, one other dot on the face of Australia of the same value as myself, what does this indicate about my democratic ideals and concern for society?

### Why I Should Not

### Join Social Action

(1) I don't have time to attend a couple of lunchtime training sessions and then spend about two hours per week helping another person or other people. I need the time to play sport, drink with the fellers (or the girls), go out for the whole weekend after the hard grind of a five-day university week. Alternatively I have to work so hard to keep up that two hours per week is impossible.

(2) Despite all the programs which Social Action offers, they have no activity in which I can visualise myself helping. Frankly I am equipped only to study. Despite the short training sessions which they provide I could never be qualified even to lead a blind elderly man from his doctor to his dentist.

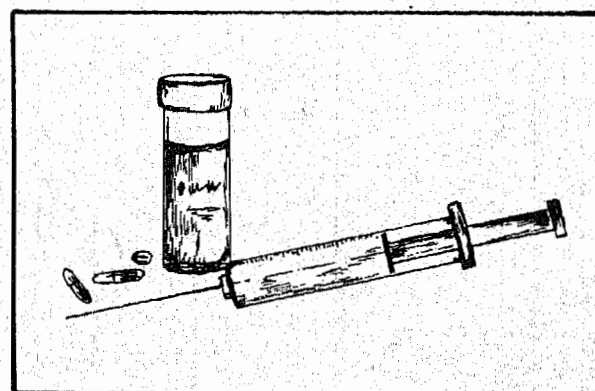
(3) Social Action has great motives and great ideals, but let's face it, Social Action is a little naive and impractical. It's a do-gooder organisation, and even if it does enlist expert professional guidance, it'll only cause more trouble. I'll wait till I've got a bit of power and then I'll force through legislation clearing up all their simple little problems at once. Anyway Jack Gorton said poverty will have been wiped out in Australia by the end of the '70's.

(4) I am (or soon will be) a one vote — one value citizen in a free, democratic affluent country. I'm proud of my rights and I'll face up to my responsibilities, but don't we elect people to parliament to run society? Surely they're not trained and they get in on party platforms, but they're more in contact with these problems than I am. They're respectable, hard-working, intelligent men of great integrity. They'll clear up any problems which aren't just the ravings of the mass media.

(5) I'm allright Jack.

## Interested?

Get an application form from the SRC Office or the Social Action table, fill it in and return to the SRC. You'll be contacted and transport, times, etcetera will be coordinated. Social Action won't pressure you to give more time than you specify, or get you to undertake other activities.



# ABORIGINES AND EDUCATION

## The Role of Aboriginal Education

The most basic human right is to exist, and to exist fully. Because full existence is not just a negative idea (for example, what you are between being unborn and being dead) but involved a full interaction with your cultural milieu and with the people around you, it is intimately connected with the depth and breadth of your past experience — i.e. with your education. In an infinite variety of overt and subtle ways, your education shapes your identity: it teaches you who you are.

It is this sense of identity that lies deep among the problems confronting many Australian Aborigines with varying degrees of contact with European culture and society. Its repercussions are enormous. In every sphere of life — community life, housing, employment, living conditions, health, and in particular, education — Aborigines find themselves forced below and outside of the standards accepted by white society. The disaster here occurs not because these standards are necessarily the right ones, but because this alienation produces such pressures that the problem becomes cyclic. Eddie LeSueur, social worker with the S.A. Council of Aboriginal Women, puts it this way:

*"A person's position in relation to a group, whether he is on the inside or outside, determines his perception of the world and many of his values. Membership of an ethnic minority group is likely to have devastating psychological effects. Such membership frequently narrows the perception of the environment, leads to a poor self-image and 'self-hatred' and imposes limits on opportunities and relationships. The continuous exposure to prejudice centres the person's attention on cultural discrepancies: the Aboriginal person sees Aborigines and hears of Aborigines almost constantly in situations of inferiority; this reinforces self-doubts and limits patterns of behaviour. The various ways of dealing with such intolerable psychological pressure — withdrawal, apathy, aggression or anti-social behaviour in turn reinforces the prejudice of the dominant group. The result is a situation in which discrimination is rampant, and opportunities are limited on the basis of ill-founded 'race theories'; in which the 'solution' is seen almost exclusively in terms of practical assistance to the minority group so that it can 'raise its standards.' As far as the Aborigine is concerned, this is like chasing his tail. No amount of economic and social advancement is likely to diminish substantially his psychological pressures while the stereotyped attitudes of the white majority remain inviolate."*

That pressures of this kind will cause severe disruptions in any minority group's life in a wider society is clear. Here emerges the crucial role of education for the advancement and identity of the Aboriginal people: for education is part of the key which breaks the cultural vicious circle. (The other part, in my opinion, is the breaking of stereotyped white attitudes of superiority. Again, this is brought about by demonstrating the dignity and cultural identity of the Aboriginal people.)

Thus the question of education of Aborigines in a white-dominated society is not simply a question of how to boost economic standards, or get an awkward problem like delinquency or substandard housing out of the grey hair of the white fathers. True — education can help in eradicating these problems, and it is essential that they be eradicated. However, past efforts have almost always been directed towards the assimilation of the Aboriginal into a white culture — and making a "white blackfella" out of him. He is taught to ignore everything distinctively Aboriginal in his life and being, and to suppress any affiliation he feels towards his own people.

Rather than adopting this repressive role, the education of Aborigines should seek — in the same way as our own — to express and encourage the distinctiveness and value of Aboriginal culture, and to create a pride in being Aboriginal. This is the way white children are able to identify themselves culturally and ethnically — we cannot deny Aborigines the same right, to be expressed in their own way. The state of minority ethnic groups the world over is sufficient proof that the right to identify oneself with a culture is necessary for a full existence.

When examining the specifics of the problems faced by Aboriginal people in the education process, you can't detach education — or any other facet of life — from the total social environment. There is a strong web of inter-relationships between these facets: for example, poor education limits employment possibilities, which produces a tendency towards low-standard housing, which in turn produces bad conditions for study — making poor education for the children the likely result. As in any social investigation, the ground is "paved with vicious circles." However, a few factors and ideas can be discerned.

First, an idea of the statistical nature of the problem. Considering the secondary school Aboriginal population, we find that 2% of the Aboriginal population of Australia attends secondary school. This compares with a figure of 6.2% for white Australians. The actual discrepancy is probably worse than this because the Aboriginal population contains a higher proportion of young people of secondary school age than Australia in general, and because the figure of 130,000 for the Aboriginal population of Australia is probably an underestimate. Similarly, preschool attendance among Aborigines is low. At University, the situation is worst of all — there are two Aborigines enrolled in SA universities. On an Australia-wide basis, the figure should be in the hundreds.

The state of Aboriginal education can be gauged in other ways, too. For example, by the time an Aboriginal child has finished primary school, he is generally one or two academic years behind his classmates. Most Aboriginal children leave secondary school at the minimum age of 15, or soon after: thus many get no education beyond primary or sub-intermediate standard.

The causes of this situation of inequality in education are many and complex — needless to say. A typical white attitude in the past is summarised in the idea that education till the age of nine was sufficient for Aboriginal children. We may argue all we like that this, and similar savagely racial attitudes aren't our own — but the damage is done.

In the present context I can only indicate the kind of problem that besets an Aboriginal child in his efforts to get through our education system. Firstly there is the question of home environment, which is almost certainly not conducive to study. The house may be inadequate and overcrowded, with quiet an impossibility; parents may have a low literacy level, and may be unable to urge or help with homework and study at home. Due to lack of money, and past family history, reference books and other aids may be hard to obtain.

Past schooling is almost certainly a problem. On reserves, Aboriginal children are almost always taught in English rather than in the vernacular (though teaching in the vernacular at first has been tried at several places). To be taught in English is, for a child used to the language of his own people, like starting schooling in a foreign language. The family may have shifted several times, again causing major disruptions through changing schools. Most Aboriginal children have had little or no preschool experience, again causing a serious lag — particularly since the formative years are the first four years of one's life.

Deeper than all these are problems of socio-economic background and race. Because Aborigines have been forced to the lowest socio-economic strata of white society, and because of the cultural pressures so generated, Aboriginal pupils may have attitudes of racial antagonism towards white teachers. They feel that white society has cornered and dehumanised them — which is largely true — so they react violently. The result is a conscious opposition to European culture and education on the part of many Aboriginal children.

No change in Government policy or reversal of white attitudes of paternalism can provide a complete answer to these problems. The only complete answer for a people in search of an identity is that they find it themselves: hence the answer ultimately lies in the Aborigines' own hands. However, whites can certainly smooth the road.

One of the most vital areas in the educational field is that of preschool and kindergarten education — and it is here that least is being done by the Government. Because so many of our later impressions are formed during the first few years of life, an educational start for Aboriginal children at three or even two years of age is of inestimable value. But the present arrangements for provision and staffing of kindergartens ensure that they are prolific in affluent areas — so most Aboriginal families miss out. There is at present a great need for more kindergartens in locations accessible to suburban Aboriginal families, and on reserves. These kindergartens must be staffed by suitably trained teachers, who should ideally be Aboriginal.

At the primary and secondary level, many Aboriginal students find that they have difficulty in keeping up with European teachers and methods — for many reasons, as outlined before. It is in this situation that individual help, as provided through schemes such as the Abschol tutoring scheme, can be of great assistance. Tutoring like this can benefit an Aboriginal student both through his education and through the opportunity for personal contact with someone who respects the student as a person. Educationally, tutoring can obviously be of value by covering points not understood at school, clearing up concepts, assisting with ideas on how to study or read for pleasure, and in many other ways. However, the second point is even more important, because a tutor can, by making friends with his/her pupil, demonstrate a respect for the child, his background, his culture, and his people.

It is this respect, and the trust which grows out of it, that we must both have and show if we want to play our part in giving back to the Aboriginal people the identity and dignity which is properly theirs.

## 24TH STUDENTS' REPRESENTATIVE COUNCIL BY-ELECTION

are called for the following vacancies:

One Arts Faculty Representative

Two Science Faculty Representatives

Two General Representatives

forms will be available from the SRC Office Wednesday, Thursday, Friday, March 18, 19, 20. Photographs of candidates will be published in the ON DIT issue of Tuesday, March 24, the statutory three days of voting are deemed to be Tuesday, Wednesday, Thursday, March 24, 25, 26.

Maurice Costello  
Returning Officer, 24th SRC

## ABSCHOL TUTORING SCHEME

The Abschol tutoring scheme is designed to provide individual tutoring for Aboriginal students in secondary schools in the Metropolitan area. If possible, primary children will also be tutored. Tutoring is done primarily by University undergraduates. If you are interested in tutoring you can obtain further information from the Abschol table during Orientation Week, or from the SRC Office.

Each tutor has the job of spending one or two hours a week with a particular Aboriginal student in the Metropolitan area, to give him/her whatever assistance may be required with study, schoolwork and extra reading. Also, it is important that you become a friend to the student. Here, perhaps is the most valuable role of the tutoring scheme.

For the benefit of tutors and all others interested, a Seminar will be held on Saturday, March 21, in the Lady Symon Hall. Topics will include:

- A general introduction to the conditions of Aboriginal people in SA, examining the question of our attitudes.
- A summary of the work of the Department of Aboriginal Affairs.
- A look at problems and issues in Aboriginal Education.
- A description of the tutor's role, including some aspects learnt from experience.

This is one field in which YOU ARE NEEDED NOW. Further details, and application forms for the tutoring scheme and for the seminar, are available from the Abschol table during Orientation Week, or from the SRC office.

By Michael Raupack

## DR. ZAKIR HUSAIN MEMORIAL ESSAY COMPETITION

### CONDITIONS AND RULES

**Subject:** "The University in Contemporary Society."

**Eligibility:** Although primarily aimed at members of institutions of higher learning (students, staff and administrators), the Competition is open to anyone interested in higher education. There is no age limit.

**Languages and Length:** Essays must be original and submitted in either of the three languages: English, French or Spanish. Essays must not exceed 10,000 words. The manuscript must be typed or printed in double spacing. If possible send it in five copies.

**Prizes:** Three prizes of the value mentioned below will be awarded.

First — U.S. \$300

Second — U.S. \$200

Third — U.S. \$100

**Last date of entry:** March 20, 1970.

The essays should be submitted to: The Executive Secretary, World University Service, 170 Faraday Street, Carlton, 3053, Victoria.

For further information apply SRC Office.

## LECTURER NEW GUINEA

We are looking for a graduate with an English or maths major and, preferably, some post-graduate studies in the field of education, to tutor diploma students at the Territory's forestry college at Bulolo.

The subjects concerned will be English, maths and economics at matriculation level.

Gross pay will be within the ranges \$6217-\$6517 p.a. single male, \$6577-\$6877 p.a. married male, \$5789-\$6089 p.a. single female.

Conditions of service include—

- income tax currently about half that payable in Australia
- generous allowances for leave fares, duty travel, accommodation, children, etc.
- contract engagement with voluntary-retirement benefit scheme
- government employees may be considered for secondment

Further information and application forms are available from the Department of External Territories at—

Hobart Place, Canberra, A.C.T. 2601. 48 6644  
46 Market St., Sydney, N.S.W. 2000. 29 5151  
188 Queen St., Melbourne, Vic. 3000. 67 6159  
145 Eagle St., Brisbane, Qld. 4000. 33 7575  
Applications must reach Canberra as soon as possible and should quote advertisement number 571.

PUBLIC SERVICE OF PAPUA AND NEW GUINEA



# VIETNAM

To the peasants of Vietnam, the "Vietnamisation" programme of President Nixon is of no bearing whatsoever. It was never the intention of the United States to produce a plan that would in any way be of any use to the people of Vietnam. "Vietnamisation" is a propaganda tactic aimed at quieting the dissenters in America, to stop them highlighting the iniquities of the Vietnam War, or more importantly to prevent, a too soul-searching look by Americans as to why they became involved in a war such as Vietnam. The programme is in itself no more than words on paper.

## Some thoughts on de-escalation

An analysis of the present 'de-escalation' presently underway, shows that it is in major part a big public relations gimmick. Firstly the stated aim is that front-line combat troops are the first to be withdrawn, and that even many years from now there is still the distinct prospect that the number of American 'advisers' in the country will run into tens of thousands. It is perhaps taking a fairly callous view of the situation but it is true that a large part of the feeling that has been aroused about the Vietnam War in America and that has contributed to opposition to it has been because of the high numbers of American G.I.'s killed there. It is not an irrelevancy that South Vietnamese deaths in any week are seldom quoted whereas the American figures are. To hear that American deaths for a week have been below the 100 mark for over two months, against peak figures of over 400 in 1968, is not to say that the war is being de-escalated, as South Vietnamese government forces have taken over the fighting, relying on American financial and technical assistance. American involvement has not decreased, it has merely changed, and in a direction more palliative to the American public.

Again the cessation of bombing of North Vietnam was used as a 'dampener' to dissent, the automatic reaction in people's minds is that the bombing has decreased in the region. This is a misapprehension which the American government is taking no steps to correct. But in fact the bombing of South Vietnam and Laos are combined as great as ever was the case in the bombing of North Vietnam, in fact the saturation level in Laos is in some cases exceeding that obtained in North Vietnam. The bombing of Laos is in all ways reminiscent of the bombing of North Vietnam, even to the extent that a committee of three generals has been set up to advise on bombing targets.

Nothing substantial in the way of de-escalation has been attempted, it has at best been a series of mild 'relaxa-tabs' given to ease the mind of the public. When public anger arose over the use of napalm so extensively, the military was eventually moved to shifting the emphasis away from the use of napalm . . . they started to use other, and lesser known chemicals equally as lethal. Again a decrease in the tonnage of napalm used over Vietnam is not a de-escalation of the war.

Over the past few years it has been shown that the various reasons expounded by the American government for increased involvement in the area were fabrications, thought up in the offices of the Pentagon. The "Gulf of Tonkin Resolution" which started the bombing of North Vietnam in supposed retaliation of North Vietnamese attacks on American naval vessels, was discredited in 1968 by the Senate Foreign Relations Committee. The argument that American involvement was needed to counter aid going to the guerillas from the communist world is essentially feeble in that up until American combat involvement, the tactic of the Viet Cong was that of the pure guerilla-fighter, relying on resourcefulness and improvisation as his main defences. The nature of the Viet Cong has changed today, as a result of greater communist aid being offered in response to the increased American involvement in Vietnam. Viet Cong mortar attacks on South Vietnamese cities and towns, did not precede but followed American bombing of North Vietnam. It was this 'credibility gap' that de-throned Johnson, and it is to prevent the same thing happening again that Nixon is treading in a more careful and surreptitious manner than his predecessor.

Nor is it sufficient to say, that we should withdraw all military personnel from the area. The fact is that both the government of South Vietnam and Laos are existing because of the generosity of the United States Government, and because of this they are 'governments for the US, by the US, and from the US', they have reached a stage where the opinions of the masses are of little importance to them. They do not have to justify their actions to the people but to the American government. To withdraw all assistance from the government of the country would be to make it stand on its own merits before the people of South Vietnam.

If our aim is to bring self-determination to the region, it cannot be done by re-enacting a mini-arms race on Vietnamese soil, with the communist world responding with aid to the Viet Cong, after every increase in allied aid to the Saigon government.

But I seriously doubt if our aim is self-determination for the South Vietnamese. It has been frequently stated that Australia's involvement in South Vietnam is intricately connected with the security of Australia.

There is also the factor of economic interest and its relation to the Vietnam War. The region of South East Asia, while not being very prosperous, is an area of large population, which despite low per capita income, is still a fairly substantial market, in a world where markets are suffering increasingly more intense competition. The interest of Japan in the Vietnam War, has not only been because of direct receipts coming from the use of Japan as a supply point for materials to sustain the Vietnam War, but it also ensures the maintenance of the South East Asia region as essentially a market for the Free World for many years to come. In this light it becomes not so important as to what the forms of government are of the region, provided that their economies are Japanese and Western oriented. Also on the economic plane, the region while not being a large provider of natural resources for the wheels of industry in Europe, America and Japan, certainly has tremendous potential for the future, and in a manner reminiscent of the period of colonial expansion centuries ago, the rush is on to secure supplies of materials, especially when both Japan and America are placed in positions of increasingly tight availability of resources in their own homelands. In this new age of economic colonialism, South Vietnam becomes an item on the economic ledger, and the tussle becomes who is going to have it on the positive side of their ledger.

While Australia is not the same economic giant that Japan or America are, it is still of importance to her which way the economic market lies, since increasingly she is having to look to South East Asia to buy her products now that she is finding increasing difficulty in her old markets. And to a country of the size of Australia, it is essential that the markets as far as possible be subservient 'banana-republic' type markets.

Viewing these and many other factors which are involved in the nature of the Vietnam War, it becomes important that the desire to withdraw from Vietnam, should not be motivated by fears of our being 'defeated' and that we had better withdraw and lick our wounds. Because if we do withdraw because of that reason, we'll be back again fighting more such wars, only we will have changed our tactics so that the next time we win. We must withdraw, because we never had any right to be there in the first place, it was only self-interest that got us there, let it not be the same reason that gets us out.

Because of that it is essential that we try and convey these reasons for disapproving of the Vietnam War as widely as possible. For the factors that got us into the War, are as much a part of our own society, and are causing all sorts of disruptions here at home as well as over there. We can't avoid the soul-searching; it has to be done, but the whole society has to do it as well.



It was because the Vietnam War is continuing despite all the blind reassurances of Nixon to the contrary, that the feeling has been growing that a much wider expression of anti-Vietnamese War opinion must be made. It is more important than ever that those who believe the Vietnam War to have been a mistake, should get up and say so.

To this end it has been planned that as one expression of opposition to the Vietnam War, there should be a nationwide Moratorium Campaign. The campaign is to involve as many people as possible to engage in as much expression of reasons for opposing the Vietnam War as possible, to involve those who oppose the war in a greater way than just signing a petition, or giving a financial contribution to a peace group.

We have to get up and give something of ourselves, we must give some of our time, be willing to sacrifice other things.

To co-ordinate this campaign in South Australia, as in other states, there has been set up a Vietnam Moratorium Co-ordinating Committee, whose job is to publicise the purpose of the Moratorium, to co-ordinate the activities of various groups supporting the idea, to raise finance, and to organise certain activities itself.

Around Australia on May 9-10 there will be, it is hoped, massive expressions of opposition to the Vietnam War. It will be the culmination of a rising crescendo of activity starting from the present time. While the activity on May 9 will be a normal demonstration (aim 5,000 people in Adelaide) other activities that are planned are of a very varied nature. Poetry readings on Parliament House steps, motorcades to country centres, leafletting of the Festival of Arts, silent vigils and many other forms. As time goes by information will be available about these various activities.

If you feel we were wrong to involve ourselves in the Vietnam War, express your opinion, say why, come out and participate in the Moratorium. It may be that you may not agree with certain forms of activity being undertaken in conjunction with the campaign; if you allow this to put you off participating, then you are shirking your responsibility, and the form of protest that has put you off deserves to gain at your expense.

**Demand now an immediate and total withdrawal of involvement in South Vietnam!**

By Lynn Arnold

**SUPPORT THE  
NATIONAL  
MORATORIUM  
AGAINST THE  
VIETNAM WAR  
MAY 9 ~ 10**

# Free U.

Free U is participatory education. The essential ideas are the abolition of the normal, stifling teacher-pupil relationship, the abolition of such unnecessary concepts as exams, and the encouragement of complete participation by everybody in all aspects of running and coordinating the courses.

There have been several courses convened so far and, as can be seen below, they deal with different concepts in different ways.

Some courses are gaining in popularity, others declining, and others are already dead. What we would like at this stage is for you to come to our next meeting on Sunday 22 March at 2 p.m. The address is 51 Wilsden Street, Walkerville. Come along and find out whether you are interested in any of the present courses, or alternatively starting some new ones.

## The Basis of Morality

This discussion group appears to have suffered from a communications hang-up over the last two weeks. The result has been that attendance has drastically declined in spite of what seemed to be a high level of interest.

An attempt will be made to restart the course on Tuesday the 17th of March. Meetings will be weekly, at 291 Gilbert Street, and will start at 9.30 p.m. This will provide an opportunity for those who wish to do so to do their evening's stint of work before coming. Alternatively they may spend the earlier part of the evening fortifying themselves at the local for the tough discussion to come.

## Wine Tasting Course

The principle function of the wine tasting course is of course light relief in the context of the rather serious subjects dealt with in the other Free U courses. Peter van Rood, who is the fortunate convenor, was even heard to designate the subject as Falstaffian.

Nevertheless, the tasting of wine was tackled in all seriousness. We started with solutions of the individual major components of wine, experiencing and analysing their characteristics (can you tell the difference between malic acid and citric acid? We can!). From there we tried simple combinations and discovered the importance of synergy in matters of taste and smell (e.g. sugar and alcohol together are more "sweet" than the sum of the sweetness of the sugar and of the alcohol). Thence on to real wines. Right now we are on the effect of age on a certain wine, and are discovering, inter alia, the remarkable effect of bottle age in welding together the individual taste components. Just leave the stuff lying around in a bottle and see what happens.

The history (including pre-) of wine, traditional and modern methods of wine making, the effect of different vintners' methods and similar background information was dealt with, albeit very superficially.

The single most important fact about wine, namely that it is the most widely used (both in time and geographically) and the second most successful (and least dangerous) euphoric drug available to the higher primates, and some of the reasons for this remarkable state of affairs, were stressed, but, in the opinion of the convenor, require re-inforcement. So we are doing our best and get conscientiously sloshed - in a nice, CULTURAL way - every Wednesday.

## Now Violent Direct Action

The course on non-violent direct action has had four meetings to date. The raison d'être of the course is to discuss the various ways in which social change in society can be achieved through non-violent means.

Those of us who have met together as a group so far do not share a common

ideology of non-violent precepts. Some believe in it as merely a pragmatic effort, in contrast to those who base it upon moral principles. Some are even sceptical about the non-violence as either a political or moral alternative.

Is non-violence an easy way out, a method for the "concerned" liberal bourgeoisie, who want to change society but not lose anything in the process?

Where in the field of offensive action does non-violence draw its boundary line? Or perhaps it stays entirely in passive acceptance.

Is offending the moral sensitivities of another an act of violence? Can you realistically involve yourself in personal violence and yet still oppose state and institutional violence?

In our sessions to date, these are some of the questions which we've looked at.

We hope that at some later date we will be able to involve ourselves in some practical experience in non-violent social change.

As aids, we have distributed five printed handouts, totalling about 20 pages, which discuss such topics as "Non-violence in Vietnam," "Future of Non-violence" and "How to conduct a street meeting."

If you want information on meeting times and book list, contact Lynn Arnold (ph. 65-3771) 51 Wilsden Street, Walkerville.

## Problems of Advanced Society

The development of this course has been completely unpredictable, in best Free U fashion. The path we've followed has been determined by the conflict of personalities and purposes, and at present the group can be seen as being at some kind of critical stage. A short account of each of our meetings may make this clear.

Our first discussion, of class phenomena in modern society, was characterised by its excessive politeness, the large amount of forgettable information passed back and forth, and its impersonality. It was, in short, much like the average university tutorial.

The following week's meeting provided a very different experience. Power was the subject on this occasion and before long it became apparent that we were concerned with more than an abstract concept or a remote and nebulous force. Power was palpably present in the room, though it was being used in forms and for ends that were not at the outset explicit. We were learning our first real lesson - that he who gently supplies your concepts, categories and presuppositions rarely has need of the coarser, more visible instruments of control.

With this new sensitivity to the forms of power came an increased awareness of one's individuality, and the extent to which any co-operation involves some sacrifice of integrity. It remained only for the question of collective purpose to present itself in explicit form, as it did at our third meeting, to bring us to the point of paralysis. The benefits of co-operation we had already enjoyed, but its costs now also stood out. Without a defined goal we could not go ahead, we had no criteria of relevance: yet each of us was unwilling to commit ourselves to any other man's purposes. The group floundered in this fashion until the frustrations of anarchy began to outweigh the disadvantages of compromise.

No explicit resolution of this dilemma has taken place as yet, but a loose working relationship, a primitive social contract, has evolved. This was sufficient to carry us through a discussion of various types of inequality at our fourth and most recent meeting.

The group's short life has produced many more questions than answers; questions about the tyranny of concepts, the burden of self-awareness, the role of "experts", the common distinction between the intellectual and the activist;

# Films

## The Italian Job

(STURT)

Michael Caine and Noel Coward appear in a slickly produced amusing comedy about the organisation and committing of an intricate Italian robbery, involving the causing of an incredible traffic jam in Milan, and an even more incredible escape in Mini's along footpaths, over roof tops and through water drains. The chase almost puts Steve McQueen's "Bullitt" to shame. One is left wondering how much BMC helped to finance their advertisement.

By Chris White

questions about the notions of "efficiency" and "rationality," the character of science, the inevitability of elites, and dozens of others.

This account of our activities has been written almost solely in terms of the group's internal dynamics, and ought to lead, if it were appropriate here, to an examination of the relationship between "education" and "therapy." This relationship is presently being discussed by some members of the group and one can do no better than invite newcomers to join in. It is just one of the matters that we must consider if Free U is to teach us anything at all about new forms of association for our educational purposes.

# Lion in Winter

(REGENT)

Adapted from American playwright James Goldman's "The Lion in Winter", the film retains the powerful dramatic dialogue of the stage production. And the fiercely bitter arguments, the lying, conniving, thundering and bitching are acted out solely within the family power struggle (squabble to mild an expression), the struggle for the heir to Henry II's throne. The characterisations are forceful, the setting visually impressive, the comedy definitely a relief from the unrelenting pace of the production; an emotionally absorbing film, good cinematic entertainment.

Henry has his Queen and family brought to the annual Christmas court. The issue is the succession. Henry holds the power, and despite alliances against him, led by Eleanor, it soon becomes obvious that there will not be any resolution while Henry is still alive. Despite the over long and often repetitious schemings showing an absence of ideas from the author, the family brawling is dramatically exciting - exciting because of the brilliant performances.

Katherine Hepburn is superb as Queen Eleanor - vicious, hard, and malicious, yet still almost human, as the mother, and the wife, (imprisoned by her King in Salisbury tower for ten years), most beautiful in rages, continually lashing all with her powerful voice. Peter O'Toole's performance makes Eleanor's lifelong adoration neither unlikely nor unreasonable. There is the brawling fighter, the law reformer subtly brought out during the intricate plotting for his throne. John Castle as Geoffrey, Anthony Hopkins as Richard, Nigel Terry as John, and Timothy Dalton as King Philip of France give excellent supporting performances.



## Bachelor of Economics.

Our Bambina knows all about Economics. She's the lowest priced car in Australia. Only \$1,268, and that includes a sun roof.

Yet she has her enemies.

Petrol companies wish she'd never been born. You see she goes 55 miles to the gallon.

Tyre companies wish she'd retire.

And service stations wish she'd sometimes have a breakdown.

As for the parking police, they hardly ever ask for her address.

Our Bambina's so easy to take parking.

In fact we think a Bachelor of Economics deserves more recognition.

How about a demonstration?



Tomno Motors, 58 Light Square, Adelaide, 51 5861 and suburban dealers.

ADEL 5838

# ON DIT FESTIVAL REVIEW

Electronic squeals from an organ sounding vaguely reminiscent of the popular Tully, were effective supporting music in creating a forbidding atmosphere in the play 'Saved.' Similarly, a bare stage dotted with the essential props, utilised by the presence of a screen, adequately depicted the set and construction of the harsh realities exposed in this play.

Though the play is essentially one of harsh brutality and inevitable sadism, resulting in the stoning and subsequent death of a baby, this particular scene was not quite strong enough to create the desired effect. Although the dialogue was sufficient to convey exactly the truisms of social realism, the acting was slow and lacked the tension necessary to make this scene successful.

'Saved' is essentially a play depicting the crude reality of people existing in dreary jobs and living in a dreary city. The leading female, Pam, played by Rosemary Butcher, is necessarily that of a hard, tough girl, brought up in an unhealthy home environment where both parents have reached a point of maintaining mutual silence. Miss Butcher, although unpleasant, is revealed as a spoilt girl attempting to gain her own way by affected bitchery rather than true

# SAVED

detached selfishness. Her best scenes are those where she is rebuked by her lover, Fred the boat-hand. These scenes are convincing and carry the play well.

Fred, played by Khail Jureidini, is by far the most consistent character in the cast; that of a ruthless, selfish working class man who is fairly patient with the constant attentions of a faithful bedmate to whom he no longer desires to make love. He eventually turns her away for the last time and she returns home to Len.

Len, a spineless stay-at-home, suffers constant abuse from Pam and reveals himself as a pathetic creature who is nevertheless essentially good. His goodness however, is played to the point of boredom, livened only by a spark of retaliation near the end of the play.

The play is nevertheless a must to see. The startling and naturalistic dialogue is extremely funny and these scenes are active and convincing. By contrast, other scenes do lend a particular violence which is deeply disturbing as it strikes so close to home.

Pamela Moore

Bookings for all performances can be made at the Festival Booking office. Seats are \$2.10 and \$3.10 and half price for students and pensioners.



# International Photography

Freemasons Hall  
North Terrace  
Until March 21.

One of the reasons that people take photographs is to record nature the way it is; some spend a little more time and select the particular season of year, or time of day, to add that extra something to a pleasant landscape.

In this exhibition the photographs of this type are prevalent, and in both the prints and colour-slides the standard is high. The midday sun of the Beginner's Guide is shunned for the early morning mist or the midwinter snow, and the results are easy on the eye. But that is about all. One sees the beauty of nature, duly makes an inward Ooh of awe, and the vision vanishes out of sight of your Tourist Bus, your way of escape from the world you know is really around you.

One gets the impression that the only cameras around are the cumbersome sort that need heavy tripods; that the go-anywhere 35mm camera had not been invented. As a result most of the pictures show a static world. The old order is not, repeat not, changing.

The wildlife photographs show that there are still dedicated people who have the patience (or good fortune) to get the picture that shows its victim to best advantage. The naturalist can see his prey in fine style: the timorous beasts are brought close, the creepy-crawly magnified in splendid detail. (But Ugg! for the two twee studies of the fluffy kittens.)

Portraits are becoming harsher on their subject: wrinkles and pores are the order of the day — the weatherbeaten and old score heavily here. If not, one can pull hair over the face, or add texture by placing gauze over the picture when

printing. The nude studies affirm what we already know about the female figure: it can be regarded as a thing, with no personality.

In the experimental section there has been a definite increase in the number of photographers who can successfully fiddle the processing in the darkroom to produce startling way-out colours (solarization), but here again it is evident that technique overrides the content — we are looking at the everyday with a different colour scheme.

It is a pity there are no photographs showing the events that shape our lives (Press photographs) or show that photographers care about the world we live in.

On the whole an exhibition of the high standards in photographic techniques that any photographer should aim for, but there is sadly little evidence that they want to communicate more than "It exists." Very nice. Certainly nothing to offend, or even make you think.

Peter Young



## A.U. - F.U. Athletics Meeting Park 9

1.30 p.m.

Sunday, March 15

If interested in competing leave name and event in Sports Office today.

Team announced Friday!

The least you can do is come out and watch us win.

Inaugural Meeting

# Miss Fresher and Sexual Liberation

A pretty girl is a commodity, with stocks to buy and sell. That's what the Miss Fresher contest, or any other Beauty contest is all about. Put a girl on the catwalk, let her plug her sexual wares for all she's worth and the winner takes all. But what is the Miss Fresher contest? Really, it is a pathetic spectacle. If it weren't such a sick scene, and such a reflection of a society where sexuality is so sick, we could perhaps ignore it. What does it say for a society that to be recognised, a girl must trade her biological commodities, assisted by the cosmetic and other aids which today define beauty. It says that in capitalist society an individual is not defined or recognised in terms of his or her human qualities, but in terms of a socially bestowed definition of what is desirable. And capitalism in its permissive society/swinging seventies/uni-sex stage, as it has in all other stages, has defined women primarily as sex objects. A woman must develop her appearance to conform to the presently-defined notion of beauty, so that she may attract a man to whom she can sell her body, in return for which he promises to provide her material support for the rest of her life.

Both men and women are forced to act out culturally defined sexual roles. Women are to be 'feminine' — to exist in conformity with a myth (the feminine mystique) which says their primary function is to be wives and mothers and which demands that they be passive, docile, protective, submissive and generally assume a supportive role beside the male who gives her her identity. The male is required to be 'masculine' — to be virile, aggressive, competitive, to evaluate his sexual relations in terms of performance (how many times a night?) rather than in terms of contributing to a relationship based on mutual understanding and appreciation.

Women are not by nature the way the feminine mystique defines them. They are forced by society

and by cultural-historical forces to conform to a role which denies them individuality. They are objectified by virtue of their reproductive function. Man is the I, Woman is the other. Man "screws" "lays" etc, while women "are screwed" etc. The sexual terminology describes very aptly the real difference between men and women today. A woman is defined purely in terms of her biology, and is penalised for it. The complementary nature of the reproductive function is extended to imprison both men and women in a seemingly inescapable sexual role which pervades through their entire existence.

The Women's Liberation Movement sees the Miss Fresher Contest, and all similar contests, which evaluate an individual in terms of her 'sex appeal,' as destructive of humanity and individuality.

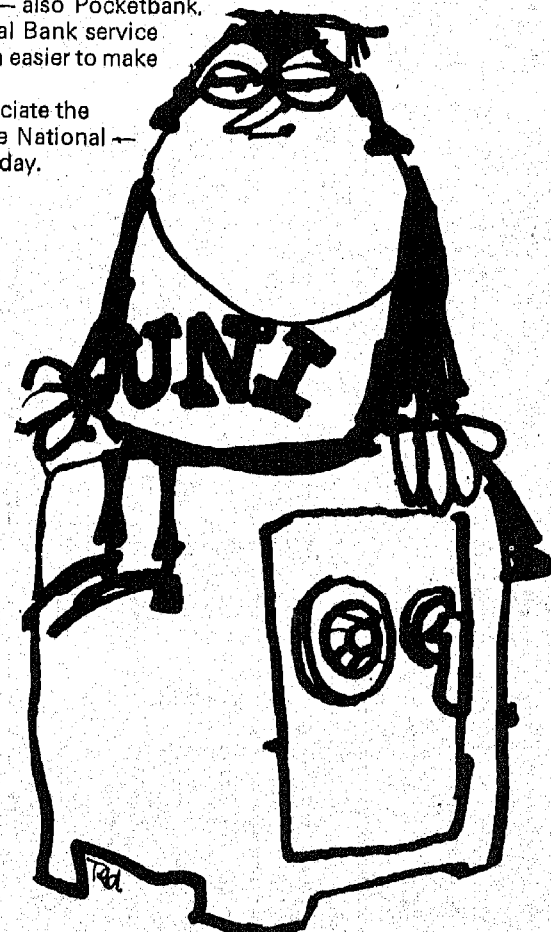
Men and women should try to recognise the conditioning process which has imposed these sexual roles on them and examine how these roles are not conducive to the development of a relationship based on free reciprocity. Women's liberation does not mean liberation from men, rather it implies liberation from the myths that have enslaved and confined women in their own minds as well as in the minds of men. It means that a woman should not be forced to display her body to gain appreciation and recognition from men. For the man who responds to this kind of lasciviousness is not according the woman appreciation of her human qualities, but is making a crude predatory response to how well she's stacked. He is, in other words, judging her solely as a sexual object. And although the shrewd woman who sees what it's all about, who sees that to survive comfortably she'd best sell herself to the one who can bid highest and thus it is advisable to present her commodities before as wide an audience as possible, surely need not resign herself so readily to this other-imposed function. WOMEN — liberate yourselves from this objectification which denies your individuality! MEN — try looking in places other than the cattle-auction situation for a female companion! You might find the results worthwhile — you might feel what it's like to be free.

# The National Bank has something you need

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# Study and the New Student-

It is unlikely that you will have brought with you all the skills and organization that you will need to manage courses successfully. On the contrary, developing a satisfactory way of studying is something that you must expect to work at, maybe for the first several years of your course.

At the same time you will find useful suggestions in the various booklets on study which you will see in the University Bookshop. Typically, you will find that writers on the subject consider it wiser to suggest general principles of learning which the reader is expected to apply to his own particular circumstances and needs. This may well frustrate and irritate you if you wanted an immediate answer to the apparently simple question, "How should I study?" but I do not believe study can be reduced to a prescription which is equally useful to different students, or equally useful at different stages in courses. Nor, if a plan or approach or method is formulated, do I believe it can usefully be done by any one other than the student himself who is going to use it. Still, I think it is good sense to get what help you can from booklets on tertiary level study, representing as they do in condensed form the experience of past generations of students.

From my own experience as counsellor to students who have been troubled about study, I have come to feel that there are even more general matters which have much to do with the success students meet in study, and the use they make of sources of help. These matters are not directly principles of learning — they refer rather to the overall style of life the student adopts, and the way in which he adopts or fails to adopt the student role.

Let me try to make clear the importance of these very general matters by way of contrast with the behaviours and attitudes that are appropriate to another role we sometimes find ourselves in — that of the medical or dental patient.

We may be required to exercise some personal initiative, even discipline, to get ourselves to the surgery, but once there, we typically feel that we can properly hand the problem we have over to the doctor or dentist, whose business it is to diagnose the difficulty and prescribe remedies. Typically, the situation of the patient is one in which there is some limited area of malfunction which does not involve the whole person, and the role of the patient is to report his concern and be given a remedy which largely proceeds without involving the general way of life of the patient or requiring any active participation in the treatment beyond following specific directions.

Study on the other hand is not a separate part-function of the total person, nor is difficulty or breakdown in study self-correcting or open to remedy by someone else. How we study, and what we do when we feel dissatisfied with our study cannot but reflect our life-style, the attitudes we have toward study, the motives with which we have come to the University — in a word, us.

One important basic characteristic in the make-up of the student is his concept of causality — not the concept he would state if he were asked to do so, but the concept that seems to be implicit in the way he deals with life, including study. Most students would acknowledge that there is a definite relationship between cause and effect, but one meets students whose private lives, including study, do not reflect acknowledgement of this relationship. Such students rely on the hope that things will somehow work out right in the end, regardless of failure to take what another student would regard as the necessary action. Thus, each year numbers of students are dismayed and genuinely surprised to find themselves precluded from examinations for failing to submit required assignments during the year, when the requirement was clearly and un-ambiguously stated. Less dramatically, a student may not start on his essay until a time when it is just no longer possible to get it in on time, and then be wholly convinced that the lecturer is unreasonable when he refuses to accept or penalizes the late offering.

Students have before them many possibilities of engaging in activities opposed to success in study e.g. protracted hours in the refectory, the pub, or the snooker joint; emotionally ravaging love affairs; socializing till all hours of the morning before a planned study session; excessive involvement in extra-curricular affairs (even in "good" causes like student government) and so on. It is important whether or not you have learned that there are always consequences for the things you do and don't do.

The student with a reasonably developed sense of causality is likely to consider that some

degree of organization of his time and activities is essential, and that such organization does not just happen as a kind of wish fulfillment of New Year's resolutions. Organization refers to a series of actions originating in people rather than a state which descends on the student from above.

The kind of organization which the student needs to carry him along through his course has to be essentially of his own making, for while some courses organize large slabs of a student's time in required activities, no tertiary course really undertakes to provide the student with a ready made organization that takes care of all the demands he has to meet.

The organizational task of the student at University can be very different from what it was at school, where teachers often did assume full responsibility for organizing students, whether they wanted it or not. Many students come to the University with the idea that there is an on-going system which will pick them up in its stride, and that all they have to do is to let themselves be carried along by the system. To such students, the organization of their lives may well look like something that just happens, and something about which they personally have no need to do anything.

Perhaps such a way of seeing things, in this stark unqualified form, would be rather rare. A more typical expression of it would be a drifting, leave-things-happen approach throughout the year with the student carried along largely by the momentum of immediate requirements and events initiated by teachers and other students, shifting abruptly into a frenzied burst of activity at the end of the year. Typically this does not work, unless the student is brilliant, precisely because he cannot bring to his desperate effort the disciplined concentration that is needed to contain and channel the strong anxiety he feels. He typically loses out because he has not developed the habit of doing things in an organized way.

The difficulty with other students is not a failure to see that actions (or failures to act) have consequences, and that success in study is closely related to success in establishing an organized pattern of living in which study has its own organized pattern. For them, the difficulty is not one of seeing — it is rather that emotions over-ride their judgement. They have what seems to them emotionally compelling reasons to resist any organization. The student has often had what he feels is more than enough direction and organization already, imposed by others in ways that could not at that stage be openly or successfully resisted. These students make a virtue of disorganization, of not accepting restraint, in what they see as an assertion of independence.

A large number of students, it seems to me, spend their first year fighting old battles with people whose coercion they resented, not realizing fully that the situation is now changed, and that if there now is a battle, it is an internal one of coming to terms with oneself and the demands of courses, rather than of defending the self against intrusion by University teachers.

The task of the tertiary student is thus, not merely to react to the pressure of others, either in passive acquiescence or in active defiance, but rather to accept responsibility himself for what his own life at the University is like and what success he achieves. To accept the responsibility for one's life over the University years may be an exhilarating thought. It may also seem just too much for those who have not had much or indeed any practice in self-regulation, and those who do not yet feel secure and confident enough to accept a responsibility of this size.

The University understands that transition difficulty may be a real personal problem, and so it encourages students to seek out and accept what help they need in learning to cope with the demands of tertiary student life in an independent and confident way. This can be a difficult step for students to take, though it need not be, unless one is particularly shy. But even where it is difficult, the task of the student remains the same — with or without assistance — to learn to run his own affairs successfully to the achievement of his own satisfaction. I have previously suggested that this implies some degree of organization or self-management. We need to consider what is the criterion for successful self-management, and what needs to be organized.

Students may want different things from the University, but if a student includes successful completion of an academic course among the things he wants, he must behave in ways that facilitate rather than conflict with this aim. This

means attempting to assess realistically what is required to meet the demands of his course (or if he thinks in personal terms, what his teachers expect of students in the course), evaluating the adequacy of his current procedures and organization, making what modifications seem desirable and testing them out in an experimental fashion, and in the light of the results, stabilizing the pattern or setting out again to seek a more satisfying pattern through further change.

The change in pattern that is needed is sometimes a specific procedure or skill — e.g. a technique for managing French vocabulary, but typically what students regard as problems of technique turn out on investigation to be wider defects in the pattern of living or organization of study generally. For example, the student may want help to study a particular subject in a better way while trying to limit the attention he is giving to study to a mere 20 hours a week, or he may want to preserve the luxury of not bothering to get to early morning lectures, or to escape from the discomfort of thinking about what he is trying to learn. Or, again he may be so caught up in other interests, in other conflicts or in other concerns that it is inevitable his attempts to study will be unsuccessful.

This takes us to the question of what needs to be organized. One cannot separate the person from the student, they being one, same being. So one cannot mark off one portion of that person's life — the part in which he studies — from the remainder, and regard each as independent of the other. How study does depends on the whole pattern of life the student adopts, and it is the whole pattern of living that the student must organize. He must regulate all aspects of his behaviour in the interest of his course, learning to deal sensibly with parents, other personal relationships, social and other extra-curricular activities, exercise, sleep and so on.

Also he must try to establish desirable patterns of reaction from others — to get others to recognize his obligations and to help him meet them rather than to divert him from them or oppose him. Desirably, this will be achieved through shared understanding and the mutual working out of roles, but may on occasion require strong assertion in the face of those who have not understood or will not accept the work demands that the tertiary student has to satisfy.

Now I must try to state what these demands are, in a general kind of way, as I see them. Firstly, however "square" it may sound, to do a real job of work, if not each day, then in each of some other time unit such as a week. Many students of average capacity find this requires in excess of 40 hours a week. To use time effectively, developing habits to carry one on in spite of disinclination and absence of immediate pressure (a particular problem where courses like Arts appear to allow much free time). To be active and purposeful in study, setting tasks and getting them done. To challenge oneself to understand, to wrestle with difficulty and bear with the frustration and self-doubt that failure to grasp things can bring. To persist with subjects which do not initially interest and, perhaps, continue not to do so. To learn in ways and at a depth appropriate to the subjects studied.

This last aspect of the student's task presents more difficulty than you might think. One meets students who study Botany as though it were English literature, asserting that it is not necessary to know facts in any detail and that a grasp of general ideas should suffice. Again, one meets students of History who feel that they must read all of the books on the reading list for an essay from front cover right through the back, not omitting any section, whether it seems relevant or not, and even demanding of themselves that they read every single word. Even where students study in what seem appropriate ways, they may still be dismayed and perplexed to find that what they thought were good answers to examination questions are not so regarded by the marker. Knowing things "in a sort of a way" may well not be good enough.

You will find that you really have to think about, experiment with or otherwise find out about what kind of learning and what depth and what scope of knowledge are appropriate in any particular subject. There must be reasons why many students do not concern themselves about this matter, important as it plainly is. I think two kinds of reasons may be distinguished.

In one case it seems natural to the student simply to go on in the ways of study he has previously developed at school, and it seems justifiable because these methods were obviously successful, since they secured him matriculation and his entry into the University. This point of view overlooks the fact that the University and the schools are different institutions, in which teachers may have quite different notions of how they should teach and how and what students should learn. A University teacher may make this explicit, but on the other hand he may assume it is obvious, or regard it as the student's responsibility to seek out clarification on his own initiative.

A student's failure to work out and adopt what his teachers regard as appropriate methods and standards of learning may not arise from inadvertence and lack of thought on the matter, but on the contrary from strongly held principles

● CONTINUED ON PAGE 9

# Study and the New Student —

## ● CONTINUED FROM PAGE 8

about what should be the nature of a tertiary education. So you will meet students who argue that the University should not teach in the way it does, should not teach the subject matter it does (pointing to topics which they see as much more relevant to life), and should not subject students to examinations (or at least should not examine in the way it does).

Some students believe and argue this way while conforming to the place as they find it; some accept the situation as a fact, but seek to mobilize support for change, while others translate their beliefs into uncompromising action and reap the inevitable consequences.

It is not for me to say whether this latter approach is mistaken but I have stressed the notion that events have consequences, and it seems accurate for me to say that you cannot reasonably hope to achieve academic recognition without satisfying the requirements in the form they currently take.

For students with academic aspirations (whatever other aspirations they may have in addition), it is important to recognize the need to work on the question of what is appropriate learning in a particular course or subject at the University.

Finally, in this discussion of some of the very general matters influencing tertiary study, one must return to the question of the goals or ends the student is pursuing in his academic work. What are you going to try to do in 1970?

If you say simply, "I want to pass all my subjects," this is too general a statement, as it stands, to provide the specific intentions or targets you need to sustain effort.

To aim to "master" your subjects, or to set your sights at gaining credits, is clearly to ask more of yourself in the scope or depth of knowledge you are going to work for.

By way of contrast, you will probably meet students who crib answers to assignments from other students who are prepared to wrestle with the problems. Probably these students are taking as their aim "doing the minimum that will get by" although they might not want to say so openly. This aim is obviously risky, not only because students do not have the required insight into the examiner's mind, but because again it is too vague to be useful. It is risky, too, in the further possibility that the student will come to change his mind and wish to tackle Honours work only to find he has shut the door in his own face.

Perhaps, you might define your intention as doing all the specifically set work and learning up all the lecture notes. This is certainly more tangible and thus more satisfactory than some of the other statements, but there is a question whether this will be enough.

If you say, "I intend to fully keep up with course work, at all times throughout the year," this will cost much of the time you might have wanted to regard as spare time, and might consume the vacation time which you might feel is your entitlement. On the other hand if you reject the keeping-up concept, and take no thought for the future beyond the immediate present, you may find you have left yourself an impossible task for swot-vac.

Perhaps then, you might say, "I will at least complete and tidy up all the work of one term before the next one is upon me," and so enter swot-vac with all notes edited, all additional reading done, noted and integrated with lecture notes, and the composite set of notes summarized.

You might even go further and deliberately make room for doing some practice examination papers.

You might aim not only to keep up, but also to find out what lecture topics are coming up and to read ahead in preparation for lectures.

It is worthwhile taking time to consider what your intentions are, for your intentions will largely determine what, in fact you do, and thus how the year goes.

In the way you tackle 1970 you will be answering what I think is the one basic question about your prospects in study — how large and how important a place are you prepared to give study in your life?

One of the activities of the Counselling Service is to aid students to consider what they are doing and how it is going.

Don Little  
Student Counsellor

# m.p.e.

EXAMS are NEGATIVE and education that orients to EXAMS is NEGATIVE

Come to Movement for Participatory Education's  
TEACH-IN on EXAMS, Friday, March 20, 1 p.m.  
Napier 5.

## CONFERENCE ON EDUCATION AND THE ENVIRONMENTAL CRISIS

DATE 24-26 April 1970  
PLACE Australian Academy of Science, Canberra  
SPONSORED BY Australian Academy of Science and its National Committee for the International Biological Programme (IBP)  
CHAired BY Sir Otto Frankel, FRS, FAA, Chairman of the National Committee for the IBP

### PROGRAMME

#### Friday 24 April

2.00 - 5.00 pm

*Environmental Change: Perspectives and Responsibilities*  
by Dr Stephen Boyden, FAA, Australian National University

*Environmental Education in Schools in the USA*  
by Professor William Stapp, University of Michigan

*Environmental Education in Australian Schools*  
by Mrs Beverley O'Neill, Australian National University

#### Saturday 25 April

As this is ANZAC Day, no formal conference session will be held before noon.

12.45 - 5.30 pm

Lunch

*Environmental Education for Non-Biologists at the Tertiary Level*  
by Dr Jan Mercer, Macquarie University

*Responsibilities of the Mass Media*  
by Mr John Bennetts, The Canberra Times

6.30 pm

*Can we teach Biology to Infants?*

by Dr Earle Hackett, Institute of Medical and Veterinary Science, Adelaide

Dinner

#### Sunday 26 April

9.00 am - 5.00 pm

Conference participants will form working groups to examine the following topics:-

*Education in Human Biology*

Chairman, Dr Bryan Furnass, Australian National University

*Education of Environmental Scientists*

Chairman, to be announced

*Environmental Education in Schools and in the Community*

Chairman, Professor Donald Walker, Australian National University.

If warranted, working groups may meet in succession rather than concurrently. A number of talks of approximately 15 minutes will be given to each group to initiate discussion. The aim of the groups will be to develop recommendations for the guidance of Australian educational authorities. At the end of the day, these recommendations will be reported to a final general session of the Conference.

MEALS Buffet meals will be available in the Fellows Room at the Academy if pre-paid; see Registration Form.

REGISTRATION Registration fee, \$5; students, \$2.

Further registration forms obtainable from:-

Executive Secretary,  
Australian Academy of Science,  
Gordon Street,  
Canberra City, A C T 2601

Complete and return to the Academy by 23 March 1970.

### ASSOCIATED MEETINGS

On the morning of Friday 24 April, the Council of the Australian Conservation Foundation, together with some invited guests, will meet in the Academy building. This meeting will be addressed by H.R.H. The Duke of Edinburgh.

On Monday 27 and Tuesday 28 April, the Australian Ecological Society will conduct a symposium on "Ecology, Technology and Resource Management", also in the Academy building. For further information on this symposium write to Dr K.G. Eldridge, Forest Research Institute, Banks Street, Yarralumla, A C T 2600.

### ACCOMMODATION

Block bookings have been made at three Motels and a Hotel for the duration of the three meetings. Further forms for reserving accommodation will be supplied with the registration forms and should be returned to Ansett Airlines in Canberra by 23 March 1970.

GENERAL  
UNION  
MEETING

at 1p.m.

on Monday 16th. March

in Union Hall

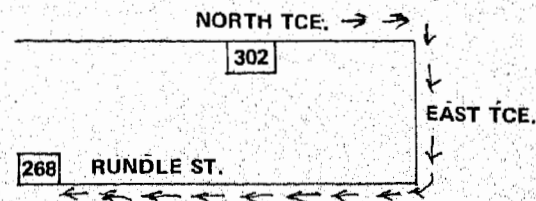
to elect members for a  
group to analyse the results  
of the referendum

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# SOCIAL ACTION

## Proposal for Social Action Portfolio of N.U.A.U.S.

For the purpose of the portfolio, "Social Action" shall be taken to mean those activities and processes that have for their purpose an end result in social policy, legal or extra-legal and modification or elimination of existing policy.

It includes such things as fact-finding, research, analysis of community needs, the dissemination and interpretation of information, community organization, and other efforts to mobilize public understanding and support in the field of improvements to the social environment either through direct action, or by catalytic processes designed to promote change.

Director of Social Action shall be responsible for -

1. The introduction and implementation of programs of social action in conjunction with other relevant officers of the Union.
2. The co-ordination and development of local social action programs, and the establishment of administrative procedures for effective communication between social action directors appointed by constituents.
3. To maintain effective liaison with bodies concerned with the development of social policy to which social action programs might be directed and to establish procedures of co-operation and communications between such bodies.
4. The establishment of procedures whereby ready access can be obtained to relevant research data, legislation and information and persons who could assist the Union in promoting social action.
5. To act as a catalyst to the development of effective student participation in programs which promote social change directed towards the well-being of society.

The function of the portfolio shall be:-

- (a) To create underlying conditions favourable to the better functioning of society;
- (b) regulate one or more elements in the total social complex in the interest of all members of society;
- (c) supplement other social instruments in fulfilling their obligations;
- (d) widen the basic knowledge of all involved in social policy; and provide direct services recognized as promoting the well-being of and essential functioning of society.

The policy of N.U.A.U.S. to which the portfolio shall direct its attention, shall be the development of a democratic society so ordered that its common resources are devoted to assuring to each of its members:

- (i) opportunity for full growth and development;
- (ii) the means for meeting economic needs in terms of the standards its productivity makes possible;
- (iii) provisions for mutual aid for meeting those needs in which social interdependence is a basic factor;
- (iv) full participation in democratic social relationships;
- (v) a share in advancing and benefiting from the cumulative human heritage of knowledge, culture and social organization.

The above extract from the NUAUS Regulations dealing with the Social Action portfolio gives a very clear but also very abstract notion of the Social Action organisation and its aims. The rest of this article will give the other side of the picture, showing what Social Action is and how it works in the more human terms of the motives and needs of those helping and those being helped.

The last couple of years have seen the development within Australian universities of a more general social and political awareness. As a rule this increased awareness has resulted in a growing dissatisfaction with many aspects of our society. As John Borth would have it, "Self-knowledge is bad news." Social Action is a group dedicated to recognising and attempting to rectify faults and deficiencies in our social framework which students are particularly adapted to deal with by virtue of their education, publicity value, concentration, numbers and access to other groups in the community, either alone or in combination.

The keynote of the organisation is action. While others despair at the small overall conservative, often undemocratic and capitalist nature of the Australian social system, Social Action attacks lesser failings which can be met individually, although they may be symptoms or effects of the larger system. Social activists feel that while talk may be proof of awareness, only action is indicative of real concern. Moreover, the standard criticism of University students has always been that they can talk or demonstrate, but when it comes to the pinch they never do anything constructive. This criticism is often unfair because students do not have the authority or the time to do anything constructive in many fields, but if students show that they act positively where they can, perhaps then the public will pay more attention to them in situations where they can only talk. Abschol has become a body which the news media pays attention to because it has shown that its members do act as well as just talk.

To date Social Action, which only became an Australia wide NUAUS portfolio in 1969, has been mainly concerned with social welfare type activities. Some people maintain that this is shoring up inefficient and out-of-date government and administration, but Social Action takes the humanitarian stand of believing in the worth of each human being. Admittedly governments often only act when a problem reaches crisis point or attracts enough embarrassing publicity, but Social Action plans to use publicity and pressure to precipitate political remedy before the crisis point is reached. In addition Social Action needs a broad basis of activity and success before it will merit enough attention to make any political publicity or pressure possible. Political pressure is anticipated in such areas as the time qualifications necessary for some pensions, the sizes of pensions, prison conditions, and sizes of subsidies for various charitable institutions.

Social Action is a radical organisation inasmuch as it takes the view that Australian society is rotten in many pockets. The more contact members make with social welfare agencies, the more it becomes apparent that large numbers of people are in situations which a society like that which Australia pretends to be should not tolerate, and the numbers of people in such situations is growing rapidly with increasing urbanisation, population density and society's depersonalisation.

Social Action is not a radical organisation in its methods. It is responsible to people outside the University, people who in many cases are the most fearful of radicalism because of their ignorance of its aims rather than its methods. A number of the activities listed later hinge on personal contact, where it is best that no action be taken rather than that trust and friendship be established and later destroyed by other more sensational facets of the organisation. Hence any publicity seeking which Social Action does must be in more or less orthodox fashions through the established mass media. Students can do this where other welfare agencies cannot act because the public still allows them a certain amount of controversy value, as well as the idealism and enthusiasm of youth. In addition, many welfare agencies are silenced by the fact that they depend on government subsidies to exist.

As Social Action has an off-campus commitment to people who have little conception of University life, its scope is limited by the fact that students have a five-week odd period over November in which they cannot devote much time to social activities. Regularity, constant access and duration over time are the essence of most

constructive social work, and since students cannot supply large slabs of time in this period, schemes undertaken by the organisation must sometimes be of limited ambition. Some of the schemes do ask for a limited amount of time over the swot-vac exam period, but not an unreasonable amount.

Social Action plans to overcome social problems by direct assistance, by the education of those involved so that they can help themselves out of the situation, by pressure via the mass media, or by political pressure. Its potential increases as an increasing function of its membership. At the moment it is in an embryonic stage, but in the foreseeable future more students will be positively involved in Social Action than are not. Its main resource is numbers, the whole being greater than the sum of the parts. Please carefully consider helping the Peaceful Revolution,

### Aborigines

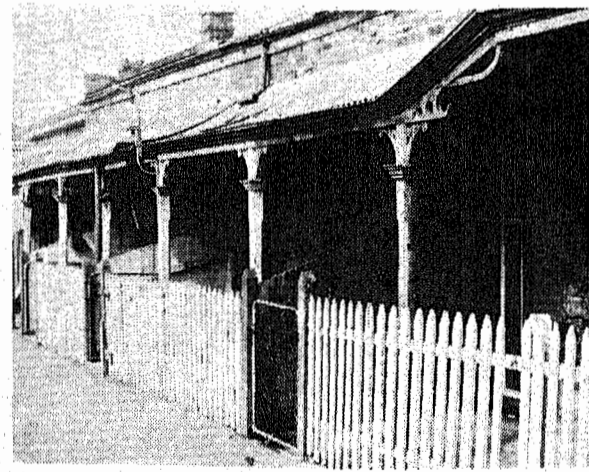
A group interested in the advancement of Aborigines, particularly in the Adelaide metropolitan area, has been started as a result of Social Action meetings last year. It is now working as a part of Abschol, and is arranging Abschol; tutoring, and a seminar for tutors and other interested people on March 21. Details can be found under the article, "The Role of Aboriginal Education" elsewhere in this issue of ON DIT.

### Drugs:

A member of the group has become concerned with cases of 16 year-old kids starting on drugs because they're illegal and wild, becoming hooked and eventually ending up with the feeling of being alienated from and yet superior to the rest of society. Through the process of acquiring drugs they link up with criminal elements, themselves sometimes stealing to get cash to pay for more drugs. These kids are not orthodox cases for social welfare because they do not want help from anybody, and in fact despise non-drug takers. Authoritarian or moralistic attitudes are similarly inappropriate. This problem will become more urgent as time goes by. Ideas are urgently needed to tackle this problem.

### Community Development:

After various frustrations and delays this sub-group has managed to involve itself in a project initiated by another interest group in a not-so-wealthy area. Its proceedings are too complex to relate within this article.



### Deserted Wives:

Deserted wives often suffer from the lack of a man to do odd jobs around the house. Also they may have nobody with whom they can share the burden of looking after the children, with the result that they rarely get out of the house. They may have financial trouble because their pension is not adequate. A sub-group is currently investigating the problems these women face with an association they have. Students will possibly be required to baby-sit, take children on outings, make minor repairs and so on. Similar services may also be supplied to deserted husbands widows and widowers.

# REFRESHING

## S.R.C. FRESHERS' CAMP QUESTIONNAIRE 1970.

### SECTION 1: GENERAL

1. SEX: .....
2. AGE: .....
3. COURSE: .....
4. DID YOU ATTEND A HIGH SCHOOL OR COLLEGE?: .....
5. WHAT DO YOU CONSIDER SHOULD BE THE MINIMUM VOTING AGE?: .....
6. WHAT DO YOU CONSIDER SHOULD BE THE MINIMUM DRINKING AGE?: .....
7. WHAT MUSIC WOULD YOU PREFER TO HEAR AT A UNI. DISCO?:
  - a. TOP 40: .....
  - OR
  - b. BLUES AND UNDERGROUND: .....
8. WHO WROTE
  - a. ALICES RESTAURANT?: .....
  - b. THE HARRAD EXPERIMENT?: .....
  - c. 2001 SPACE ODYSSEY?: .....
9. WHAT DOES THE WORD "PROSH" MEAN?: .....

### SECTION 2: POLITICS

1. WHAT IS THE NAME OF YOUR ELECTORATE FOR THE HOUSE OF REPS.?: .....
- AND WHO IS YOUR M.H.R.?: .....
2. WHO IS THE STATE MINISTER FOR EDUCATION?: .....
3. IS COMMUNISM LEGAL IN AUSTRALIA?: .....
4. DO YOU SUPPORT CONSCRIPTION?: ..
5. DO YOU SUPPORT OUR INVOLVEMENT IN VIETNAM?: .....
6. WOULD YOU PARTICIPATE IN A PROTEST DEMONSTRATION IF YOU SUPPORTED THE PROTEST?: .....
7. THE S.A. POLICE DENIED ALL ALLEGATIONS OF POLICE BRUTALITY IN LAST YEAR'S DEMONSTRATIONS. DO YOU BELIEVE THEM?: .....
8. DO YOU SUPPORT THE LEGALISATION OF MARIJUANA?: .....
9. WHAT PARTY WOULD YOU VOTE FOR AT THE NEXT FEDERAL ELECTIONS?: .....
- WHAT PARTY WOULD YOU VOTE FOR AT THE NEXT STATE ELECTIONS?: ..
10. WHO WAS CHE GUEVERA?: .....
11. DO YOU CONSIDER THE POPULATION EXPLOSION A THREAT TO WORLD PEACE?: .....
- MORE SO THAN NUCLEAR WEAPONS?: .....
12. DO YOU STAND UP FOR THE NATIONAL ANTHEM?: .....
13. SHOULD AUSTRALIA BE MADE A REPUBLIC?: .....

### SECTION 3: SEX

1. DO YOU APPROVE OF CENSORSHIP AND GIVE REASONS FOR/AGAINST?: .....
2. WHAT IS THE AGE AT WHICH YOU WOULD LIKE TO GET MARRIED?: .....
3. DO YOU THINK PREMARITAL INTERCOURSE IS IMMORAL?: .....
4. DO YOU THINK IT IS REASONABLY LIKELY THAT YOU WILL HAVE SEXUAL INTERCOURSE BEFORE YOU GRADUATE?: .....
5. SHOULD HOMOSEXUALITY BETWEEN CONSENTING MALES BE A CRIMINAL OFFENCE?: .....
6. SHOULD ALL ABORTIONS BE LEGALISED?: .....
7. WOULD YOU LIKE TO SEE AN ARTICLE IN 'ON DIT' (A.U. STUDENT NEWSPAPER) ON THE METHODS OF CONTRACEPTION?: .....
8. FOR FEMALES ONLY  
HAVE YOU USED OR ARE YOU USING THE PILL?: .....
- DO YOU THINK YOU WILL IN THE NEAR FUTURE?: .....
9. FOR MALES ONLY  
WOULD YOU ADVISE YOUR GIRLFRIEND TO TAKE THE PILL?: ...
10. FROM WHICH OF THE FOLLOWING DID YOU GAIN MOST PRACTICAL ADVICE ON SEX?:
  - a. BOOKS OR MAGAZINES: .....
  - b. PRIESTS OR MINISTERS: .....
  - c. YOUR PARENTS: .....
  - d. PEOPLE OF YOUR OWN AGE: .....

### SECTION 4: RELIGION

1. ARE YOU A a. CHRISTIAN b. ATHEIST c. AGNOSTIC?
2. HOW OFTEN DO YOU ATTEND CHURCH?:
  - a. NEVER: .....
  - b. EVERY FEW MONTHS: .....
  - c. EVERY SUNDAY: .....
3. DO YOU FEEL THAT THE CHRISTIAN CHURCH IS DYING FROM OLD AGE?: ..
4. WHAT PERCENTAGE OF UNDERGRADUATES WOULD YOU EXPECT TO BELIEVE IN CHRIST?: .....

"The average fresher is conservative, knows next to nothing about politics and supports the LCL. His political knowledge is deplorable — 85 per cent of the male freshers and 90 per cent of the female freshers do not know the name of the electorate and their member of parliament."

This conclusion was published in an ON DIT survey on Freshers in April 1967, so ON DIT thought it was time to see if freshers have changed in the past three years. Have they become more liberal in their thinking on such matters as politics, sex, and religion?

Are freshers in 1970 more informed and aware about things in their environment? In order to find answers to these questions, a survey of freshers opinions was taken during the three SRC fresher camps which were held in the three weeks prior to Orientation Week. The survey does not claim to be entirely representative of all the freshers entering university this year. About two hundred freshers were questioned (100 male, 100 female) and they answered the questionnaire anonymously and honestly. There were more high school males than college males and the reverse applied to females. The figures are as accurate as possible, however, in some instances people did not give any answers to certain questions. It is hoped that the survey will give some indication of fresher thinking and opinion in 1970.

Freshers this year were not particularly well informed on current general knowledge, however, it is doubtful whether a greater percentage of older students would have been better informed. 30 per cent of males knew that Arlo Guthrie wrote "Alice's Restaurant," while only 12 per cent of the females were correct in answering that particular question. This indicated that males were better informed than females, and this was again indicated in the answers to the following questions. Three per cent of males knew who wrote "The Harrad Experiment" as opposed to one per cent of the females and eight per cent of males knew who wrote the book '2001' while only 2% of the females knew the author. 5% of males knew that Prosh meant procession and 4% of females knew the answers to the same question. Thus, it seemed, that Freshers were not very well informed.

Preference in music was directed towards blues and underground rather than towards top 40, although a few of the college males preferred top 40.

### Politics

One of the main features of the 1967 survey was the ignorance and conservatism of the freshers on politics. On Dit is happy to report that such conformity is a thing of the past.

### Religion

The number of christians amongst freshers seems to have dropped slightly this year in comparison to previous years. 46 per cent of the males said they were Christians as compared with 50 per cent in 1967. Of the females, 60 per cent stated they were christian as opposed to 67 per cent in the previous survey. Eleven per cent of the men said they were athiests while 40 per cent said they were agnostic and 12 per cent of the girls were athiests with 24 per cent agnostic. These figures were about the same as those in 1967.

One noticeable feature about the subjects of the survey was that on the whole those who said they were christian appeared to be more flexible in their attitudes than those in the previous survey. Mainly those who professed to be Christian considered that sexual intercourse before marriage was not immoral. However, while they held this view, they did not on the whole, think it likely that they would experience sexual intercourse before they graduated. Most of the men who were christian did not think that they would ask their girlfriends to use the pill, while nearly all the girls stated that they would not use the pill in the near future.

Fifty per cent of the christians said that they went to church regularly (i.e. Sunday or fortnightly). This is down on the 60 per cent of 1967. Males and females went to church with the same regularity, and this indicated a slight decrease in the number of regular female church attenders.

Of the total number of people in the freshers camp, 41 per cent of the males never attended church, while 34 per cent attended church occasionally. 28 per cent of females never attended church, while 45 per cent attended church occasionally. Thus although approximately the same number of males and females who were christian attended church regularly, more females attended church occasionally, than did males.

# LITTLE BOXES — EXAMS AND YOU

Examination = Servility, Social Climbing,  
Hierarchical Society

(Paris Wall, May 1968)

*"Examinations are in a fundamental way totally irrelevant to the process of education... I think it is a prostitution of education when it is used predominantly for deciding whether you give people jobs or not."*

Professor L. F. Neal, Professor of Education,  
Adelaide University.

*Exams are the lowest forms of violence, they cause sickness, nervous breakdown, lunatic hysteria, controlled aggression and humiliation; one moment of capitalism is reproduced in a schoolroom of examinees."*

Anthony Barnett.

Every student has experienced the crippling nature of our present exam system. Alexandra Fricker personally protested by burning her Politics II papers last year in Centennial Hall. Not surprisingly, there was a spontaneous outburst of applause from fellow students. This existing discontent must be clearly articulated early this year; the University power structure perpetuating the anachronisms must be opposed; alternatives based on a participatory process of individual enquiry, creation and fulfilment in the educative process must be posed and acted upon by all students.

## Traditional Criticisms

This article offers a number of basic criticisms. The first part traces briefly arguments that easily expose the actual workings of exams. These are necessarily general and do not apply to every situation. Each department has differing modes of assessment. Only those students directly experiencing the brutalities can remedy the situation. But the central core of the argument attempts to offer more fundamental criticisms and hopefully the beginnings of radical alternatives. The system must always be adapted to the needs of students, not, as at present, students fitted to the requirements of the system.

Traditional criticisms of exams by liberal educationalists who still accept the assumptions of the system can be easily articulated. Their attack challenges the reliability of exams. The examiner's judgement in assessment has been shown to be far from reliable. For example, there are obvious differences in standards expected from different examiners, differences in marking criteria, differences in the application of these criteria and in the range of marks awarded as well as the unmeasurable "human" element relating to the temperament, mood, health, etc. of the examiner over any one paper. And does the student know how and under what conditions his year's work is assessed? He may fail because his views on the subject examined irritate or are opposed to a particular academic. And there are no appeals; no possibility of seeing exam papers after a failure is recorded. The subjectivity of examinations was summed up by Peron — one of the few educationists who has studied exams thoroughly:

*"All the experimental data has shown that for a particular performance assessed in terms of an examination script, assessment by different examiners produce marks with considerable variability — such that in the determination of these marks, the part played by the examiner is greater than that of the performance of the examinee."*

The unreliability of the present system is particularly experienced with the three hourly horror stretches at Centennial Hall; but arguably the above criticisms, relating to the subjectivity of academics, applies equally to continuous assessments throughout the year. Other "reforms" such as more examiners, streamlined schemes of grading, new improved techniques of marking, extension of the scope of the exam and number of questions, "objective" testing of "facts" by time-false, multiple choice, five choice completion, etc. type exams need of course to be resisted strongly.

## Academic Myths

Of course this unreliable system is perpetuated by a number of myths. It is necessary to explode firstly the myth on which rests the authority of the academic — that authority which unreliably determines whether someone passes or fails. This myth states and sees the academic, immediately he is appointed and paid, as suddenly knowledgeable, able to enforce academic standards that he was previously wholly incompetent to enforce. This myth is seen directly in the hierarchical, undemocratic ordering of authority within the departments and the university power structure, a hierarchy based not necessarily on intellectual worth but on the academic status ladder. (Admittedly some academics may possess a special sort of knowledge — that knowledge to do well in the exams they set and mark!). The alternative that must be posed for debate argues for the participation of students in the processes of education, a community of individuals engaged in the pursuit of intellectual truth and generally critical thinking in respect of particular disciplines and society. The authoritarian, conformist, socially irrelevant and status oriented nature of the university must be opposed.

Secondly there are myths that publicly set up artificial distances between lecturer and student relating to exams, e.g. the pretence that "The University" sets exams, that exam papers cannot be seen after they are marked, the impersonal posting of results by "The University." Also if exams are integrated more closely into the aims of the course a student is far less likely to see them as an arbitrary and authoritarian imposition. Here, although the lecturer may set and mark the papers this is seen far less in terms of personal value judgement and much more in terms of how far the student has been able to benefit from the course, i.e. the protagonists will be the student and the course rather than the student and the academic. Nevertheless the fact remains—however lightly authority is imposed in lectures and tutorials, in the examination hall it is inexorable.

Another example experienced by all students with respect to exams concerns the often elaborate and devious ways of "beating" the system. When students are forced to find ways of deceiving examiners, of deploying a careful hoard of quotations, and often deliberately structuring their exam answers to fit the known prejudices of examiners, the purposes of education are made a mockery of by all concerned.

A number of similar not unconnected criticisms can now be briefly made. In relation to grading there are assumptions stating that intellectual performance is rateable on a single continuum from first class honors to failure; that there must be a certain number of distinctions (small) and always of course failures (some mythical borderline); that forced regurgitation of "knowledge" under stress is predictive of future performance; that students should work under severe time pressures, be subjected to stress; that there should exist closely packaged and processed year groups; that there must be uniformity in exams making all students in a given year-group pass the same exam (individual student needs?); that in all cases each examinee should have individual responsibility for his own performance (no acceptance of collaboration or team work, despite the fact that tutorials are group discussions); that a student who fails has only himself to blame (the system is never to blame); that it is necessary to prove to the public that standards are reached. Arguably these are all myths supporting the system — unable to be justified by recourse to basic principles of education.

## Educational Principles

The problems must in essence be seen as relating to the very roots of the whole meaning and significance of education. An understatement would be "educational aims are assessed often in terms of exams but it may be more profitable occasionally to assess exams in terms of educational aims."

Some assertions can now be made. "Education involves the awakening of critical faculties, the elevation of powers of judgement and the promotion of self-discipline." (Dr. R. Catley, ON DIT, July 1969). Education should be developing at the same time as the uniqueness, the social consciousness of the individual, a process which should encourage and enable the individual to turn his personal concerns into social issues, open to rational consideration and solution. The educational institutions should be based on freedom and democracy. Freedom not just conceived as a negative rejection of external restrictions but as a positive self-regulating form of responsible activity; democracy as the full and equal participation of each individual in the decisions shaping and governing his life. Student experience of Adelaide University's authoritarian power structure is fundamentally in conflict with these educational principles. The boundary of the debate on exams must therefore include the failure of this University to live up to these principles.

## Knowledge Factory

This failure should also in debate be linked to the position of the University in capitalist society — our "liberal, democratic" society organised solely for profit by a rich powerful hierarchically structured minority who deny democratic participation by all citizens. The University similarly denies participation in education. The educational process thus functions as a support of the economic and social structure of our society. Briefly it does this in two complexly interrelated ways. It functions as a "knowledge factory" training a new "intellectual" stratum of the work force, a new elite of social engineers supporting the needs of corporations, businesses, government and communications industries. At the same time it performs the all important function of cultural integration, where the products of the factory acquire a certain world view, a concept of reality that either supports or does not challenge the basic inequalities and assumptions of capitalist society. A critical assessment of this educative process must therefore be developed by students demanding the abolition of exams and participation. This involves not only challenging the power structure, but also in many cases the very knowledge received from academics. The Movement for Participatory Education hopes to engage in debate and action on these levels.

Here it should be emphasised that alternative concepts of education must be worked out by each student in each department. This applies in proposing alternative methods of assessment. The principles, as discussed above, are based on critical enquiry and self-discipline by each individual, participating in a reciprocal process with teachers and students involved in the creative, intellectual process. Here students should have as much autonomy as possible — controlling the content of their courses, setting their own problems, proceeding at their own pace and participating in any assessments. Evaluation of work done here is therefore neither authoritatively imposed from above or below, nor orientated only towards the attainment of the degree but open to intellectual discussion, argument and challenge from both student and staff on recognised equal levels. The results of evaluation procedures will have little significance except as aids to learning. The debate could be usefully pursued around such questions as "Why have assessments? Why have degrees? What does the concept of 'knowledge' mean in the educative process? What should be the purposes and aims of a University?"

These principles also can only be acted upon by students concerned — not by the University administration nor just by a small group of interested radicals.

By Chris White

### References included:

- Universities Quarterly Vol.21
- Student Power, edited by A. Cockburn and R. Blackburn (Penguin).
- ON DIT 1969 (in particular July 9th's report of the staff Association meeting, August 5 of A. Yeatman's speech on Arts Faculty).
- Movement for Participatory Education. Napier Underground.



# 1971 arts festival

The A.N.U. has been chosen as the next venue for the third Australian Universities Arts Festival to be held in May 1971. The success of the '69 Festival in Melbourne demonstrates the unquestionable need to continue an event of this size and variety. Only recently have Australian Universities begun to realise their responsibilities in creating a healthy cultural atmosphere.

The N.A.U.S. Festival represents a unique opportunity where people from all campuses can participate in a total interaction of all the mediums of the cultural spectrum. It is too easy in the isolation of a single campus to remain oblivious to what is happening elsewhere, or to reach a stage of smug paternalism towards ones own efforts. A truly all Australian (geographically) Arts Festival provides a much needed total platform for all concerned to participate to a higher degree of involvement, and to expand their range of interaction and experimentation. The heavy Arts Festivals such as Adelaide and Perth are too artificial for most students and it is therefore up to the next festival to maintain a more realistic approach to the purpose and values of arts festivals.

Within the structure of N.U.A.S. arts festivals, amateurs and professionals are able to mix freely, there being ample scope for everybody to involve themselves whether as a direct contributor or as a spectator participant. The strength of that type of Festival is that it can

provide adequate opportunities both for people interested in one particular art form and also for the student to become aware for a short time at least, of the many sidedness of artistic expression.

It is only in this atmosphere of artistic freedom aided by adequate financial backing that students as a whole can hope to develop a living grass roots culture. People such as George Whaley, Van Channel and the visiting arts Fellow at A.N.U., have for too long shouldered the responsibilities for trying to develop energy and diversity on campuses. The initiative and drive must come from the student level.

One of the main problems of the last Festival was the lack of adequate intercourse between universities prior to the Festival. If the recent Ourimbah Pop Festival can draw 11,000 people from all over Australia and even New Zealand, then, I feel sure that the supposedly enlightened members of all Australia's Universities will at least try to work together and transcend the myth that anything happening outside their State borders is not worth going to.

At this stage we have time on our side, what we need is ideas and criticisms of past Festivals. If you have either of these contact your Cultural Affairs Officer on campus and keep him busy.

M. A. O'FERRALL  
Festival Liaison  
Officer, Canberra.

## REFINED SLANDER

Debating is an ancient and noble sport that extends right back to the first time when men saw two sides of a problem. It is the art of polite disagreement, the bloody rapier of refined slander and an opportunity for egotistic self-projection. A Debating Club provides the swaddling clothes for ardent radicals, it is a spawning-ground for loquacious politicians and lawyers, a means of practical experiment for logicians and philosophers, as well as offering a stage for rhetorically-minded entertainers and providing an ideal finishing-course for up-and-coming social butterflies. A Debating Club is all things to all people, and so, naturally enough, Adelaide has a Debating Club.

This University's Debating Club has a wide range of activities to cater for all student interests. Teams do battle with ignorant Alfs from the outside world in the South Australian Debating Association competition. These debates are formal and they are against people from all walks of life. Yatala Prison, for example, fields several teams and since they have only home debates, this is a good way for students (as debaters or audiences) to go to jail without being arrested.

Inside the University, the Club holds regular informal on-campus debates between students on topics ranging from the serious to the utterly frivolous.

These debates allow freshers to get used to talking in front of an audience, and they also give a soap-box to the dedicated revolutionary. In addition, there is an inter-faculty debating competition in which faculties fight for the Nehru Shield, donated by India's late Prime Minister. And on a wider scale, the top debaters take part in inter-varsity debates, which this year will be held in Hobart. International teams also visit Adelaide, and last year we hosted teams from Hawaii and New Zealand.

This year it is planned that the Debating Club will provide a forum for debate between opposing clubs like the Labor and Liberal Clubs on burning issues of the day. And, from the sublime to the ridiculous, Flinders has challenged us to regular lunchtime debates.

John Stuart Mill began the campaign for birth control in a Debating Club and a century later the Oxford Union shocked pre-World War II England by resolving "That this house will not fight for King and country." Last year the same Union delighted the world by debating for television "Vive la difference." And a few years ago students from the U.S.A. debated students from Russia on television, on the topic of socialism. In our less spectacular way, the Adelaide University Debating Club follows in these hallowed tracks.

## New Officers



From left, Commanding Officer of the Adelaide University Regiment, Lieutenant-Colonel Barnard-Brown, the Commander Central Command Training Group, Colonel I. F. Barr, and Officer Cadet R. R. Smith, a graduate in Law, following the AUR graduation parade at the Torrens Parade Ground, Adelaide.

The Adelaide University Regiment was on parade at the Torrens Parade Ground, Adelaide, this month, for the graduation of eleven of its officer cadets.

The Commander, Central Command Training Group, Col. I. F. Barr, presented graduation certificates to Officer Cadets R. R. Smith, D. H. Mutch, R. W. Harris, M. W. Jones, J. L. Crompton, B. O. Howden, R. P. Morton, D. C. Rowe, D. L. Just, G. J. Hill, and A. F. L. Graeme-Evans.

All are students or graduates of Adelaide University in faculties which include Medicine, Engineering, Law, Arts and Science.

On promotion to second lieutenant, they will be posted to AUR as platoon commanders or officer instructors.

Another 130 officer cadets are training for commissions in the regiment.

The two-years of training will end for 50 of them next December and for the remainder, in 1971.

## UNION BOOKSHOP

In September 1969 the Adelaide University Union purchased the W.E.A. Bookroom after negotiations which began early in 1968. The Union has established a Company which is now running the Bookshop on its behalf with a Board of Directors consisting of seven members. These Directors are appointed by the Union Council from the nominees of the Union, the Staff Association, the Students' Representative Council, the Graduates' Union and the University Council.

A new bookshop is included in the large-scale redevelopment of Union buildings which is in progress at present. The shop will have about double the selling space of the present premises, and it is expected that it will be completed by the end of 1970.

It is intended that the Bookshop should serve the whole University community. Naturally primary consideration will be given to the needs of students within the context of a high quality academic bookshop.

A large number of students find that one of the most satisfying activities of their university years is that of building their own libraries. The stock and the services of the Bookshop are intended to assist in this activity as well as provide the essential text and reference books for students. At the beginning of the academic year there is perhaps not much leisure or opportunity for browsing, but after the first two or three weeks of term the stock will be re-organised to give more emphasis to supplementary reading and standard works which may be of interest to students.

The staff of the Bookshop hopes that students will become regular visitors to the shop, and will find it of value and assistance in surveying the literature of their subjects. A special attempt is made to stock books and pamphlets dealing with current issues.

The stock of paperbacks is replenished each day, and covers a very wide and comprehensive range of subjects. Particular attention is given to paperbacks for recreational reading for students.

## aquarius

Towards the end of 1969 Aquarius was born... far away from Harry M. This Aquarius is part of the National Union of Australian University Students, and is a Cultural Foundation. After the Second Australian Universities Arts Festival, held in May, it became apparent that students were very interested in the arts when they were presented in an interesting fashion, and furthermore, that finance was available from business firms, if only to divert students' attention away from demonstrations "to more constructive matters" (the words of one Aquarius donor).

With this in mind a group of four students met secretly on the plains of Bungedore one spring weekend and the Aquarius Foundation was born.

Aquarius takes over the responsibility from N.U.A.U.S. of running Arts Festivals each year, of staging annual literary competitions and of instigating annual intervarsities in folk, jazz, drama, choral, chess and debating. In addition the Foundation has decided to instigate many other activities. Foremost among these is the Campus Circuit. The Campus Circuit aims to act as an entrepreneurial organisation to import overseas artists, or to use local Australian and university artists, and to

tour these people to all Australian Universities giving performances to students. In Orientation Week an American Isadora Duncan type modern dancer, Emily Frenkel, launched the Campus Circuit with performances in four universities. Similar tours are on the drawing board for poets and musicians, and it is hoped later in the year to tour a few plays. Concerts in conjunction with the ABC are planned for late second term. Although it is conceivable that "commercial" artists will be toured, one of the main aims of the Circuit is to enable university talent and artists of specialist interest to be toured to all universities.

Aquarius also plans to import films from overseas and to tour packaged seasons of films to campus film societies at reduced rates. As part of the film program a fund will be established to make grants to aspiring student film makers.

On the literary side, to complement the Literary Competition, Aquarius intends to produce a quarterly magazine of the Arts. Applications are currently being called for Editor. Applicants should contact the Cultural Affairs Director, Aquarius, N.U.A.U.S., 344 Victoria Street, North Melbourne stating experience and policy. Applications close on March 18th.

Aquarius also plans to stage summer schools in drama, film making, art and photography. These will be heavily subsidised and will take place over the long vacation each year. They will offer the services of the best exponents of each art form currently available in Australia.

Eventually, as a result of these summer schools a National Student Repertory Company will be formed annually, from amongst the best student actors and producers. This company will spend the first few months of the year rehearsing and then will tour all universities. It is unlikely however, that this project will eventuate for the first few years of Aquarius' operation.

Obviously the size and scope of these activities will necessitate an annual income of thousands of dollars. To raise this money and to ensure the efficient administration of the planned Aquarius Activities a full time officer, the Cultural Affairs Director of NUAUS, has been employed.

Comments on Aquarius' activities or suggestions about proposed activities are very welcome. These should be made to your local Cultural Affairs Officer at the S.R.C. or direct to the C.A.O. at 344 Victoria Street, North Melbourne.

## PRISONERS OF CONSCIENCE...

exist in all countries — people imprisoned because they are not prepared to betray their conscientious beliefs; because they raise their voice in defence of an ideal; because they are of a minority ethnic group which is unacceptable to particular states. They and their families suffer individually in the face of widespread suppression of basic human rights. They are easily forgotten. Amnesty International sets itself the task of drawing attention to Prisoners of Conscience and inhuman treatment, and of working for their freedom. Adelaide Amnesty works for prisoners in South Africa and East Germany. You can help Amnesty's work. Come to Amnesty's meeting in the ANNA MENZ ROOM ON WEDNESDAY 18th MARCH AT 1.00 p.m.

Adelaide University  
AMNESTY INTERNATIONAL

# PASSPORT

"Passport — an autobiography"  
by Wilfred Burchett  
Published by  
Thomas Nelson (Aust.) Ltd.  
Copy courtesy of publishers  
Reviewed by G. Disher.

# PASSPORT

Two weeks ago, Wilfred Burchett returned to Australia after fifteen years abroad. In that time he made many unsuccessful attempts to regain his passport. His return to Australia this year was prompted by the recent deaths of his father and brother. Despite consistent pressure the Australian Government refused to allow him to return through the normal channels.

The case of his passport difficulties, and his attempts to have his children registered as Australians, are the culminating events discussed in his book "Passport." The autobiography begins in 1929 with Burchett about to make his way to Mildura in the hope of finding work fruit-picking.

At Mildura he could find no work. All available work had been taken, and there were large bands of unemployed living in huts and sharing relief food. There Burchett began to learn the importance of organization to the workers and unemployed. This was reinforced when he witnessed the independence and comradeship of the cancutters in Queensland.

Burchett claims several times, that these early years of roughing it on the road stood him in good stead when he later moved with Vietnamese partisans.

Meanwhile Burchett taught himself several languages and read widely of philosophy, politics and international affairs. After the Depression he helped his father clear land and develop a new farm in the Poowong district of Victoria, then together with a few friends they started the Poowong Discussion Club. This was respected by Melbourne intellectuals but had a local reputation of being subversive because it had an occasional Communist speaker. "... pressure from the R.S.L. forced me out of the local cricket team — and so they lost their best googlie bowler and silly mid-off fieldsman. My father, who had been a lay preacher in the Methodist Church for 40 years, left the Church in disgust at the stupidities taking place."

Burchett developed an early disgust of reactionary hysteria in the mid 1930's when the Czech writer Kisch, whom Burchett admired very much, had trouble getting into Australia. Kisch had been invited to Australia to talk at a meeting opening an anti-war — anti-fascist campaign. Attorney-General Menzies sought to show that Kisch was unfit to stay in Australia by giving him a literacy test in Gaelic. Kisch won the following legal battles and was allowed to stay.

In 1937 Burchett left for Europe with his brother — after an idyllic interlude in Tahiti, he arrived in London and found work with a travel agency. Part of his duties was to go to Germany and help German-Jews get out of Germany. He spent several months helping clients there, witnessing the fear of the people at the time of the anti-Jewish pogroms.

In 1939 he returned to Australia and became a free lance journalist. When the Burma road was opened Burchett travelled along it to China. He discovered that most of the K.M.T. troops were engaging the Communists in the North, and not the Japanese, and that countries and organizations sending aid to China were classed as "subversives" by Chiang Kai-shek, and any Chinese contacting such groups were persecuted. Burchett decided that his first responsibility was not to report the real situation because external aid might be discontinued. A few weeks later however, WWII started in earnest with Pearl Harbour, and China became an ally.

Burchett became war correspondent for the London "Daily Express" and spent four years in the Far East and the

Pacific, covering mainly American operations.

In 1945 Burchett staged a journalistic coup. Whilst other journalists were sent to cover the surrender ceremony, he made his way to Hiroshima and there witnessed the A-bomb destruction. He also saw thousands of people dying from atomic radiation in makeshift hospitals. Burchett's was the first story about this new phenomenon. The U.S. Army later called a press conference to deny Burchett's story. This was the first of many clashes that Burchett had with the U.S. authorities.

In 1950 he returned to Australia to address the Australian Peace Council and Democratic Rights Council, which were actively campaigning against the A-bomb and Menzies' attempts to ban the Communist Party. Many attempts were made by the authorities to stop Burchett from speaking.

In 1951 Burchett went to China where he was very impressed by the recovery she had made. In that year also he and a British journalist (Winnington) accompanied the Chinese delegation to the Korean War peace talks.

Burchett claims that only he and Winnington were able to obtain the true facts about the proceedings because the American authorities suppressed the facts and often released false information. Soon the other journalists began to rely on Burchett and Winnington for information, especially when they discovered that the Americans had provided them with a false map of the area.

Apparently the American delegation held up the peace talks with many absurd demands, and they constantly hedged concerning the cease-fire line. They refused Communist proposals, and also refused to accept a cease-fire line, even after agreement on it had been made. The U.S. Air Force constantly violated the peace talks by bombing the headquarters of the North, and by bombing neutral territory.

Burchett also spent some time going to P.O.W. camps and telling the inmates about the course of the war. He denies that he took part in any brain washing, and he says that in fact there was probably almost no brain washing in Korea. Any American P.O.W. opinion against the U.S. intervention or reports of good treatment were genuine and normal reactions in the circumstances, says Burchett. The fact that most were kindly treated ran counter to what U.S. Army propaganda had told its soldiers to expect.

In 1952, Burchett announced that the U.S. was using germ warfare in Korea. He interviewed captured American pilots who gave full details of germ warfare raids that they had taken part in. One pilot told of how the U.S.A.F. authorities in America told him that germ warfare was a rumour. A few days later in Korea his commanding officer confided that aerial germ warfare raids would be his function in Korea.

Burchett was also in attendance at the Indo-China cease-fire talks in Geneva in 1954. Burchett discovered that Australian External Affairs minister Casey, with Dulles, the U.S. Secretary of State, did not wish a cease-fire, but intervention instead. Casey pledged that Australia would send troops. All this was secretive; the Australian public and Parliament were not informed. However, it was the U.S. only, which initially intervened.

Burchett spent the following years in Europe and Asia. He made several visits to N.L.F. controlled areas of South Vietnam living with the troops and partisans.

Burchett believes that it was the imminent collapse and mass defection of the Saigon Army, and not an invasion from the North, that prompted L.B.J. to start bombing the North and begin army manoeuvres in the South. The inability of the Americans to make any headway however, was due, Burchett claims, to the combined military and political struggle of the N.L.F. If an attack on an area was successful militarily, it was nevertheless considered a failure by the N.L.F. if it turned the people against them.

In his conclusions on Vietnam, Burchett believes that Nixon's war of attrition is doomed to failure. He says that Nixon's views that dissension and lack of morals and manpower, and Ho's death will bring victory to the South, are illusionary.

The concluding chapter of "Passport" ends the book on an unresolved note with a discussion of the theft of his passport in 1955 and his inability to get a new Australian or British one. Canberra also

refused to register his children as Australians, or to give his wife Australian nationality. The excuses given were vague and confused, and would not have been successful in a legal test.

Burchett's autobiography reads as a reasonable and balanced account of international events. The style is clear and simple, in journalistic fashion, and although he had almost no formal secondary or tertiary education, his reporting is intelligent and accurate. There is no indication of self-righteous indignation in his tone, despite the "rough deal" he has been given.

He is pro-Communist (a term which is used to label many attitudes) but despite an early contact with Communist thought in Australia, his is not an unreasonable or ideological attitude. Instead much of it must have come from loss of faith in the ideals and activities of the West, as he has witnessed in 30 years of international journalism.

G. Disher.

## FOR YOUR PROTECTION

"Australia's Censorship Crisis" edited by Max Harris and Geoffrey Dutton. Published by Sun Books, Melbourne. Copy courtesy of the publishers. Reviewed by Simon Bryant.

The puritanically repressive state of Australian censorship needs no revelation to anyone at all familiarly connected with the Arts. Only too often has the boorishly self-righteous hand of the censor interfered with the cultural growth of this country through the mutilation or banning of some work of Art.

Thus "Australia's Censorship Crisis," a collection of essays on censorship, is not likely to cause many raised eyebrows in its expose of the extent of censorship restrictions. Much more importantly, it shows, with good effect, the ludicrous and often completely arbitrary criteria adopted by censorship officials in their cultural purges. The chief of these criteria seems to rest on the premise that four-letter words are the supreme taboo — the presence of such words used quite appropriately in a serious stage review, is unredeemable — the same terms couched in the furtive euphemisms "pussy" and "bow wow" in a deliberately pornographic essay of Lytton Strachey's, survive without any expurgation. John Tasher describes also the quite ridiculous action taken by the Queensland police over the use of these unmentionables in the plays "Norm and Ahmad" and "America Hurrah!"

Apart from such revealing and often amusing examinations of censorship officialdom in action, the collection also contains a penetrating and important examination of the legal background to censorship by Anthony Blackshield. There is also an ingenious and almost successful attempt by Judith Wright to relate the censorship crisis to that all-purpose social evil, the generation gap — the conflict between the cold furtive Victorians and the new liberated Aquarians; a conclusion which is quite valid, even if a trifle narrow.

As a comprehensive study of censorship in all its aspects, "Australia's Censorship Crisis" is somewhat limited — it is too concerned with citing specific cases to cover the psychology of censorship in any detail. Yet its purpose clearly does not lie in this direction, but in the exposition and denunciation of the inanities of censorship officialdom, and here it succeeds handsomely. If it can survive the expected indignation of the worthy gents in question, it may well do much to affect some liberalisation of artistic license in Australia.

# Books

# POP

Robyn has been trapped in the very heart of Gotham city, his clothes torn from him in shreds by the evil rippers of Ruthless Rampart, and his soft quivering body is even now gliding nearer and ever nearer to the rasping teeth of a two-hundred-ton sledge hammer...

## NOW READ ON . . .

In this column each week will appear items of interest about anything vaguely connected with the Pop World, either locally or internationally which we (those of us contributing to the column) think may be of benefit to all Adelaide Uni's groovers and swingers. Included will be reviews of latest LP's, where our main aim will be to let you know such-and-such a record EXISTS and should be played rather than bombarding unsuspecting readers with pseudo-criticism.

This week, Pop takes a nostalgic look at the scene over the past few months, and a quick look at things groovy to come.

On television, there have been a few programs which have catered for pop-lovers. We ignore, of course, the mediocrity dished out by Ten in the form of Uptight (they apparently haven't yet cottoned onto the fact that the phrase 'uptight' has undergone an etymological about-face and now means a 'bad thing' and not a 'good thing'.)

Two programs of particular interest, were the Monkees' Special and Master of Pop: not only did both feature Brian Auger, Julie Driscoll and Co., but both attempted a 'history' of pop. Believe it or not, the Monkees' Special was intellectually the most brilliant 'account' of trends that I've seen. It was a musical history of the evolution of pop music, from rock and roll proper (with superb take-offs of Ricky Nelson etc.) to the 'mind baby' music, through anarchy back to the good earth, simplicity, honesty, depth, sincerity and other plastic sicknesses. Now enjoying cool popularity, Julie Driscoll was staggering. So was the 'freedom' set and the cacophony of sound at the end of the program.

'Master of Pop' on the other hand was nothing more than yet another finger-snapping, hand-clapping, all-American cleanliness; shindig, hullabaloo or whatever: even the same sets were used, and of course it was a year or so old.

## Radio

On radio, due (one hopes?) partly to the article which appeared in ON DIT last year, 5AD have enlarged their line-up slightly: more album tracks (not many more) and artists of the genre of Janis Toplin, Jefferson Airplane etc., are now played. It is "hate the program manager year" we understand.

5AN is playing an occasional worthwhile program, though their New Year 'Sounds of the Sixties' Program was atrociously researched.

## Records

In the record side of things, all 45's are being manufactured in stereo-mono compatible from now on. All RCA's have been pressed in stereo for the last six or seven months and other labels are making a quiet changeover. Quiet, because

the companies are worried that sales may be lost if people think they cannot play a stereo 45 on a mono player. On the other hand, if you simply produce them under the little vegetable's tiny eyes, ears, nose, throat etc., they don't suspect a thing.

Looking at past releases, the Stone's 'Let it Bleed' is gas, probably the best of the lot; a countrified "Honky Tonk Woman," a very hick-sounding title track and some beat grooves. Family Entertainment, by Family is a good LP. It has been described as 'pleasant-sounding ordinary — dub-music with brilliant patches and happy bits and pieces thrown in for good measure.' Whatever that means. Anyway, it exists. The second album from the Band, and Led Zepplin are both extremely good value. Led Zepplin II is not as good as the first album, I don't think, but that is only because the first is so good. Of interest (pornographically speaking) is "The Lemon Song," a rehash of the Electric Flag's 'Killing Floor.' The Janis Toplin album is worth having if you groove to Janis Toplin, otherwise probably not.

## Flicker Arts

The best news to reach POP in the first weeks of its existence comes from our cinematographic correspondent.

Until now, there has been no outlet in Adelaide for pop films like Dylan's 'Don't Look Back,' Ono's 'Bottoms,' the Monterey Pop Festival and so on. Very soon, Flicker Arts, a new pop-orientated cinema, will open in the New Hindmarsh Theatre with Dylan's 'Don't Look Back.' As well as showing the best in pop and avant-garde, Flicker Arts will screen first-release continental films. Full details about the Flicker Arts in next week's POP.

From next week also POP will run a regular LP review section. Any reader's who would like to inform us of new and groovy LP's are welcome to do so.

## And Now

For those of you who enjoy a little bit of intellectual depth and sensitivity...

They're on again again — the super pseudo \* \* \* SPECIALS \* \* \* of the seventies..... Superstar — off the cuff cracks to show he's still mortal; cast of choreographed thousands, mazes of stairs and shiny perspex levels. Tom, Englebert, Jose, Dionne, Andy, Diana and all those miscellaneous black faces — happily keeping each other in business. zzzzzzzzzzzzz

Can the only five (or is it six) people in the entire city of Adelaide who know what is going on, manage to stave off ignorance and destroy the countless hordes of Feliciano-loving mindless vegetables who inhabit the mass media? Can Englebert Humperdink ever hope to repeat his special?

Is this the beginning of something?

## Time Alone will tell!!

More POP next week folks!

# The Stones in Your Lounge

The programme began ominously with Adelaide's leading hippie Ian Fairweather resplendent in his leathers amid a crackle of Honda bikes assuring us that we were about to witness "a happening, a groove," words that sounded curiously like a Granada publicity release. Still, it was the Stones and no amount of Channel 9 unctuousness could mar that.

Jagger appeared wearing his traditional white flares coupled with a slightly see-through neo-classical Greek tunic laced up in front with several bows of ribbon. Very stunning! The effect was spoilt by his fumbling and expressionless reading of Shelley in memory of Brian Jones and the sight of deadpan stagehands shaking butterflies out of bags. What the other Stones wore was difficult to see since the cameramen apparently had developed a crush on Jagger (or was it the editor?). Still, Jagger is the only one worth watching on stage and some of the photography — catching Jagger in stills and mixing it with moving crowd shots — was superb. Occasionally we caught a glimpse of a nervous Mick Taylor obviously not keen on making his public debut before 400,000 people (or 500,000 or 650,000 depending on whom you believed).

The music was a bit rough and off-key once or twice but who cared except the soundmen who made a poor tape

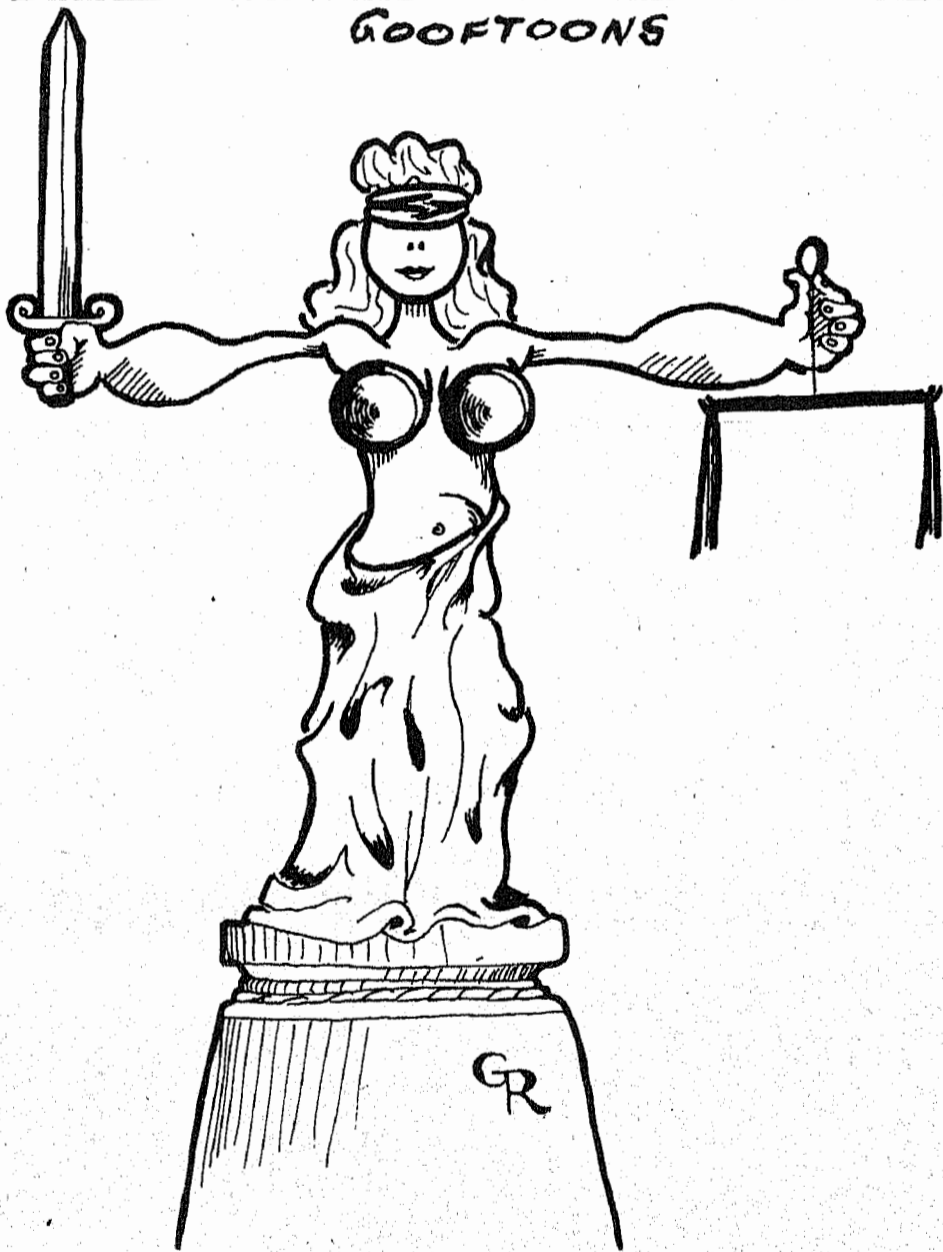
anyway. The sound was only a little bit better than the horrible tapes 5AD made of the Beatles' concert in Adelaide in 1964. But like Jagger said, you shouldn't expect faithful reproductions of records at concerts, you're supposed to come to see the group and to take part in the performer-audience communication. Ho hum!

Although the film showed the audience as composed of old mods, rockers, the newer hippies with the Hell's Angels (the British sort) acting as the Stones vanguard it failed to convince that the Stones transcend all barriers. Too many appeared to be suspiciously like weekend swingers only. Their appeal was explained by a Hell's Angel as, "I mean, they're not like your Beatles ar they? Seven days in bed for peace an' that. They're real people like us."

To compress a five hour concert into a one hour spectacular and still retain the feeling is not easy, and I'd like to see what they left out. Jagger proved that his stage presentation is timeless, not having added a single new bump or grind to his repertoire since his last Adelaide visit. Even the removing of his tunic was performed with his typical stripper's sensuousness.

I like to thank Taylor's for giving us a commercial after every number and Channel 9 for bringing the show to us almost a year after it happened.

Jules Lewicki



# bird of the week



*If you were energetic enough to take a trip to Noarlunga a couple of weekends ago, you may have been very lucky and seen ON DIT's first Bird for 1970, Sara Laurie. Depending on the time of day you could have found Sara occupied in several ways. She may have passed you at a very fast speed on the highway, in which case all you would have seen would have been her hair blowing in the wind. It is possible that you could have seen her swimming, then again, you could have caught her just lying on the sand lazily reading poetry. In any case you most certainly would have found her dancing to blues if you had ventured down in the evening, and the maroon T-shirt she was wearing would have certainly dazzled you.*

*It seems that Sara is a bird who has done most things, however there is one ambition she has not fulfilled — that of riding a motor bike.*

*For all those who were unfortunate enough to miss Sara, it is refreshing to learn that she will be gracing the campus this year. Her aim in life (besides riding a motor bike) is to be a social worker, and to accomplish that end she will be working towards an Arts degree majoring in French and Psychology.*

