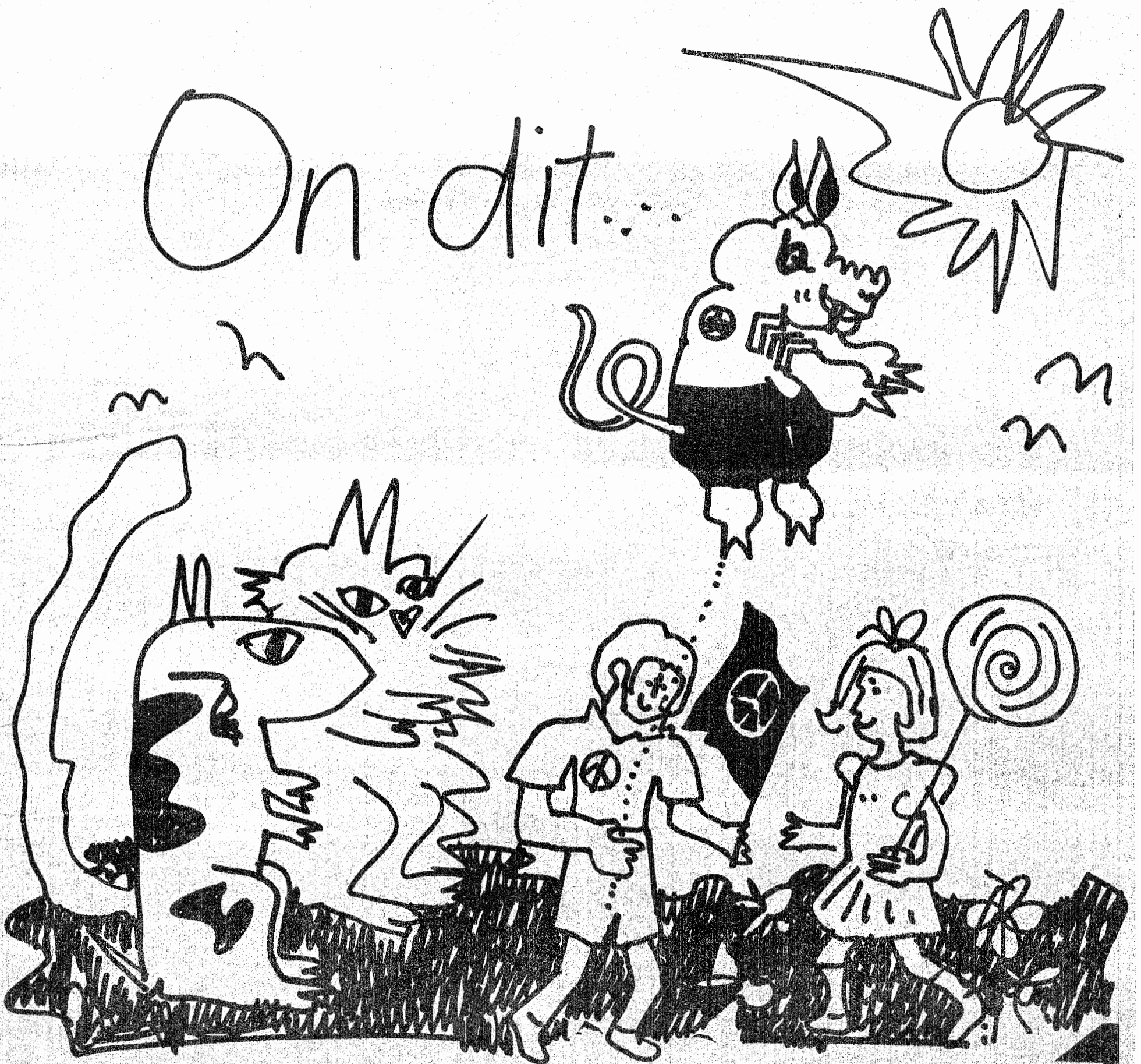


On dit...





ON DIT: One of your songs has the line somewhere "what the world needs now is a new pair of sox." Well, what's that about?

MIKE RUDD: It's a little difficult to explain exactly what it's about, because there's two levels, perhaps. It's one way of saying that the romanticists are wrong in believing that love is the answer for everything because there's such a mundane thing as getting cold feet. It's just a reflection of the way I think about things.

OD: Well, if the romanticists are wrong in saying that love will save things, what will, or is there really no solution?

MR: Well, there possibly is a solution, but I'm not offering one!

OD: Just knocking the others down . . .

MR: Er, we are, but in a constructive way: in that when you involve people listening, I think you're being constructive because I think identification is constructive. It's constructive from our point of view and their's as well.

OD: What do you understand by the word "politics"?

MR: I don't like politics; I'm not interested in politics . . .

OD: No, first of all, what do you understand by the word; is it voting and Prime Ministers?

MR: I was just going to say that politics to me is just about a waste of time. I mean, well, by politics in Australia you mean democratic politics, which I don't believe is any more valid than any way of governing. Politicians usually are power-hungry people; no matter how they may start off being idealists, when they're faced with the reality of politics, they soon become a lot less than idealists. It's the same at universities, where idealism melts in the face of monetary needs. That's what saddens me about universities (though I think it's happening less now): The only way a student can show his feelings and remain an idealist is by dropping out, because the university is now consciously being used as a tool by society to weld students into a society as technocrats, and all that bullshit. And that's what the university's job is. When there was no rebellion, it wasn't conscious, but now it's becoming very conscious, it's becoming government policy. It was just a fact before; but now it's an enforced fact.

OD: Idealism really wants to change things, doesn't it?

MR: I don't know . . . Yeh, it does want to change things, but not necessarily constructive. Ideally you want to get rid of a system, but you mightn't want to replace it.

OD: Idealists have a vision of a world that is better, of a life somehow more human or something. But daily they're forced to live in a world that isn't what they want to live in. How can they make the step to what they want it to be? Some people think that this is where politics comes in.

MR: In the end I think it's going to be a realization that it's not mass movements that are going to change anything. Never has been. I mean, to quote John Lennon, "You're still g peasants as far as I can see." Revolution never changes anybody: it just alters the order. It's just exchanging one lot of power and people for another lot.

OD: I think basically a revolution must happen in your head.

MR: That's right, the new order of things, that's the valid revolution. That's when people are progressing. They're aware of things apart from what happens day-to-day.

OD: Something like "God" perhaps?

MR: Well, I can't say I believe in God at the moment. At the moment I have a rather elementary theory. I haven't worked out the terminology yet, because if I say "universal consciousness", that immediately has associations that I don't want it to have. But there's . . . well, it's common to everybody and it's without identity. It's without expression. It's just existing, and everything else (character, ego, etc.) is built up around that, like an onion. It's basically unaware of time. It dies; it's finite; has beginning and end. It's difficult to accept that. All religions are based around that: that humans can't conceive of it. They just can't conceive of a beginning and an end, mainly end. They might kid themselves into believing that they can



SPECTRUM —

conceive of nothing, but they can't. So that's what I believe. Well, that's what I'm trying to get myself to believe. I'm aware of it at least.

OD: Can you really accept the fact that it's a finite thing?

MR: No, I can't: I get hysterical. I'm no better at facing death than anybody else. I think a good credo is that there's nothing worse than death, and then scale everything above that. There's that song that we do, "A fate worse than death", well there's no such thing, there

really isn't. Life is so precious. I don't think there's any future in thinking about how good it's going to be for your kids, of the future of mankind, because it's got no relationship to what you are. I think if everybody bettered themselves, then obviously society's going to be a lot better.

OD: Well, how do you better yourself?

MR: By becoming aware, becoming disturbed. By listening to us (chuckle chuckle). Anything like that. That's why we're doing something valid, perhaps. We upset a lot of people; we annoy a lot of people; and we give pleasure to some people, too. I think if we can make somebody think just once, that's cool. And that's why it's got to come eventually. I think gradually . . . you know, I hope, I wish this were true: that more people are becoming more aware, which means that there is some sort of evolving going on, some sort of evolution. Yeh, that's what I want to say: EVOLUTION, NOT REVOLUTION, THAT'S THE IMPORTANT THING!!!

OD: Are you happy with the way that SPECTRUM's going?



MR: Yeh, It's good. We've stagnated a bit recently . . . we can't really hold more than about 15 tunes at a time: if we don't play them regularly we start forgetting little things, you know. So we've got to get something down on record. We've got no interest in selling records really; apart from it's nice getting the money. It's just like getting stuff out of the way so we can move on. It's a purely selfish motivation.

OD: You were teamed up with Ross Wilson in the Vegetal Mothers.

MR: Yeh, and the Party Machine before that.

OD: What do you think of what Ross Wilson is doing in Daddy Cool? I mean, you were speaking before of upsetting people, triggering thought and awareness.

MR: Well, those are really pretentious ideals. I don't go around proclaiming that that's what we're doing: that's just my basic motivation. Don't get the impression that we're all going around on a crusading mission; we're not deadly serious about the whole thing!

But Ross. Well Ross used to be very idealistic in the Party Machine. He put his views down in song, and it really hung him up because he wasn't getting through. He was really antagonistic. Well, he went over to England and joined the Procession and had a re-think about what he was doing, and came back. Well, he said he was playing for enjoyment. I see nothing wrong with that. He's living his ideals; he's enjoying himself.

OD: Yeh, and this comes over when he's on stage. When SPECTRUM does it's bit on stage it comes over as basically serious. Not entirely, because you do have very good bits of fun. But . . .

MR: I get what you're trying to say: you're trying to overstate the fact that there's an ideal involved, and it's couched in fairly high terms: religious, spiritual high. Sort of on that level. Whereas Ross's music is purely a physical thing. It's like being stoned: by feeling physically good you feel mentally good too. It extends through Ross's macrobiotic thing too.

It's really great that we've got the opportunity of touring with Daddy Cool, through Aquarius, because we're two totally different approaches to music. And yet it's harmonious. I feel that we're actually doing the same thing . . . You know, people don't really listen to music as a whole. It's not a serious thing. It's a by-product of the revolution. A lot of people say it IS the revolution. Well, maybe it was; but now it's just entertaining the revolutionaries, perhaps. It's not a serious threat in itself, so it's not regarded too seriously. Like, I don't claim that by singing a song I can change people's minds. In fact, I'm just about sure it's impossible: you can't. But maybe you can give them a glimmer; maybe there's a crack in their armour, which may just be a start . . .

Audience reaction is our guideline. It doesn't matter how loud they clap or anything like that. Sometimes we're able to enjoy the fact that people hate us. I don't think we've ever got total apathy. It worries me a bit about Daddy Cool: they get a lot of mindless activity, and that worries me a bit, especially when people can't understand what we're doing, and won't bother about it. They're intolerant of what we're doing.

OD: Yeh, but perhaps the reason for Daddy Cool's

success is that they've discovered that you perhaps reach people better through their enjoying themselves rather than hitting at them directly.

MR: Well, Ross Wilson has found where he's at: I haven't. SPECTRUM reflects my struggle to find where I'm at. And somehow the other blokes too, otherwise they wouldn't be there obviously.

★ ★ ★ ★ ★

OD: Mike has just told me a bit about how you changed since you left Party Machine. How do you see it?

ROSS WILSON: Well, I'm not as hung up now as I was with Party Machine.

OD: How did that happen?

RW: Well, going to England. Not necessarily going to another place, not just going to England because things are supposed to happen in England for pop people. But just being removed from the things that I'd

been doing opened me to a lot of new ideas that were around anyway; but in a new setting: gave me time to think about them. I can out different.

OD: What sort of ideas?

RW: Just getting rid of a lot of the bullshit. Learning not to worry as much, that's all. I was always saying things in my songs that reflected what I liked personally. Hang-ups about people and society and that. That's kind of what I was like.

OD: And you've overcome it somehow?

RW: Yeh.

OD: You're not just ignoring it?

RW: No. I just think differently now.

OD: Is Daddy Cool done in a camp, send-up way?

RW: Oh, yeh. In fact, originally it was done very much so. I mean, in the beginning we got as much of a laugh from it as everyone else does the first time they see us. In the beginning we really played it up because it was really gas to do. But, you know, we play every day and every night now, and the edge has worn off a bit, as

This week DADDY COOL's first album is being released all around Australia, and it looks like being one of the fastest-selling Australian albums ever. In Victoria alone, advance orders were just under 8,000 virtually assuring it gold-record status (10,000 sales) within the first week. The album itself is just what you'd expect from Daddy Cool: of the 11 songs (plus a bonus "Daddy Who? Daddy Cool!" at the end of side two), five are real old rockers from the 50s; the rest are by Ross Wilson (and sometimes Ross Hannaford) in the same style. Just why this music should be so popular with kids now is something everyone seems to want to explain. As Wilson himself says, it's probably just that kids want to dance again. The essential difference between rock 'n' roll and all the pop music before it was that rock affected your whole being, and you just had to move to it: it was a total being reaction. Having lost this with the sophistication of rock, people needed a live in-person group to remind them once more: Daddy Cool, of course. Unlike Sha-na-na, who send themselves up stupid (very well), Daddy Cool is more concerned with the music and the movement, and this is why they come over on record better than Sha-na-na, who need the visual presence for their effect (like in "Woodstock").

Daddy Cool are also brilliant on stage, but because they are more concerned with the music apart from its camp cultural setting, their record can hold its own much more. For a couple of tracks they've added tenor sax and flute and piano, and it all fits well. If you've seen or heard Daddy Cool and liked them (who hasn't?), their album is a must. It's Daddy Cool: what more can I say? (By the way, it seems that Wayne Duncan, who plays bass, is Prof. Duncan's cousin! Which is beaut, of course.)

Paul Paech



far as just playing in a satire way, and we are kind of more into the musical side now, and we discover there's quite a lot to it: all the four-part harmonies, and all that. It's like a real education of rock and roll, because we're learning. Personally, I'm learning a lot of things that just hadn't occurred to me. But doing them, doing those really old rock things, they were all done at the same time, and the harmonies were all worked out good and the back was kept down all nice and low and tight and everything; so you're not just out the front raging like a lunatic with a million amps behind you; well that's completely different and you learn a lot of things and we're just in the middle of adapting them now. I'm starting to use the influences that I'm getting out of the old stuff in what I'm doing now.

OD: A lot of people think that you've taken the old stuff, and by the fact that you're playing it now, in 1971, think that you're laughing at it; but as you say, you're doing it as something which is OK, and true, and real. Just as it was true for the people back when they played it first.

RW: Yeh. In fact I think it's a lot truer than some of today's music. Because it's just, well, all it is is just dance music, man. It's just dance music. It reflected the times just as much as today's music does. Rock 'n' roll, instead of just down-and-out music, it became everybody's music; and it came to be different things. As it changed from the lower economic level, it went out, (if you've got to intellectualise about it) and everybody started using it in their own way. I personally prefer to keep it on the good-time music; just exuberant music.

OD: I think people can find more through this sort of thing, than through getting all shit up with science and economics and this whole thought thing.

RW: We just like to dance to rock and roll more than think, man.

OD: Yeh, dancing is something which is very close to what people really are about. It's very hard to put on dancing, to pretend. It comes out straight away if you're really OK dancing.

RW: That's right, man. I really like to dance. That's why I really like to do that stuff. I think it's a real drag the way everybody's forgotten how to dance. A lot of today's music is not good to dance to. I mean, it's not really a drag, because they're into something else; it's just a drag for me, that's all. I can really groove to a record; but when I'm out at a live dance, or if I'm ever listening to a group live, I like to listen to something that I can jump around to.

OD: Did you come up through the first rock thing?

RW: Yeh, I came up through that, but by the time I started playing it was the R'n'B era. People like the Stones and that, that was the time I started playing in a group and that was the sort of music I played. (We're just an R'n'B group now, we're playing sophisticated rhythm 'n' blues.) At that stage everyone had forgotten about the early rock, but now they're digging them out again. I'd like to know what the average opinion of Daddy Cool is right now. Because we're at the stage now when people should be starting to pick us to pieces. I'd like to know whether people were starting to think of us



DADDY WHO? DADDY COOL! ROSS WILSON

as a group other than a dance band. Whereas that's all we are, just a dance band. That's all we want to be. And when people do start to pick on us, if they do start, well I can say: Get. d, because we never tried to do anything else; we're not trying to prove that we're g musicians or anything. We're just playing the best we can.

OD: The point is that you're not just a dance band. You're a dance band, and that's a bloody good thing to do. I mean don't put yourself down just because you're a dance group.

RW: Oh, I'm not. But I don't think they should apply the same criteria for judging our group that have become standard, because we shouldn't be judged by that. We're not in that category.

OD: What groups do you like?

RW: Stones.

OD: Because that's what you played when you started off?

RW: No, not because of that, man; because I think they're really good. I liked Frank Zappa for years and years, but I think what he's doing now is a bit of a drag. I don't say I don't like it; I like his old stuff much better. Clever man, Zappa. That's about all I like. I don't really dig the Beatles that much; never have. I've only ever bought one Beatle record, that was "Get Back". That was only because I had 10 bob in my pocket and wanted something to do with it. You know, I was in England at the time, and it had just come out, it was flashing, and I bought it. I don't think I've played it since the day I got it. I can listen to the Beatles and enjoy them, but I don't think I'd ever buy their records. I really like the Stones because they're really into it; because they're not so diversified as the Beatles, who are all over the place doing lots of things and doing them really well; but I really like the Stones because they're doing just the one thing and you can see their influence on a lot of people and they do what they do the same every time. You know what you're doing with them. Same as Zappa, really. Zappa's style's really clear.

OD: What's Zappa's style?

RW: Well, Zappa's style is just Zappa, you can recognise it quite clearly. While I can get quite a lot out of Zappa because you can see all the influences. Like he was influenced by what I'm picking up on now; all that old group stuff and that, and the way he uses it in his own compositions. I was never aware of all that stuff until quite recently.

OD: It doesn't matter, but how far will Daddy Cool go?

RW: I don't know, man; I've really got no idea. We'll probably stay together for a fair while yet, I think. We haven't even got into our own compositions in a really big way, like they might take over from the other stuff. We're always writing all the time.

OD: Do you miss having a more serious group like the Vegetal Mothers?

RW: I do in a way, but I wouldn't be satisfied with it, because I can't get the right musicians. I'd do that in an instant if the musicians were available and I could get across to them what I wanted to do. But they're not around.

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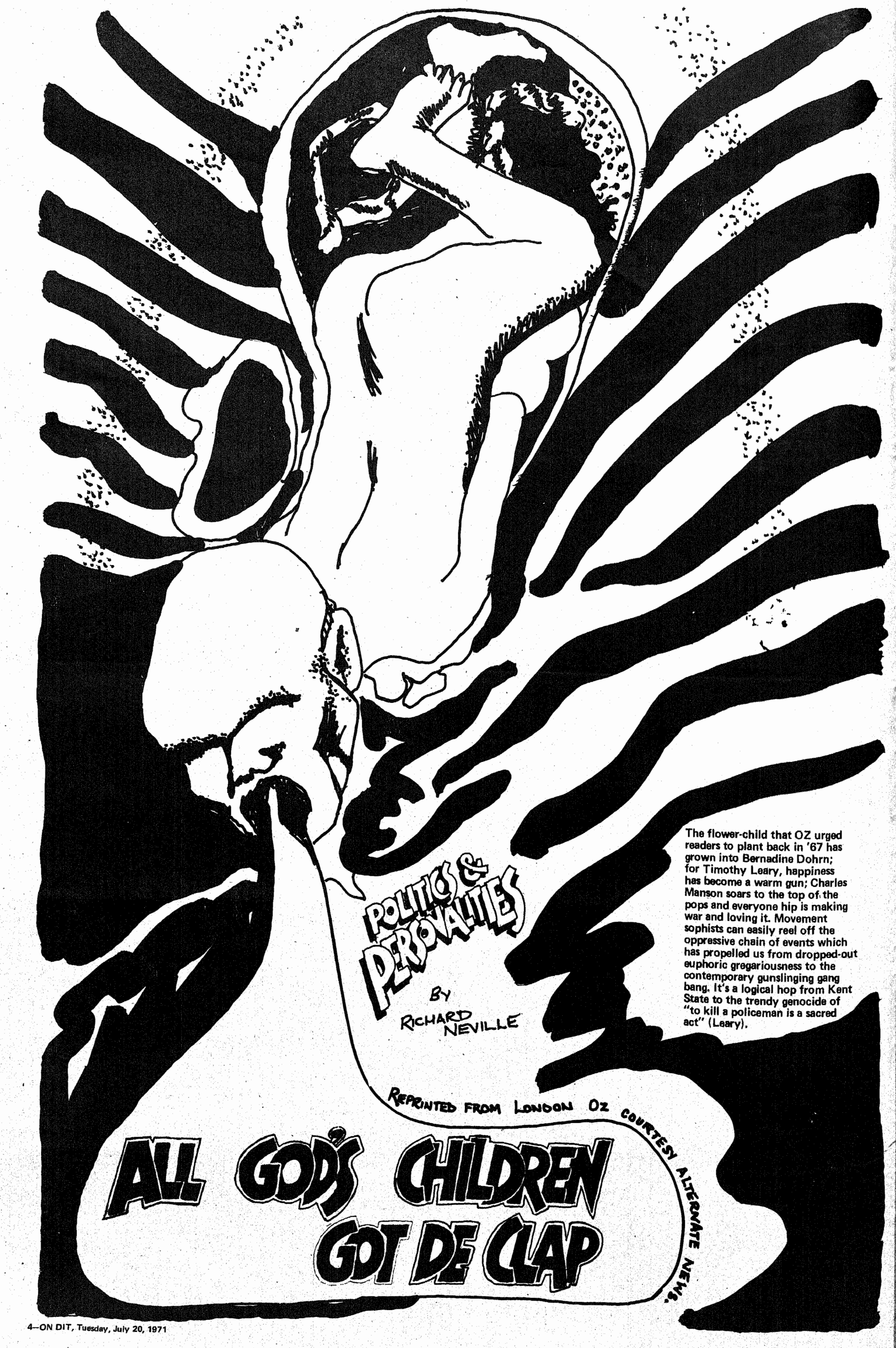
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**POLITICS &  
PERSONALITIES**

BY  
RICHARD  
NEVILLE

REPRINTED FROM LONDON OZ COURTESY ALTERNATE NEWS.

**ALL GOD'S CHILDREN  
GOT DE CLAP**

The flower-child that OZ urged readers to plant back in '67 has grown into Bernadine Dohrn; for Timothy Leary, happiness has become a warm gun; Charles Manson soars to the top of the pops and everyone hip is making war and loving it. Movement sophists can easily reel off the oppressive chain of events which has propelled us from dropped-out euphoric gregariousness to the contemporary gunslinging gang bang. It's a logical hop from Kent State to the trendy genocide of "to kill a policeman is a sacred act" (Leary).



But I cannot pull the trigger. Indeed, sometimes I suspect that a more appropriate target would be my fellow marksmen. Such despondent scepticism in the fortunes of the Movement seems confirmed, if not articulated, in the actions of those around me. Some of my best friends are going straight — cutting hair, wearing suits, seeking respectable jobs. These are the same people who were freaking out at the first UFOs while I still lurched home from gambling clubs, who were plugged into the Pink Floyd while I breathlessly awaited the verdicts of Juke Box Jury, who were mastering chillums while I still thought Panama Red was a Hollywood bit player. Appalled at the profusion of meaningless, mediocre and repetitive pop these friends seek refuge in the music of the twenties and thirties (Jack Hylton, the Best of Ambrose and his Orchestra, Al Bowly, Hutch, The Golden Age of British Dance Bands etc) and have drastically reduced their drug intake, John Peel wanders London a pop undertaker, sickened by the preponderance of pseudo stoned 'Underground' groups who flash V signs while flattering their audiences with: "peace" and "remember Woodstock, man". Martin Sharp, responsible for much of the best 'psychedelic' artwork (in early OZes, Cream sleeves and Dylan, Donovan, Van Gogh and Legalise Pot Rally posters) now always carries an indigenous musical instrument from Zambia as an anti-pop device and spends most of his time in the front stalls of Noel Coward revivals. Such reactions are more than the result of a cultural overdose. It is surely the tough realisation that today's heads treat each other no less savagely than the grey flannel skinheads of Whitehall: only without the latter's courtesy.

Anyone who disagrees with a viewpoint is a pig. Anyone who disagrees from a position of economic or intellectual strength is a superpig. Machievellian intrigues, ego explosions and power tussles have always been rife within the Underground and can often be rationalised as a sign of growth. Nowadays, however, the backstabbing is no longer metaphorical. A typical example of a contemporary dialogue occurred during the recent making of the Warner Brothers film, *Medicine Ball*. Throughout the progress of this film, the caravan of 'hippie stars' was trailed by a Cadillac of militant politicians protesting Warner Bros' cultural exploitation. At one college campus the two groups collided in open debate with the students, and discussion ended when one of the cast almost succeeded in knifing one of the protestors. An unobtrusive paragraph in this morning's Times tells of students who, when refused admission to a local dance, returned home to get their guns for a shoot out. One of them died.

It is not only the escalating instances of brutality that are so discouraging. The social style of the head scene has become so pretentious and anti-communicative. At a recent party to celebrate the demise of Nell Gwynne's historic playground, The Pheasantry, the cream of Kings Road stood around staring dumbly at each other a dank Chelsea remake of *La Dolce Vita* without even a false sense of gaiety. One couple of my acquaintance who have now dropped out of dropping out, first discovered the hypocrisies of the head scene when they were compelled to clean up to enter Morocco. They found themselves ostracised by local longhairs. All efforts to communicate floundered because they looked straight.

One of the promises of the new lifestyle was the abolition of false criteria for judging human beings. Today, hip symbols and fashionable rituals count for more than ever. Dishonestly doubling travellers cheques earns the required A-levels, familiarity with a super group's pedigree outmatches Allen Brien's literary snobbery and a replay of last week's bad trip is flaunted like a duelling scar. Even the legitimate new freedoms are being bankrupted through criminal selfishness. Venereal disease may even be a new now status symbol, but the gonococcus germ unfortunately hasn't heard of women's lib—its effect on females is more damaging and less easy to detect. An alarming number of friendly young girls are collapsing of salpingitis which involves

a gruesome operation, because liberated men are not bothering to mention they might be harbouring the clap. Another groovy affliction, hepatitis, is carried around proudly, like a public schools boater, by people indifferent to its infectious consequences.

The next example, essentially trivial, is worth recording because its sheer banality renders it so typical of the prevailing morality. One night, on arriving at Newcastle station to catch a London train, I noticed two dishevelled, artsy laby types surrounded by British Rail authorities and policemen. The uncomfortable pair caught my eye and asked for help. They desperately sought to get to London that evening but British Rail were refusing to honour their proffered cheque. Naturally I accepted it and purchased tickets on their behalf. A few days later I realised my misjudgement when the cheque was returned. I would not have cared particularly, if only the signatory, one Anthony Rye, had since made a token, apologetic contact.

In the formative stages of the counter culture it was possible to draw inspiration from the open behaviour of Albion's children. It was tempting, if naive, to hope that with the intake of id liberating rock, lateralising dope, the emerging group tenderness, communal living style and an intuitive political radicalism . . . that from all this a qualitative change in the conduct of human relationships might develop. But now as the movement's utterings reach fever pitch, as the rhetoric become more frenziedly fascist, affectation suffocates reason and arguments lose their conviction, one's bursts of depression become elongated into a melancholy permanence. The advertising campaign is an abounding triumph, but there is nothing inside the wrapping paper. When I think of Jimi Hendrix and Janis Joplin, whose spirits had been identified with the generational outburst against inhumanity, I wonder whether their apparent despair was purely personal or whether they too somehow sensed the revolution might be going sour. If the Underground press is the voice of the new movement, then it is a choir of soloists, each member singing a different tune. When I travelled through California recently, it was unnerving to be caught in the flak of exchanged animosity. The dedicated, amiable Max Scheer, founder of the Berkeley Barb, had been branded a pig by his one time employees, who were now publishing the Berkeley Tribe.

Scheer does not deny his former mistakes, but while the Movement does not forgive, it does forget—his pioneering contribution to the growth of the Alternative Press has gained him no credit. The Barb still struggles out singlehanded against raging prejudices and destructive sorties by Womens Lib (Scheer runs sex ads).

Across the Bay is Rolling Stone. Its editor, Jann Wenner, is a tirelessly sincere exponent of rock culture and a personal friend; but the offices of his paper are as icily functional as IBM and his workers moved more by mammon than by music. Jann himself becomes at times so engrossed by the battle of being a Success, that the battle of being human is ignored. (One result being that many of his ex-staff are bitterly forming rival publishing cells.) Of minor cheer is that one of the better papers in the area, Good Times, produced collectively from a house, exists first as a commune and second as an editorial board. Although its staff identify so heavily with the role of being revolutionaries that all events are immediately programmed into a dishonest US/THEM dichotomy. Eg Charles Manson is a hero because he sabotages the system. London's first "Underground distributor" has just collapsed. A few hours before the liquidators arrived he ordered 8000 copies of OZ. These could never be paid for, so, even by City standards, the ethics of such a transaction are, to say the least, dubious.

But those who burn you with bad dope, jump your bait if you happen to stand surety and—when you've made your house available as a BIT crashpad—steal what little you own, do not have short hair.

Jean-Jacques Lebel has been a key figure in the evolution of the European Underground, from the staging of anti-tourist happenings in St. Tropez in '67, the storming of the Paris Odeon in May '68 and the wrecking of the Isle of Wight fences earlier this year. Recently I met him in Paris, where he was playing host to Abbie Hoffman, Phil Ochs, Jerry Rubin et al. Lebel is angrily disillusioned with pop exploitation and, from memory, he said something like this:

*Mick Jagger was on television here the other night and said he was an anarchist. An anarchist? Mick Jagger is staying at the Georges Cinq hotel. If he wants caviare, the head waiter says yes sir Mr. Jagger and sends someone off to Russia. Now I love and need Mick Jagger, but he has totally lost touch with the people . . . and the people meanwhile are being conned into paying for something they shouldn't have to. We can't rely on the stars to change the system for us anymore. I used to believe Ginsberg when he said that war would end if we put Kennedy and Krushchev into the same room without any clothes on. But leaders don't identify with the people anymore, they get used to the caviar . . . The kids at the Isle of Wight were being totally controlled and manipulated by superpigs. They had to pay exorbitantly for their own music and they became completely exhausted, sleeping in the lavatories, hungry, so weary they were pissing over each other, completely fucked up . . . Those kids were worse than the Jews . . . The Jews at least didn't have to pay to Auschwitz . . . (Nor to be burnt to death in a French provincial dance hall.)*

Lebel talked within the confines of one of the nastiest environments I have ever endured and one all too unhappily representative. The offending house belonged to Victor Herbert, who helped finance International Times, brought the Living Theatre to London, sponsored the roundhouse Chicago Benefit last year and so on. On top of this, he contributes to the Movement what he calls 'space', ie his enormous residence as a crashpad. Current guests include a poet who came for a weekend two years ago and won't budge, a pair of video heads, remnants from the Living Theatre and several nameless others. The atmosphere created by most of these superhip freeloaders manages to be simultaneously hostile, slovenly and as exclusive as Whites club. Membership to the inner sanctum revolves around facility with drugs and as the pleasant Victor himself is rather slow on the draw he is excluded, in spirit, from his own house. I regret to report that the presence of Abbie Hoffman, Jean-Jacques and the yippie entourage did little to improve the emanations. Like the pop stars Lebel so accurately berates, the American visitors were arcane, inaccessible, aloof . . . the tensions and awkwardness surrounding their presence must be reminiscent of a Royal Garden party; and their groupies uglier but no less protective than their pop counterparts.

I have an intense personal respect for Abbie Hoffman and consider his book, *Revolution for the Hell of It*, to be the first major literary/political document of the post-acid underground. How disappointing to discover he converses almost exclusively through his lawyer and becomes animated only at talk of possible advances for his books in Britain. Wounded no doubt by the trial and obviously exhausted by his journey it seems unfair of me to raise such niggardly considerations. However, many people have shared my disappointment, and in the context of Herbert's household, Lebel's anti-star declamations, the entrances and exits of yippie heavies drooling enthusiastically about Leary's fiftieth birthday present, a gun, lengthy endorsements of acid's ability to transform shits into (revolutionary) saints, one must, to preserve a scrap of intellectual integrity, raise doubts.

Roaming Paris—a charming subplot to all this activity—was Jim Haynes, fearfully unimpressed at the prospect of yip meeting Mao and carrying forth his own erotic brand of revolution in a thoroughly convincing union of his public-politics and private life

The above observations are not meant to imply a wholesale rejection of the counter culture or yippie left politics. Mass hysterical confrontations with the napalmers, arms bargainers, fascists and power flunkies of every type are still vital, as are all experiments with new ways of living and caring about each other. (A message so innocuously limp in print that it makes that disgusting, simplistic and exploitive movie, *Getting Straight*, fiercely iconoclastic by comparison.) I wish merely to record a few points of reservation—a verbal safety-catch to Leary's birthday present.

Of course the new ways of living and loving might be the old ways after all. In a new book, *Keep the River on the Right*, the author, Tobias Schneebaum recounts his solitary journey through the remote depths of Peruvian jungles. Without knowing quite why, he sets out to find the Akaramas, a reputedly ferocious tribe of cannibals. His first meeting:

*" . . . and I came out from among a huddle of bushes to a long rocky beach, at the far end of which, against a solid wall of green, some spots of red attracted my eye. My first thought was that they must be blossoms of some kind that I had never seen before, but they were too much like solid balls, and they moved slightly, though there wasn't the slightest breeze. A few steps further on I frowned and shook my head, wondering even more what they could be and then it came over me in a shiver that these spots were faces, and they were all turned in my direction, all unmoving. Still closer, I made out a group of men, their bodies variously painted in black and red, looking tiny against the gigantic backdrop of the jungle that stretched so high above them. No one moved; no one turned his eyes away or looked anywhere but straight at me. They were frozen in place. They were squatting tightly together, chins on knees, arms on one another's shoulders, leaning over resting heads upon another's knee, or thigh, or flank. They continued to stare, moving neither a toe or an eyelash. Smiles were fixed upon their faces, mouths were closed, placid. Some had match-like sticks through their lower lips, others had bone through noses. Their feet and toes curled round stones and twigs in the same way that their hands held vertically bows and long arrows, and axes of stone tied to short pieces of bough. Long well-combed bangs ran over their foreheads into the scarlet paint of their faces and hair covered the length of their backs and shoulders. Masses of necklaces of seeds and huge animal teeth and small yellow and black birds hung down from thick necks and almost touched the stones between their open thighs . . . Still no one moved, still no one made a gesture of any kind, no gesture of hate or love, no gesture of curiosity or fear. My feet moved, my arm went out automatically and I put a hand easily upon the nearest shoulder, and I smiled. The head leaned over and briefly rested its cheek upon my hand, almost caressing it. The body got up, straightening out, and the frozen smile split open and laughter came out, giggles at first, then great bellows that echoed back against the wall of trees. He threw his arms around me, almost crushing with strength and pleasure, the laughter continuing, doubling, trebling, until I realised that all the men had got up and were laughing and embracing each other, holding their bellies as if in pain, rolling on the ground with feet kicking the air. All weapons had been left lying on stones and we were jumping up and down and my arms went around body after body, and I felt myself getting hysterical, wildly ecstatic with love for all humanity, and I returned slaps on backs and bites on hard flesh, and small as they were, I twirled some round like children and wept away the world of my past."*

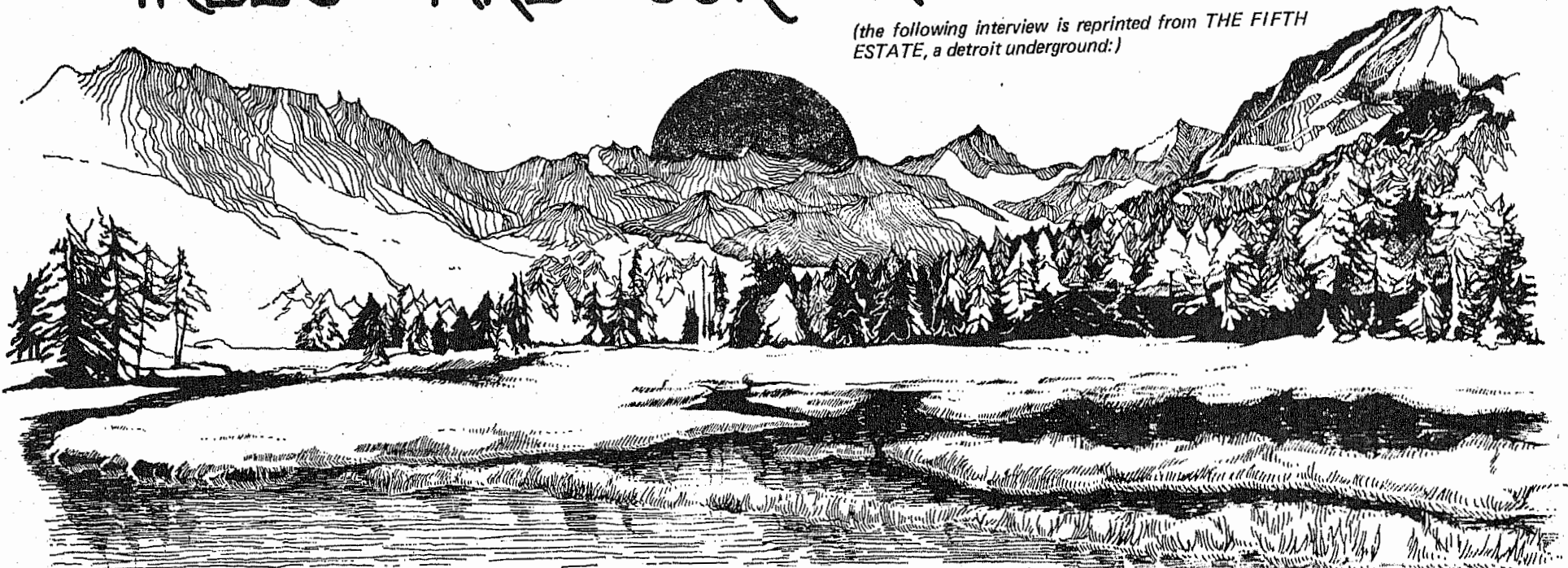
If that is how the Akaramas greet strangers of another race, it almost gives them a right to gobble up their enemies. We, on the other hand, blithely declare World War III on our parents and yet have already forgotten how to smile at our friends.



# TREES ARE OUR ALLIES

ALAN GINSBERG

(the following interview is reprinted from THE FIFTH ESTATE, a detroit underground.)



**Fifth Estate:** What place does poetry have in the United States, at the present time, in connection with the movement?

**Allen Ginsberg:** Well, what's going on in America is much larger than what's going on in the movement. What's going on is a lot of trees growing and plants moving around and cows eating grass, which is more important than anything, so poetry is just part of the same natural order, which is it's just like speech, peace of speech, and so it's just more coherent speech.

So, if coherent speech has any place in the larger natural movement that's going on, including the sun and the stars and people grow up then it has got the same old place it always had, and as for the movement, it can stick its preoccupations with what place anything has up its own ass.

**FE:** Do you think that poetry is playing an important role in creating social awareness?

**AG:** No, I don't think it is.

**FE:** Do you think that more people read poetry today, or say, in the last ten or fifteen years, than ever before?

**AG:** No, less if anything. There's more people, so more poetry is being read on account of the doubling of the population, but more people listen to it in song, they don't read it.

**FE:** Then you've noticed a decline in the reading of poetry?

**AG:** Yeah, I think less people sit down in an attic and read.

**FE:** Because the most easily accessible poetry is contained in music?

**AG:** No, because people look at television instead of reading. I don't hardly read any more.

**FE:** Do you think that rock music is the new poetry as far as young people are concerned?

**AG:** Well, yes, with the Beatles' "I Am A Walrus", and some of Dylan's lyrics. It returns to the old poetry which is minstrelsy.

**FE:** Do you think that young people are taking it as minstrelsy?

**AG:** Well, I think it's being used in the same way that minstrelsy was being used. Like, the bard used to be the cat who went around from valley to valley getting the news and rhyming it up and telling everybody. The bardic tradition is the ancient oral newspaper before they had moveable type and so, like now, song is a source of information and news, about which way the wind is blowing.

**FE:** What purpose do you think your poetry serves?

**AG:** I don't know anymore. I just feel as if I'm getting up and bulshitting to myself. At least at this hour of the morning, that's what it feels like.

**FE:** What did it feel like last night when you filled up Community Arts Auditorium?

**AG:** More of, like, one old lone man talking to himself, other people overhearing, and to the extent that his speech was accurate and honest, one man felt like anybody else, or everybody else. But it didn't have any social conclusions or propositions to it finally. There's no system at the end. What'd we begin with, let's go back to there.

**FE:** All right, what place poetry has in connection with the movement in America today.

**AG:** Here's what I'm bridling about is that what is happening socially now, which here in Detroit, right now, is being called the movement, is a little wavelet on a larger awareness that's growing in people, which is a biological awareness rather than a political awareness. Or another kind of politics is slowly emerging which is indistinguishable from biology or ecology and that ideological politics, ideological Marxist politics has become completely bankrupted along with capitalism in the biological crisis that's overtaken the planet.

So there's a threat to the existence of the entire planet, so when you ask the question what place has poetry in the social revolution that's taking place now, I begin bridling, I begin cursing because it's like putting everybody's understanding back in the thirties, in a way, when everybody was arguing whether or not the poet should be responsible socially.

This is an argument that ultimately wound up whether or not the poet was responsible to the Central Committee of the Communist Party for a proper articulation of the needs and desires and logical ideology of the masses. And that, as Chairman Mao has repeatedly said, the poet must stand up and take criticism from the Communist Party and because the Communist Party is the will of the people.

Therefore, since the poet must be responsible to the will of the people he must be responsible logically to the Communist Party and therefore, if they tell him to frig off. So in other words, the terminology seems dated and that's why I was being so creepy in my answer.

The creepiness of my answer did sneak in some reference to biology. I don't think the movement as it is known here is yet ecologically oriented and biologically conscious or complete, and, therefore, the movement is full of shit.

**FE:** The movement as it is here in Detroit?

**AG:** Everywhere in the United States, everywhere... the whole movement, in the United States and Cuba and Russia and China, everywhere, the whole revolutionary movement is not yet into the realization of the fact that man's material grasping is actually destroying other species and it's actually beginning to threaten the existence of the planet itself.

As Gary Snyder points out, the exploited masses are not just and blacks and hippies and the Chinese, the exploited masses are the trees and the fish in the sea, those are the exploited masses, the rest of the sentient beings on the planet. So I think we need things like Snyder's "Smokey Bear Sutra", and then they've got a new thing called "The Declaration of Interdependence," which was just put out by a whole gang of ecology action people on the west coast, that are sympathetic enough to include the whole planet and not just the human contingent.

**FE:** Why is it that the section of the movement that has ecology as its roots, is based on the west coast?

**AG:** Because everybody here is so covered with machinery and smog that they have forgotten that nature even exists. Quite literally, here, people have become so divorced from the bio-system of the planet, especially here in Detroit, the center of mechanization, that they literally have forgotten that they are part of a larger interdependent harmonic organic system. They've got mountains out there so you can always go out in the mountains and realize that mountains are bigger than cities, that the back country is much much vaster than the places the humans have filled up.

**FE:** Well, what effect do you think ecology oriented poets like Gary Snyder and Diane di Prima are having on the people as far as changing these things goes?

**AG:** I don't like the phrase "the people". Who is the people, who is the people, who the f--- is the people? I keep bridling over this political terminology. Who is the people? What does that mean?

**FE:** Well, the people who are capable of changing things or setting the world straight, because the trees certainly can't do it by themselves.

**AG:** The trees are the only ones who are getting the world straight. They're the ones who are producing the oxygen we are consuming, the trees are like the oxygen factories of the atmosphere. The trees are our biggest allies. If the enemy is the materialistic, consumer oriented predatory, acquisitive capitalistic manufacturing society which is consuming all our natural resources at a suicidal rate, our natural allies in this battle for survival are the trees and the grass.

I think what is happening is that the ecology oriented people are articulating clearly what everybody unconsciously realises, including the capitalists, what everybody is unconsciously realising. But it is just too large and apocalyptic and horrible to realise into consciousness that we are in, perhaps, the death throes of the planet and that the planet may be finished unless we take some immediate measures, unless we're aware of the fact that we're a threat to the planet. Lake Erie is poisoned.

**FE:** Does the poet have any place in turning people's eyes to these facts?

**AG:** Well, not ordained by God, but it's just common sense. I guess that poets have always been running around in the woods and spouting out about nature so, yeah, sure, they'd be the first ones to be sensitive when nature gets shit all over. It is shit because it's just the waste product, thoroughly machine shit, the shit of robots, even brown colored, in a gaseous form, robot farts.

**FE:** Does poetry have any importance politically beyond ecology. I mean, why is it that the state is constantly busting poets like John Sinclair, LeRoi Jones, you, and in some cases, even driving them to suicide as with d.a. levy?

**AG:** Or Brody, Alexi Ginzburg, Yesinen Volpin or all the poets in China they f---ed in the ass, too. I hate Mao Tse-Tung. His literacy criticism is the worst of the new criticism that has escaped, worse than Alan Tate.

Well, mainly they bust poets because I don't think poets are intimidated by authority. If they've reported their unconscious correctly, if they're measuring their unconscious accurately, then you are getting an unconditioned report on what you're actually thinking and feeling rather than a partial report on what you think you're supposed to feel and think as dictated by politicians of any side.

Anyway, all politics is, in a sense, is poetry — in the sense that it's hypnotic imagery being laid out like the dominoe theory, which is a two word phrase that entered people's brains and got them hypnotised and it's all public communications now... the imagery, television, and language that goes along with it. So it's all made up, selected, edited, made up compositions and that's what poetry is... compositions that you make up out of your brain from language or painting pictures. So that a Frankenstein picture of China which requires people to put up an ABM system is just a piece of bad poetry, like, in other words, a whole political language is also poetry, is just bad poetry in the sense that it's made up pictures. It's a question of what composition has the most information and is the most revealing and is the most accurate. A hysterical composition by the police blaming outside agitators for violence or blaming conspirators for what's wrong is like a second rate poem, or a second rate generalisation, just like Abbie Hoffman or Jerry Rubin talking out the Chicago 8 trial being theatre. It is all theatre, the Democratic convention was theatre, like the Living Theatre theatre.

**FE:** What do you think of violence as a means for change. I mean, do you feel there's a time when its use is necessary or acceptable?

**AG:** Once a question like that is posed, it then becomes unanswerable. That's like something Burroughs said the other day. "Once a problem is posed, it becomes insoluble." There's no answer, I mean I don't have an answer for that, all I know is that I get violently angry, but I know every time I do, I pay for it because I usually hit the wrong person. Like at the beginning of this interview I was violently angry, but I don't even know who I was being angry at, so I took it out on you. So, most violence I've seen has been bullshit.

**FE:** Can you rationalise it as self-defence ever?

**AG:** Well, I've never been in a situation where violent fisticuffs, guns, or self-defence was more effective than other means. There are always other means that were more effective, I've found. But it requires training in other means, just as self-defence requires training in karate. In Chicago, had they had classes in rhythmic behavior, mantra chanting and organised body movements, the first day of the Convention would have sent a message much more sympathetic and interesting to the world at large through the public imagery than they did when they sent the snake dance karate message.

They would have averted violent conspiracy evidence in the trial and they would have trained people for something useful because the karate class in this case was neither used nor useful. It was just a lot of bullshit. It was never put into use anyway, it was just a theatrical gesture.

The rationalisation for it at the time was that it was absolutely practically necessary that they be trained precisely in that way, for physical combat contact. Well, it wasn't — it was just hysterical and the guys who were running it agreed, later anyway. It would have been more effective in terms of street tactics had they spent a day teaching people mantras, because the mantras were used a little, at least, and the karate never was — so violence only leads to more violence, it's a big drag, egotistical, like with the police, but the violence is already set forth and so escalated in every direction and everybody is so insistent on having their own way that I suppose that it's going to take place.

There's no way out of it. The Jews are going to stomp all over Sinai, and the Arabs are going to cut the Jews' throats; hippies are going to cut the cops' throats, and the cops are going to cut the hippies' throats... great... the narcs are going to cut the mystics' throats.

**FE:** Where's it all going to stop.

**AG:** Burroughs says the planet's finished. As to whether or not it is?

FROM "TOWARDS A NEW AMERICA".



## EDUCATION DEPT FREAKS

The last Moratorium brought its normal spate of arrests and a larger than normal amount of people being fired and suspended. Nell Thayne, made a scapegoat for the Street Theatre by the police, had already had difficulties with her headmistress at Angle Park Girls Technical High School. Because she was not afraid to state her views on Vietnam, on Women's Lib and the general state of society and because of her beliefs in non-discipline and child-centred learning she was being almost constantly supervised. Rather than take a choice of 7 country schools she has resigned. Another teacher, who has asked to remain nameless, appeared on television stating that he had smoked marijuana. Despite some attempt at a disguise he was recognised and dismissed the following day. Yet another has been dismissed for alleged homosexual practices with students - he is currently suing the Department. He also was arrested at the Moratorium. And there are stories of more suspensions due to arrests at the anti-Apartheid demo.

# NASHO'S DEATH

Dear Editors,

Steven Frank Joseph, 23, was a National Serviceman. Of his 720 days confinement for the benefit (?) of his country, he had but (approx.) 60 days before he would be discharged into freedom again. The Army devoured him, digested him and was soon to excrete him. He had a fiance, and they had planned to be married on his discharge. He never was discharged.

Approximately one month ago, Steven Joseph died. He fell from a hanger being built at Woodside Army Camp.

These are the facts.

(1) No safety helmets were given to the men working on the hanger.

(2) All persons, (but one) working there, had never had experience in the construction of buildings before.

(3) The experienced person was in charge and he was absent quite a lot of the time.

(4) There was no rigging, no safety bars or chains.

(5) On the day before his death, he was charged and was to be tried at a later date, for refusing to work there.

(6) The regimental Sergeant-Major and the person in charge of the construction have mysteriously disappeared from view.

Steven Joseph held anti-Army views and anti-National Service views, as do 80% of National Servicemen.

Steven Joseph broke his nose, and also fractured his skull in the fall. With a safety-helmet, he most probably would have been alive today.

The military provides very heavy fines for communication to the news media by its members on military matters. Military matters even concern what a man eats, the hours he works, and the conditions that he works under, but I believe that it is morally right to expose this disaster to the public, thereby possibly stopping it happening to other National Servicemen and exposing the Army for what it is.

Signed: A Friend.

P.S. His last words were "60 days to go".  
Editorial note: It is believed that this letter was authorised by some friends of Steven Joseph at Woodside Army Camp.



ON DIT 12  
CHRIS PAT PAUL  
GINSBERG FARRAGO  
PETER BRIAN  
DR.V. JIM CANE  
MVI AGAINST  
APARTHEID, RICHARD  
NEVILLE, A.N.S,  
BILL ARNOLD,  
MARGOT, CHRIS  
WELLS, TAFFY,  
SUE, NEWS + MORE  
WHOSE NAMES ARE?  
PHOTOS of  
JUNE 30 ON  
DISPLAY IN ON DIT  
OFFICE NEXT WEEK  
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### WOULD THOSE STUDENTS

1. Who feel the Refectory food is of poor quality for the price paid
2. Because of this prefer to eat out as they feel they get better and cheaper food elsewhere
3. Please go along to the S.R.C. and sign a petition that will be presented to the Refectory Management Board.
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5. Science students who are forced to eat Refectory food:
  - (a) because of your Prac Timetables
  - (b) but if given more time would eat out because you feel you would get a better meal cheaper elsewhere
  - (c) please sign your name on the separate list provided.
6. Please act now SIGN your name before Friday 19th July in the S.R.C. Office.

Alex Graeme-Evans

### REGULAR COMMUNITY DEVELOPMENT SEMINARS

Every Friday lunchtime 1-2 p.m. Anna Menz Room.  
Visiting speakers on Com. org., social change, revolution through com.

The Military-Industrial Complex In Australia. by Mike Duigan and Greg O'Leary, introduction by Humphrey McQueen.

Available Politics Dept. Office. \$1.00  
4th Floor, Napier Building.

### ARTS FACULTY PLANS REVOLUTION

This year the Faculty and its dynamic Dean Dr. Frank Hambly have given birth to a revolutionary cell group going under the pseudonym of the "B.A. Subcommittee". Already legends in their own lifetimes, this hard-core of committed cadres comprises Messrs. Dunkerley, Chandler, French and Samuels (student member) and Dr.'s Dalziel, Hambly and Mayer.

Given the revolutionary task of devising a statement of the aims and objectives of the B.A. and of suggesting ways of improving the degree, these dedicated deviationists have already decided that the present structure is too inflexible. Who dares contemplate what next they will discover?

What is more, the group is so suffused with democratic spirit that their meetings are open and they also invite submissions from all members of the university community. (The next meeting is on Wednesday the 21st July, 2 p.m., Committee Room, ground floor Mitchell Building. Submissions may be sent to the sub-committee, C/- Academic Registrar). And the revolution goes on.

### CIA on campus

This is a free advertisement for insidious CIA infiltration on campus. Be warned of a seminar called "Asian Involvement", Saturday, July 24th, Napier Theatre 5. Speakers are Prof. Russell (Economics of Aid and Development), Bob Catley (Politics), Jim Webb from Melbourne, Chris Hurford, Geoff O'Halloran Giles. Actually CIA stands for Community Ide Abroad - well, really CAA and really Community Aid Abroad. Further details and registration from Helen Brown, English Department, 5th Floor, Napier Building, ext. 2618.

### LEGAL AID SERVICE

So far the response to the free legal aid service on campus provided by law students has been disappointing.

This, we believe, is not due to lack of legal problems and difficulties on the part of university students.

We see our role as listening to students' legal problems in confidence, advising them of their rights and obligations and if necessary, telling them how and where to obtain the services of a solicitor.

So if you are in this category, don't hesitate to come along.

WHERE: MEETING Room 3, NEW UNION BUILDING (Next to the Games Room).

WHEN: EVERY FRIDAY, 12 - 2 O'CLOCK.

### ARE YOU A KILLER?

Friday, June 18, 1971 was the Union's Open Day. Jack and Helen, both members of the Science Association Committee, had spent most of the day at lectures and practical classes as usual, but from time to time they had dropped into their club office to write a letter or two and they had also been to the Rock Concert at lunch-time and managed to have a brief look at the Fencing demonstration in the afternoon.

But for some reason they missed out on an evening meal.

They decided after the Union Night Debate that they would get themselves a pie and a sandwich if possible, and go back and eat it in their office with their feet up; perhaps they might even run into a couple of friends.

As they walked down the corridor they saw someone come out of their room and thought to themselves that the face was unfamiliar. But the intruder explained he was just looking and kept on going.

Imagine their surprise to find that someone had been fooling about in their room and there were streamers everywhere, their streamers.

Needless to say they were rather put out, but being hungry and tired they sat down, took some tomato sauce from the bottle in the cupboard and ate their pies.

They did not notice that the tomato sauce smelt different but it was obviously a bit more runny. Perhaps somebody had found it difficult to get it out of the bottle and had put some water in.

The following morning both of them were sick. They had severe pains in the stomach and a general feeling of extreme discomfort.

They both seem to have gastritis.

The symptoms grew progressively worse during the day, and that night Helen's mother called in a doctor. Jack lived in a flat by himself and consequently had no one to do the same for him. He managed to struggle in to the Health Service on Monday but unfortunately it was impossible to say what the trouble really was. However, it struck one of their friends as odd that both should be sick. Helen was confined to bed; Jack was laid up on a couch in the Health Service, very ill indeed.

On Monday afternoon their friend happened to go into the Science Association Room and saw that the vinegar bottle contained two layers of liquid. Intrigued, he opened the bottle and immediately noticed a strong smell of acetone. He looked at the bottle of solvent used for silk screen printing, and saw that it was nearly empty.

On impulse he checked the tomato sauce bottle and again noticed the smell of acetone, though masked by the characteristic fruit smell of the sauce.

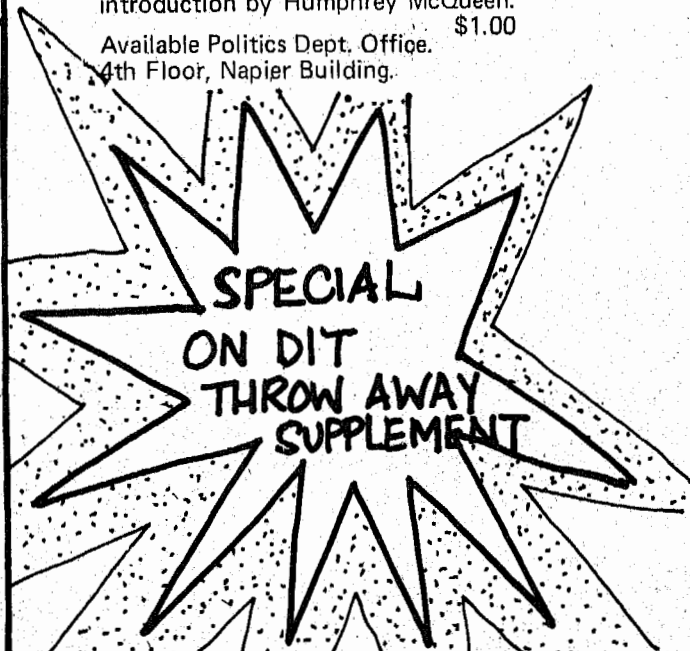
His pulse missed a beat as it all became clear. He rushed over to the Health Service with the tomato sauce bottle.

They were both admitted to the Intensive Care Unit at the Royal Adelaide Hospital that night with acute liver degeneration. Jack died a fortnight later. Helen lived another 5 years, most of the time spent either in bed or sitting down wrapped up, and under more or less constant medical attention.

That didn't happen - that is nobody actually had any of the tomato sauce - only because Jack looked at the vinegar bottle first - but one of you has the mentality of a casual hit-run killer.

Ralph Middenway.

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## DISCOVER THE QUAKERS

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For some, Quakerism is the only form of Christianity which is radical enough for them to stomach. Quakers have certainly thrown a lot of traditional religion overboard, and for many people today this needed to be done.

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C/- 447 Main Road, Glenorchy, Tas. 7010.



# THE English DEPARTMENT.

"Too long now in this long dead way,  
Have I creaked by a deep dead sky."

These two lines, quoted out of context from a poem by Dr. Thurley of the English department, summarise the feelings of many English students. There can no longer be any doubt that English literary criticism is in an appalling state (See "The Scandal of Literary Scholarships" in Theodore Roszak, editor, *The Dissenting Academy* Penguin 1968, and "Literary Criticism: The Doomed Discipline" by Graham Rowlands in *Up the Right Channels*, Queensland University 1970). One has only to spend an hour or so in the Barr Smith thumbing through such periodicals as *Texas Studies in Language and Literature*, *Publications of the Modern Language Association*, *Modern Philology*, *Neophilologues* in order to stagger with a sense of acute disbelief. Fundamental to any discussion of English Literary studies is an examination of the basic rationale of literary criticism: why study literature at all? does it deserve to be a separate discipline? What does it aim to teach? Can, in fact, literature be "taught" at all? It is typical of the general malaise of English studies at the moment that questions such as these are never even raised in English departments. Everyone just assumes that because you're doing English, you must have your own reasons. Academics caught up in the "publish or perish" syndrome never seem to want to question the basis of their chosen field (perhaps because the reality is too harsh to face?). And students, eager to gain their necessary quota of rubber stamps for a meal ticket, soon learn to hand up in essays and assignments the sort of drivel required by English departments, including Adelaide's. I think I speak for most English students when I say that the study of English is a particularly frustrating experience, one that transforms the reading and appreciation of literature into a sterile exercise involving the unimaginative and technocratic task of splicing works of literature into their various arbitrary components: imagery, style, verse form, structure etc. This results in a flippant sense of cynicism on both sides: the example of one recent addition to Adelaide's English department remarking that he had better churn out a few articles in order to secure his tenure and then relax for life (jokingly said, yes, but containing more than a kernel of truth) is paralleled by the number of students who regularly hand in hack work which consists of a deliberate and conscious parody of academic jargon and irrelevancies and getting away with it (rightly so under the circumstances). Part of the reason for this lies in the unreal nature of literary criticism. The objective of tutorials and lectures in the English department is not passionate argument about texts and their relation to life but the display of one's erudition and ability to engage in polite patter until the hour drags to an end. Students feel alienated because criticism in the English department depends on avoidance of thought: a tutorial paper requires merely the ability to enumerate various examples of imagery, irony, structure, paradox etc. the work as a whole, the actual meaning of the words, becomes a side issue, an irrelevancy.

The causes of the sterile culture residing on the 6th floor of the Napier Building can be found at the grass roots level in the authoritarianism of the department and on a higher level in the general failings of literary criticism. To deal with the authoritarianism first:

1. EXAMS: Incredible as it may seem, many members of the English department still actually believe that exams are the best way of assessing what the student "knows" (processing probably better describes their attitude). Behind this position are two assumptions:

(a) that subjective evaluation of texts, which involves one person making a personal judgement of another's writings (a sophisticated form of gossip) can or should be graded. Since so much depends on the examiner's personal prejudices, this "grading" becomes a mockery.

(b) that there is a certain body of facts that the average student of English literature should know by a certain time, in order to be able to regurgitate when exam time comes round. And we in the Arts faculty are getting a "humane, liberal education?"

Furthermore, the staff of the English department seem to place great faith in the idea of examinations being a sort of testing ground for social Darwinism, survival of the fittest: thus, Honors students who this year are sitting for their Part One finals are being required to sit for four three hour exams over a period of two days. These exams are meant to be the sole assessment of the work these students have done over the past two years on Shakespeare and Elizabethan Drama, Eighteenth Century Literature, Seventeenth Century Poetry, and Linguistics. I kid you not! The starter gun is to be fired at 9.30 on Friday, 27th of August, and the marathon is meant to limp to a finish at 5.00, 28th of August. The patent absurdity of this seems to have escaped most of the staff. However, it does have its lighter side: some staff members, in a brave attempt to raise the poor standard of the past few years Linguistics paper, suggested that students be shown this paper months beforehand, so that they could then concentrate on areas of interest to them and hopefully write papers of a good standard. Professor Horne, horrified at this threat to traditional exam policy, refused permission, and so students are now having the contents of the paper gradually leaked to them during lectures and tutorials.

2. TUTORIALS AND ESSAYS: The Department's attitude here is one of attendance for attendance's sake: the roll is marked at the beginning of each tutorial, and those missing more than a third of the tutorials are excluded from the exams. The department dodges all objections to this with a neat piece of buck-passing: it's not that they want to exclude students, you understand it's just that they have to satisfy the administration that each student has fulfilled the requirements necessary. In relation to essays, the department takes the position that essays completed by such and such a date are worthy of consideration, while essays completed after this date deserve a nil grading (and hence possible exclusion from the exams). Surely, though, if the department believes so strongly in exams, it has no right to exclude people from them unless they have failed to hand up written work by November, when the exams are held.

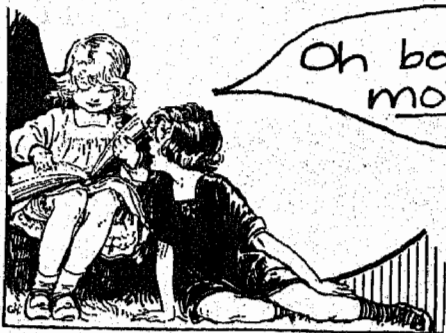
3. LECTURES: Again, the focus is on irrelevance.

Who, of those of us doing English III, will ever forget Dr. Smith's lectures on Browning, being as they were incredible studies in academic arrogance, pettiness and irrelevance. Always the emphasis is on genres, on analysis of structures, on explication. No questions are ever asked about a text's role in anyone's life. Efforts by students to interpret in ways which radically question the values and ideas of society are usually met with anathema. English department lectures create the mere illusion of critical procedure, for they are harmless, they affect no one. Lecturers (e.g. Dr. Thurley, who is by far the best at this, and hence probably the most dangerous) are so busy assigning poets to their various schools according to their respective techniques and ideas about how poetry works, that what these poets have to say about society (e.g. Ginsberg) tends to be ignored. All "subversive" ideas are effectively classified, boxed and thereby neutralized. Lecturers who simply dazzle by their own performance and do no more are merely submitting to the status quo.

Probably the main reason why the English department is such a joyless and sterile place to study in, a place which has stifled the pleasures of reading, is that literary criticism as practised by it depends upon a double standard: namely, that there is one standard for life and another for literature. Literature is effectively castrated by a focus on irrelevancies, or at least on minor points. For students to react fully to Fielding's *Jonathan Wild*, for example, it might be better for them to consult Marxist ideas on the effects of capitalism than read a critic's explication of irony in *Jonathan Wild*. I am not saying that literature should be studied entirely from a political view point: this approach can easily lead to the same mistakes that Leavisite criticism did with its rigid imposition of a moral viewpoint. Rather, because literary criticism divides literature off from life and concentrates on mere technicalities, it ignores major issues that concerned writers and should concern us. (A good example would be the treatment given by critics to the romantics and their involvement in revolutionary movements and beliefs: even though some critics do relate these writers to their political involvement, none of them dare take the second step and relate the writings to today's issues: it is considered 'bad form' and a 'distortion' of the sacred text).

The reason why the English department has succeeded so well in alienating so many students is that it deliberately ignores explicit political and philosophical themes, taking refuge in the objective scholarship fallacy, which is simply an excuse for accepting the status quo, a means for justifying their empty approach to the demands of literature. And literature does make demands: it confronts and forces the reader to question his own position and prejudices. Concentration on the skills of stylistic analysis simply enables one to hide one's social fears. Suppression of political and philosophical materials, the failure to draw out their implications in literature becomes a subtle and unwilling indoctrination that accepts all forms of the status quo. English literary criticism precludes involvement, and where there is no involvement, there is no learning.

PETER NAUGHTON.



## West Irian.

Dear Sir,  
We need a West Irian Foundation to keep alive the hopes of the tragic defenceless West Irian people suffering cruelly under the iron tyrants' heel of the neo-colonialist neo-imperialist oppressors.

I am at: Gregory Walsh, Buronga 2648 N.S.W.

Yours sincerely,  
Gregory Walsh.

## In Moderation.

Dear Editors,  
I am in full agreement with Peter Gies who in his letter (June 30, 1971 edition), said that he detected a slight improvement in the articles appearing in "ON DIT", and that edition I feel bears out that feeling. Let's hope it continues.

The most annoying thing about "On Dit" in general is that the articles are always written by the same small group of people, and are for the most part radical, very biased and unconstructive. Why can't "On Dit" encourage moderate students to write, for it?

The reason why they don't is probably because most students feel that the effort would be wasted for judging by past performances, I doubt "On Dit" would publish them anyway.

As it stands, the only material published on campus that offers a balanced view of affairs are the AULC and SA/A "broadsheets" (by balanced I mean rational, as in sane). "Grass Roots" published by the ever so vocal SDA (democratic action???) is rarely anything but unrealistic one-sided junk. I really am beginning to wonder if there is anything at all that they do support.

During the week of the Moratorium and the Springbok visit there were no less than 12 "broadsheets", excluding Uni. papers, published by various clubs and organisations giving their views on these two subjects. Of these, only 2 published views that were not emotionally based.

They presented only one side of the Apartheid policy: a clear indication of just how uninformed (or uninterested) those who outrightly condemned South Africa are. One might expect we students to be better informed on the subject than the general public, but obviously are not. True, Apartheid is undoubtedly unjust and in ways inhumane but its existence does have logical origins and anyone caring to look deeper than the surface will find them.

In conclusion, I liked a statement from the Evangelical Union's paper on Apartheid. To quote, "Would Christ play with the Springboks? Well, I don't know - I'll let you decide."

The best attitude to matters of social importance I have heard for a long time and I wish Messrs Dunstan, Hawke and the SDA would follow the example.

Chris Parkinson-Clarke  
Toorak Gardens.

Dear Sir,  
We are pleased to hear that someone still believes in objectivity. Love

## 5DN Backchat.

To The Editor of On Dit.

Dear Sir,  
As must be known to you 5DN has a talk-back program hosted by Neal Adcock. Recently I was so incensed by the statements of one of the callers that I immediately dialed the Station. Before being admitted on the air I was told that my statements must not contain any reference to the political activity of the Australian Government, nor would I be permitted to mention the policies of any Political Party or to refer to any person in politics, the inference being clearly that if I did so I would be cut-off.

I had always believed that in Australia we had the right of "fair comment" but it seems I was wrong.

Yours faithfully,

P. A. Templeton.

"I'm not a Cop" she said....

Dear Editors,  
It occurs to me that the good name of democratic protest in general and freedom loving students in particular, is at stake, if not already in ashes.

Last Wednesday I put on my best black clothes and came to town for an appointment. As I left the State Administration Building the Moratorium march was moving off. I had been in two minds about this particular march. Whether to march or not, for all the obvious reasons, especially the CPV-line. But I oppose the war, and have done for several years, and I wanted to see what happened, and I saw some friends, so I marched.

I left the march in Currie St. in order to attend an appointment. However by the time I reached Hindley Street groups of marchers who had also left the main march were reforming and there were two main blockades: police greys, motor-cycles, vehicles, so I decided to stick around and try a little impartial observation. (I'm a writer). And a little listening to what passers-by had to say.

But there was still that appointment. So I stepped up to a group of demonstrators whom I didn't know personally and asked if they intended waiting for the main body of the march. If they did, I too would wait, I decided, if not, I didn't want to see the gutters run red. I've a weak stomach and I'd been ill all week.

It was then that one of these fine, upstanding, idealistic, strong, egalitarian, fraternal, high-minded young men looked me up and down, clearly contemptuous of the whole, chic, voguish, elegant figure before him, especially the hat, and ordered his fellows not to tell me anything because I was a cop.

"We don't know anything lady and neither do you. She's a cop. She's been with us all the way."

If this young master-mind would care to put his eyeballs where his mouth is he might like to learn a little about people, and also, by the way, about slander. As the march passed me by I was subjected to taunts and invitations to 'come and join us, Cop lady.'

Apart from the fact that 'cop-ladies' don't generally dress as well as I do, the lack of integrity exhibited by these marchers is disturbing. It's interesting that some words seem to pass more quickly amongst marchers than other words - particularly directives.

It looks as though many marchers are more concerned at demonstrating their antagonism, than at positively denouncing the evils they are allegedly protesting against. Not once was I asked what I was. I was told I was a cop. The pattern looks ominous. Refuse to conform to the mass, even in dress, and the mass rejects you. It would be almost tragic if it weren't so terribly funny.

Love,  
Rosemary O'Grady.





I'LL SEE YOU IN  
THE REFECTORY AT  
ONE OCLOCK, BABY!

"Any woman around here not paired off by the time she is in third year isn't worth considering anyway."

This authentic quotation is a comment typical of the attitude all too prevalent at this university. It exposes the blatant "sexism" of the expected social relations, and is one expression of the distressing alienation of university students.

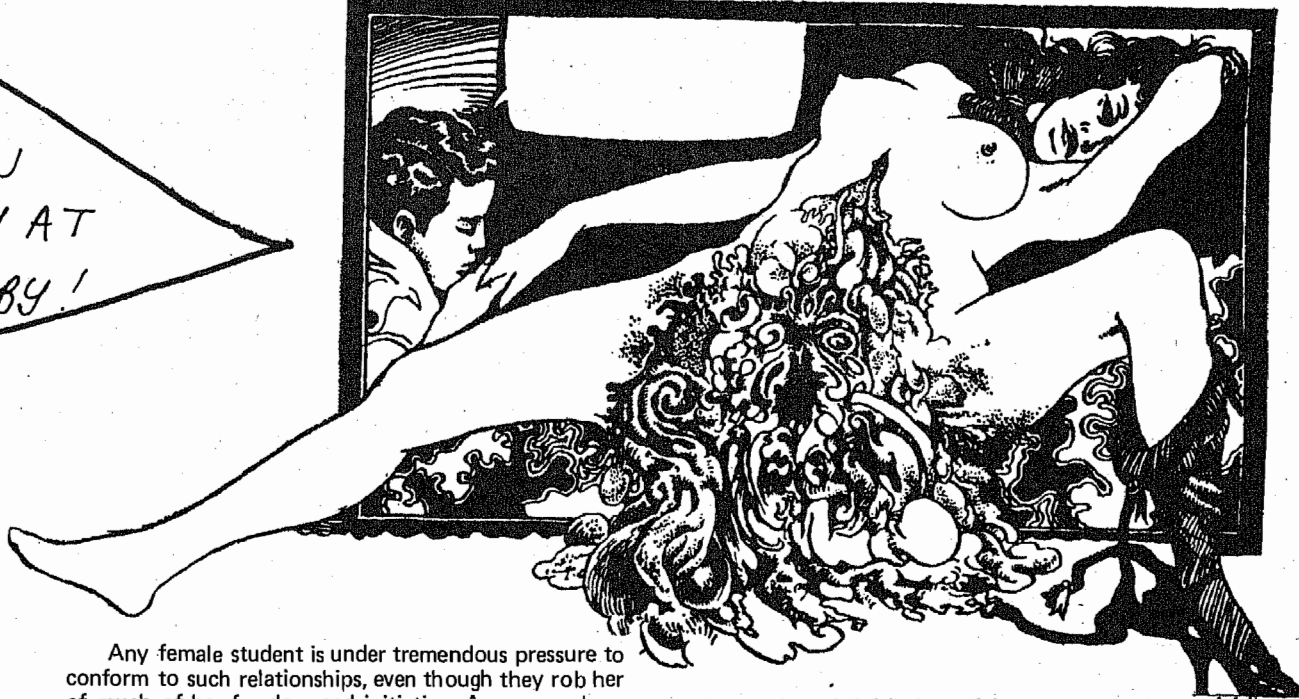
Alienation in any context is distressing and is the great human problem which our society faces today; however it seems even more so at university because of the preconceived notions about the "community" of the university. Idealism, camaraderie, freedom, this is what many a fresher turns up here hoping to find — and instead one is faced with disillusion, loneliness and pressures to conform just as great as those experienced anywhere else in society.

For a female these pressures consist of much the same obligations as society in general forces on women, which involve subordination to men in nearly every sphere.

The conventional "Fun Ethic", Prosh, SCIAES, etc. which used to be the social focus of university life consisted of false infantile functions, with a blatantly sexist, male chauvinistic basis.

This mentality is to some extent dying away — thank God. But even so, most of the university functions — balls, etc., and even informal social meetings and groups — are organized by men, and continue to uphold the false "sexual" politics of our society, the latest example being the coming Snatch Ball.

Even the supposedly liberated radical scene conforms to the same old sexist pattern. All the action and talking is male dominated, male oriented — and while most of the heavies seem willing to pay lip service to the ideals of women's liberation it can be seen that most are still engaged in sexist relations, hip conforming to the roles expected of them and invariably oppressively to the women involved.



Any female student is under tremendous pressure to conform to such relationships, even though they rob her of much of her freedom and initiative. A woman alone at university is seen as either pathetic or detestable (witness our opening quotation), a stigma which one wouldn't consider applying to a man in the same position. This fear of being seen alone results in some women living an increasingly alienated life day by day taking refuge in lectures and the library rather than joining in activities (such as they are).

The fact that social pressures are greater on women in university than on men is attested by the statistics showing higher incidence of consultation for psychological problems among female students than male. Some psychologists assert that the more feminine the girl, the more likely she is to withdraw. This withdrawal will often take the form of seeking refuge within the safety of the exclusive and repressive compulsive relationship with one man. Ultimately a woman is not seen, judged and accepted for herself but as a reflection of her bloke, or at best they together are seen as one entity, a couple, not as two individuals, free agents in society.

Part of the problem of alienation at this university is probably a result of inadequate opportunities and facilities to meet people. The refectory seems to be the epitome of the alienating experience. Large, cold and noisy, there is no opportunity and no effort to use it as a socializing and meeting place. It merely serves as a perpetuation of cliques and loners. Here as elsewhere,

the modes of initiation of human contact are rigidly circumscribed within the male prerogative.

Saddest of all is the fact that among university women themselves there is no awareness of common interest. Women are so used to thinking in terms of reliance and projection on men that they are unable or frightened to work either individually or collectively as a group.

The traditions of competitive bitchiness and mistrust among women prevent the development of meaningful relationships among women. This division of female interests is further perpetuated by the infantile preoccupations of males whereby women are assessed and judged according to the false consciousness of male fantasies.

Our strongly conditioned roles of passivity, conformity and dependence, overcome not only our ability to assert our independence from these roles and demand to be accepted as human beings but also prevent us demanding the opportunity to find comrades among men who are also true whole human beings, not conforming socially determined chauvinists.

Initiation and reception of social intercourse must be radically aligned with a new awareness of both "masculinity" and "femininity"; or the myth thereof, before de-alienation can occur in the specific community of the university, or extended to the wider society itself.

Elizabeth Byard  
Szula Nowak  
Judith Neines

## "IT HAS NO NAME"

"And if three people do it . . . they may think it's an organization. And can you imagine fifty people a day . . . then friends, they may think it's a movement. And that's what it is."

—Arlo Guthrie, "Alice's Restaurant"

SEATTLE — "Are you the guy who started the organization against buying new cars?"

The voice coming up the telephone wires from Los Angeles belongs to a man whose marketing firm does a lot of research for the automobile industry.

"No, we're not against new cars. We've just pledged never to buy another new internal combustion engine. That includes power lawnmowers, too." The voice on the San Francisco end belongs to Frank Herbert, author of the science fiction novel *Dune*.

"Well, what is the organization's name?"

"It has no name."

"Well, who are its officers?"

"There are none."

"Well, where are your headquarters?"

The Los Angeles voice sounding panicky. "There is no headquarters," Herbert answers.

"Well, look! We've got to talk to you!" Herbert, quietly, "You are."

Twenty months ago Frank Herbert was closeted with a biologist, a psychiatrist and a few other concerned people trying to discover a way out of the Los Angeles air pollution maze.

"We kept coming back to the internal combustion engine as the culprit," he said. The room was filling up with a sense of frustration and anger when Herbert jumped up and swore he was never going to buy another new internal combustion engine. Another member of the group stood up and took the pledge. Then somebody said, "Let's start an organization."

"No, let's not," Herbert said. No organization, no name, no officers, no dues and no newsletter. Just separate individuals serving notice on Detroit that the time is coming.

Since then Herbert has been recruiting. On Earth Day 30,000 people jumped to their feet in Philadelphia and took the pledge in front of watching television cameras.

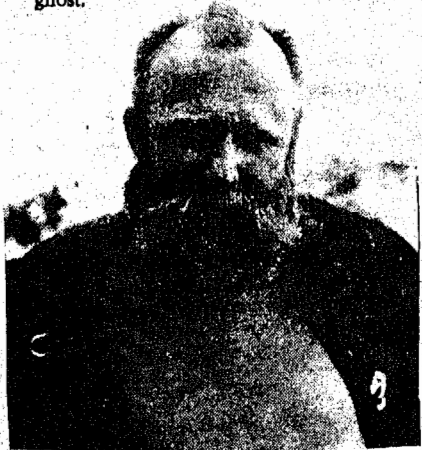
"One-Teaches-One is our only organization," Herbert says. It seems to be working. A friend who was conducting a survey in Los Angeles tacked on a question about Herbert's pledge and the response showed between 20,000 and 50,000 residents had vowed not to buy a new engine until things change. There are strong groups of supporters in New York, Boston, San Francisco and a lot of other cities, Herbert says.

"I'd say a safe estimate would be more than 100,000 people in the country have stood up," he adds.

"We've got a snowball going. Detroit is convinced they are going to hold onto the internal combustion engine. The auto industry is working on pollution control devices that need to be maintained frequently and at a fair amount of expense.

Unless they are operating at peak efficiency they aren't much good. We're sending a loud, clear message to Detroit to do better—get rid of that engine!"

Herbert has become a steam car advocate and says he plans to put a steam power plant in the trunk of his Volvo when the present engine gives up the ghost.



"I've driven the Dobel steam engine in Santa Rosa, California. I drove two cars—one a Packard and the other a Studebaker—both with steam power plants. It's obvious why Detroit isn't interested. They've got 500,000 miles on one engine down there."

Herbert also is investigating an Ohio-made steam power plant.

"You can burn just about anything in them. The secret is external combustion. The combustion takes place in the presence of all the oxygen the flame can use." The result is an absence of partially consumed hydrocarbons.

Herbert is now living in Seattle where he is higher education writer for the Post-Intelligencer, the morning Hearst paper. He was in the throng when University of Washington students, marching in protest of the Cambodian War, took over Seattle's freeway system and made it a footpath to the federal courthouse. He is the only reporter to cover a demonstration in the first person plural — "We . . ."

"I expect Detroit will try to bring some pressure to bear on me, but what can they do? I'm only one person." And that's the beauty of his non-organization. Herbert expects Detroit to begin pumping more promotion money into telling the public the great strides they are making in cleaning up the internal combustion engine.

"Ours is a gradual cut-off. It won't happen tomorrow, but it will happen." When your engine wears out, don't buy a new one. It's OK to buy a used engine, Herbert says. Even that has a slow-down effect on Detroit.

Or, if you have strong feelings, you can give up your engine altogether. "We figured out that you could get to downtown LA from Burbank in half the time if everybody rode bicycles on the freeway."

Courtesy ALternate News.

## POETRY REVIEW

CHRIS WELLS

TED HUGHES — "CROW" (Faber and Faber)  
SYLVIA PLATH — "ARIEL" (Faber and Faber)  
both available in the Union bookshop.

Confronted by that mysterious structure known as Twentieth Century civilization, the poet can resort either to silence or verse. Hughes and Plath, husband and wife, chose the latter course. For Plath, the consequence was 'Ariel' and suicide. For Hughes, 'Crow'.

Perhaps the most striking aspect of both volumes is the physical impact of the language. Some poetry encompasses experience, while some avoids it: only rarely have writers managed a partial fusion of the two. But this is precisely what Plath and Hughes achieved.

Ariel is a collection of verse written by Plath just before her death in 1963. Her style is casual, spontaneous, and terrifying. Throughout the volume, she appears as both savior and disciple, being crucified by her own physical and mental suffering — and in turn identifying with the atrocities and pain originating in her environment. World War II thunders in her blood. Again and again a sense of decay, destruction, and rebirth is established. And beyond all this sits the image of Death. "Dying is an art," she says "like everything else, I do it exceptionally well." She did.

Crow (from the Life and Songs of Crow) equals, even surpasses, Ariel in its precision and intensity. The poems are essentially a sequence of myths in which the complex symbol of Crow acts as a unifying theme. Inside this universal framework, versions of God, Creation, Male-Female relationships, the Oedipus complex, etc. are altered in order to clarify (and condemn) the contemporary situation. Most actions occur within the Silence, the Void, the remnants of a civilization self-destroyed. Through this deathly landscape flaps Crow, embodying both a final negation and the seed of renewal. Perhaps in this last image, Hughes was implicating his late wife.

IF YOU WERE ARRESTED in the Moratorium march on June 30, and are interested in joining a group of other victims for purposes of raising funds towards paying fines, etc., PLEASE LEAVE YOUR NAME AND ADDRESS AT THE VMC OFFICE, Room 43a (basement), Cowra Chambers, 23 Grenfell Street, and we will be getting in touch with you.

MR FISH leather gear

Now in Bowman's Arcade, off King William St near John Mac's.



## HEADS OF DEPARTMENTS:

# AN EXERCISE IN ACADEMIC TYRANNY

There has been growing criticism of the power exercised in this University by the Education committee comprised of the Heads of Departments. In effect this criticism reaches at the root problem of too much power in the hands of these Heads of Departments. It seems now is the best time to investigate this power and make moves for the democratisation of the University, that would have real meaning for change, rather than token liberal concessions to students in areas of student welfare. What ultimately must be debated is the real reason for the University degree. And in agitating for change the University may perhaps reverse its emphasis as a factory for turning out skilled technocrats for industrial and corporate interests.

In looking at the structure of power imbedded in the hierarchy of University committees and located primarily in the Heads of Departments, some perspective can be given in debating the vice-chancellor's actions over the "fruit fly papers."

The description given here applies generally to all Heads of Departments, although there are a few instances of non-authoritarian exercise of power. The more liberal Heads of Departments can be seen as operating on a form of paternalistic benevolence.

The authoritarian personalities of a few notable professors are well known. Both students and non-professional staff members have suffered over the years from narrow minded views on education and an over bearing personal reaction to legitimate problems.

This has been particularly noticeable when demands of participatory education are made by students. But how is the reality of this power to be seen?

The position of Head of Department is firmly imbedded in the law of this University. They are formally responsible to the University Council.

To become a Head of Department is no easy matter. The position in the past has only been conferred on those reaching professorial status. That is, men who have had long experience in academic politics. Men who enjoy rank and status and the money that goes with the job. Men who exercise their power in differing forms. In formal departmental matters, but more particularly in their elitist relationship as holders of wisdom and truth towards students. A conception of education as a process of critical and creative enquiry for the student concerned and a democratic view of man as a

self-governing individual free to realise his particular human potential is a far cry from the reality of the existing power relationships by which teachers are made the embodiment of intellectual truth because of the authority attendant on their status as 'professor.'

To become a Head of Department means active participation in the institutionalised forms of academic rivalry and competition. A good example of this is the "publish or perish" game, which has recently been upgraded to the "get a course or department of your own" game. In relation to students, it is widely felt that the only ones who gain are those professors most clever or ruthless. For example, it is an oft expressed ethic among scientists that the name on any piece of research must be that of the person conducting the research. Yet what often happens is the honours student can not get published his own research without the name of his professor appearing on the paper. The professor gets a great deal of the acknowledgement and the status and a student does all the basic research. Often when only in an advisory capacity, the professor concerned will put his name first on the publication. Many excellent pieces of research would not therefore be duly accredited. Some students even get to the stage of expressing reservation about their research because they know their advisor will pinch the research work for his own private academic interests.

Each of the following examples of the influence of a Head of Department could be enlarged upon: The Head of Department has undoubted effect on the type of research work conducted by any student and particularly, by the honours student, on the granting of money for research, on the award of scholarships, on the grades given, on the appointment of the student to the position of tutor or lecturer and thus on the student's whole future life. Here the point is not that the professor concerned deliberately engages in highly questionable activities, but more that the accepted structure within which educational principles are seen has the particular orientation described. And it is a far cry from a democratic and decentralised structure of power, a situation where students have substantial control over the content of courses and over teaching and assessment methods.

A challenge to the existing relationships would need be far reaching. By control of departmental finances, by control over research grants, by being on the right committee at the right time, by being in a position of status and influence in the community, obviously the



interests of the department, particularly in the teaching and the courses and the methods of assessment, revolve around the interests of the professorial staff members and particularly, more so in some cases than in others, the Head of Department. These interests can be related to a particular school of thought within a discipline, usually relating to behavioural, bourgeois, positivistic standards, or in an orientation protecting the supply of students for corporate interests.

A useful reform proposal, which could be taken up and argued by the staff association, would involve the yearly election of Heads of Departments, from any academic staff members. Not that this is in itself a radical step, although there would be quite a number of professors who would immediately be no longer a Head of Department. But this could be a step towards the restructuring of power relationships and an altering of the power of the Education Committee.

And then at some stage in the not too distant future there may even be the progress of a truly democratic educative process, one that would effectively challenge and alter the continuation of our capitalist society.

by a student who believes that the movement for participatory education still lives on.

# ANNUAL ELECTIONS

FOR THE NEW

## STUDENT ASSOCIATION

(replacing former Adelaide University S.R.C.)

Under the new constitution nominations are called for the following positions:

### 1. CENTRAL EXECUTIVE COMMITTEE

- (i) The President
- (ii) The Vice-President
- (iii) The Co-ordinating Treasurer
- (iv) The General Secretary of the Association
- (v) The Communications Officer

### 2. PUBLIC AFFAIRS COMMITTEE

(To create and maintain student awareness concerning social and political issues and to provide a vehicle for the propagation of student views on these views as expressed at G.S.M's.)

5 MEMBERS

### 3. A.U.S. COMMITTEE

- (i) Local A.U.S. Secretary (Chairman)
- (ii) Incoming Delegations Officer
- (iii) Local Travel Officer
- (iv) Local Papua and New Guinea Officer
- (v) Local International Officer
- (vi) Local National Officer
- (vii) Local Overseas Student Service Director
- (viii) Local Ecological Officer

### 4. SOCIAL ACTIVITIES COMMITTEE

(Prosh, Balls, Freshers' Camps, Orientation Week, etc.)

5 MEMBERS

### 5. PUBLICATIONS

Elections for ON DIT editors, Orientation Week handbook editors, Union Diary editor in third term.

DETAILS IN SRC OFFICE AND UNION OFFICE. ALL POWER TO THE PEOPLE!

### OSCAR IS LEAVING US

In August of this year the Warden of the Union (Mr. O. G. Jones) will take up an appointment as the new Secretary of the Waite Institute. Mr. Jones has held the post as executive officer of the Union since 1967, when he took over from the first Warden, Mr. Frank Barland, who had held the position since it was first created in 1952.

At that time the role of the Warden was seen to be primarily of student welfare and personal counselling, an area in which Mr. Barland was well qualified to act.

With the appointment of a full-time Students' Counsellor, the new Warden had a much greater freedom to devote his attention to the affairs of the Union. However, he still retained an interest in student welfare in the specific fields of housing difficulties, financial distress or acting on students' behalf in dealing with problems between students and the academic or administrative staff.

In addition to his day to day responsibilities of carrying out the decisions of the Union Council, which involved his presence on every one of the standing sub-committees of the Council, Mr. Jones found time to be a frequent attender of SRC meetings, often remaining until the early hours of the morning. Recent years have seen the development of new ideas and opportunities for student involvement in the affairs of the University and the beginnings of dissatisfaction with the structure of the Council, the governing body of the Union led to the holding of a referendum on the subject of the membership and management of the Union.

The results of this referendum reinforced the more towards the reduction of "power" vested in the paid officers of the Union by virtue of the responsibilities which they held. A Union Reform Sub-Committee was set up which considered at length the results of the referendum and the submissions made by constituent and affiliated bodies and produced a revised constitution. Amongst other things, this provided for an increase in the number of elected members of council from three to fifteen, and took away the voting rights of the Warden and the Registrar. This constitution was approved by the Council but has not been successfully considered by a General Meeting of the Union as yet; perhaps because of the very reasons for which the changes are sought.

However in so much as the preceding is a history of the development of the Union, it is also a history of the activities of the Warden during that period. Mr. Jones' enthusiasm and willing co-operation on the various sub-committees which have considered the changes in Union structure is to be commended and is clearly reflected by the University in their selection of him as Chairman of the Housing Committee, on which some important changes of benefit to students have already been noted.

He has served the Union most capably as its representative on University committees such as the Centenary, Publications, Enrolments and Housing Committees and also on the Union sub-committees on licensing of the Union, the purchase of the Bookshop and in particular the work associated with the building redevelopment. We wish him well in his new vocation.

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# MANWELL CONTROVERSY

In the special ON DIT broadsheet no. 6 we indicated that we were prepared to print in full the correspondence between Professor Andrewartha, Head of the Department of Zoology, in asking the vice-chancellor to sack Professor Manwell. We are still prepared to do so, but have been advised to halt full publication until the next ON DIT. The correspondence from Professor Andrewartha listing the charges is now the subject of a libel suit and to avoid legal complications we will detain their publication. The writ of libel against Professor Andrewartha will be formally served, (if not already) in the next few days.

We also have reason to believe that there was a slight inaccuracy in our report of the closed University Council meeting held on Wednesday, 6th July. We stated "... it is believed that the vice-chancellor formally informed the Council of the charges made by Professor Andrewartha against Professor Manwell." Apparently the vice-chancellor did not place the exact charges before Council members, only informed the Council of the existence of some charges made by an academic against another academic.

At the same closed meeting, it is believed that the University Council approved a motion saying in effect that it would financially back, with payment of legal costs, Professor Andrewartha's legal suit with Professor Manwell. The motion was proposed by Dr. Casley-Smith (Reader Zoology Department) and Mr. J. Melville (Director of the Waite Institute). There were three who voted against the motion and one abstention. Our criticisms of the academic elite's protection of what it considered to be the University's interests would seem to be still more valid.

We would like to reassert our stand taken in the ON DIT broadsheet. We feel the matter should have been brought into the open for discussion. We feel that the issues involve debate on defining the exact nature of intellectual enquiry and expression. We believe that principles of academic freedom are at stake. And we believe that our criticisms of the vice-chancellor's secrecy and inaction are valid.

We reprint only four of the letters at this stage. The first two as can be seen relate only to the "fruit fly" controversy between Professor Manwell and Professor Andrewartha. The vice-chancellor briefly replied. At this stage there was no mention of the charges. The next letter by Professor Manwell to the vice-chancellor is dated 5th May. Professor Manwell here asked whether any charges had been made. He asked to see them and for an investigation to be made. Professor Badger, in response, sent to Professor Manwell the letter listing the charges. This major letter, which is subject to the libel proceedings, is dated from Professor Andrewartha to the vice-chancellor on April 19th, 1971. Professor Manwell replied to the accusations. This reply and an additional letter from Professor Andrewartha is not reprinted. On the 28th May, Professor Manwell sent the letter which is reprinted here.

It is believed that the University Council will formally consider the matter at its meeting on August 16th.

12th March, 1971.

Dear Mr. Vice-Chancellor,

I would disagree from a number of the public statements that Professor C. Manwell of this Department has recently made about fruitfly and the Department of Agriculture's campaign to eradicate this pest. Manwell is a physiologist and cannot claim professional expertise in population ecology. Population ecology is my speciality and I think that the University should inform the Minister of Agriculture that Manwell's statements have been made without reference to or consultation with me or, to the best of my knowledge, with any of his other colleagues in the Department of Zoology, several of whom are well qualified by virtue of their special training to comment about these matters.

In particular I would like to point out that Manwell's comments on alternative methods of killing *Dacus tryoni*, the influence of insecticides on hypothetical predators and parasites and the dangers of hybridisation are irrelevant because Manwell seems completely to have overlooked in his statements the fact that this is a campaign to eradicate the fruitfly not to control it. In addition to being irrelevant Manwell's statements on the first two points are inconsistent with the facts. I can only suggest that he made them in ignorance of the research that has been done on *Dacus tryoni*.

Also I would like to dissociate myself from Manwell's public criticism of the way that the campaign has been conducted. I consider his criticism intemperate and largely unwarranted.

Finally, I would emphasise that Manwell's opinions are entirely his own; he does not speak for the Department of Zoology.

Yours sincerely,  
H. G. Andrewartha,  
Professor of Zoology.

25th March, 1971

Dear Mr. Vice-Chancellor,

In reference to the letter of the 12th March, 1971, to you from Prof. Andrewartha, I find it difficult to understand the reasons for Prof. Andrewartha's complaints. These are basically on two issues:

1. At no time have we stated that our criticisms were anything but our own, neither with university sanction nor involving the Dept. of Zoology officially. In my original letter to the Advertiser, the Editor made some alterations without asking me; however, the existence of "St. Peters" underneath "University of Adelaide" should be sufficient evidence, in view of my address in St. Peters, to prove that the letter was sent in as a private citizen from a private address.

However, permit me to make two rather important points: a) Among the reasons for keeping our experimental and class ducks and chickens at home was a request from above not to overburden the Zoology Department's (rather limited) facilities!

b) The nature of our proposed research and selection of a derelict property in order to have a source of animals exposed to minimal (i.e. background) pesticide contamination was discussed with several people here, including Prof. Andrewartha. We were not warned about fruitfly spraying on any occasion!

2. Prof. Andrewartha's letter states that I am "... in ignorance of the research that has been done on *Dacus tryoni*." My wife and I had searched the literature, limited to a considerable degree by library facilities here, for papers on fruitfly, as well as discussed the matter with some (including the S.A. Department of Agriculture) with considerable first hand local knowledge. As such because of some misquoting, deletion and confusion in mass media reports, as for anything else, we prepared some time ago a more complete analysis of our objections (published in the second issue of On Dit, 17 March, 1971 pp 10-12). I hope that any who have objections to our analysis will write to On Dit, who I am sure will publish any corrections or other opinions. Where there are differences in opinion concerning scientific programs with possible consequences to human safety, I believe that these should be discussed freely in public (even if there are some obvious defects in the way the mass media handle these matters) - not suppressed by administrative fiat! Which brings me to the point: Will Prof. Andrewartha's request, "... that the University should inform the Minister of Agriculture ..." be complied with? I would appreciate an answer to this question.

May I also add, in reference to (but contrast with) Prof. Andrewartha's adverse comments on my qualifications and integrity that for part of our scientific objections to the spraying

program we emphasise the existence of an alternative method of eradication of fruitfly and rely on quotations from two excellent papers in which Prof. Andrewartha is co-author (the quotations and references are given on p.11 of our On Dit article, part 1). However, other scientific aspects of our analysis involve population genetics, molecular biology, pollution and pesticide biochemistry - subjects included among the topics my wife and I have authored a number of scientific papers, reviews and one book.

To some people our most important objections to the spraying as performed at present are those based on the disregard for human health, safety and privacy. I fail to see how my professional qualifications are relevant to my objecting to my wife being peeped at! And, our objections to the way in which this program is executed are based on my wife's seven years experience in the Ministry of Agriculture in England - where such a program violating privacy and safety would not be tolerated.

It is bad enough having at least one and one-half years of work lost in setting up a source of animals with minimal pesticide contamination for research by ourselves and students, without being stabbed in the back like this.

Yours sincerely,  
Clyde Manwell.

13 April, 1971

Dear Professor Manwell,

I have read your letter of 25 March with interest.

As far as I am concerned you are free to hold your own views on any subject within your professional competence and to publish them when and how you wish. At the same time I believe that other people should be free to criticise your views, and your evidence, when and how they wish, to publish those criticisms and to communicate their criticisms to whomever they wish.

Yours sincerely,  
Geoffrey Badger  
Vice-Chancellor.

Friday, 28th May, 1971

Dear Sir,

When I saw you in your office on the 14th May, and gave you my written reply, concerning the letters of complaint and the request for my dismissal by Prof. Andrewartha, you gave me to understand that the matter would be looked into and that I would not be left in a state of suspense much longer. I do not wish to bother you unnecessarily, as I realise you have many important demands upon your time. However, there is the seriousness of Prof. Andrewartha's request and the nature of his letters (including also the letter he requested at least three staff members of the Department of Zoology to sign in order to 'prove' my incompetence to complain about the local fruitfly eradication program).

There is also the fact that I have had now a month of most unpleasant waiting: Firstly, the delay in knowing what the charges were - although knowing that other staff members and at least one newspaper reporter knew more about Prof. Andrewartha's charges and requested dismissal of me, than I did. Secondly, the delay in knowing what will be done.

As there has been no visible action on my behalf by anyone here, and as I have been placed in an unfair position (and see also my accompanying letter), I must very soon take measures to protect myself.

For, as I am sure you realise, it is extremely rare for a university staff member to be dismissed (or asked to resign). Indeed, I know of only one case for Australia and that case (which I heard about both in England and in the USA) involved serious moral misbehaviour by the dismissed. To nearly all people, inside or outside a university (and in contrast to the situation for most other professions), the very fact that Prof. Andrewartha has asked for my dismissal (and a fact which has already circulated both inside and outside this university) will be interpreted as meaning that I had done something professionally or morally wrong of a serious nature - even if the charges Prof. Andrewartha has brought against me are considered not sufficiently serious to warrant my actual dismissal or the charges are dropped because of the errors in them.

For with the way I have been treated here, in particular in the last few weeks, Prof. Andrewartha can make his general premise of inadequate performance by me a self-fulfilling one, even though his charges in his letters are wrong.

Yours sincerely,  
Clyde Manwell

Dear Editors,

I am directed by the Committee of this Association to ask that you print this letter in the next issue of ON DIT.

In the ON DIT special broadsheet No. 6 of the 9th July 1971, you make two references to this Association which are not true. This Association has no correspondence, letters or material of any sort relating to any alleged dispute between Professors Andrewartha and Manwell. It is quite impossible therefore, and indeed inconceivable, that ON DIT has read copies of any such letters now in the hands of the Staff Association.

Yours sincerely,  
Dr. Harry Medlin,  
President.  
Staff Association

## EDITORIAL COMMENT:

We wish to apologise to the Staff Association for the mistake in reporting that the Andrewartha-Manwell-Badger correspondence was in their hands. At the time of writing the article we believed that the situation was as reported in the broadsheet. The correspondence had been received by a former executive member of the Staff Association. This we now realise did not constitute a formal receipt of the correspondence by the Staff Association.

We would also like to point out that in no way could it be said that the Staff Association "leaked" the correspondence to ON DIT. We have gained copies of the correspondence from sources in no way connected with the Staff Association.

We would also like to point out that since the special ON DIT broadsheet, and since Dr. Harry Medlin's letter, the correspondence has been formally handed to the Staff Association by Professor Manwell.

We hope that the Staff Association will take such action that will ensure the statutory provisions of the University are fully adhered to and that they uphold the rights of academic freedom.

Dear Editors,

In the article "The Fruit Fly Papers Part I" published in your special broadsheet No. 6, you twice make reference to the connection between the Waite Institute and the Department of Agriculture.

Of course, both Institutions exist in order to serve the agricultural industry, but the former does not "do research" for the latter. Moreover, the Waite Institute does not receive and never has received, finance from the Department of Agriculture.

As is clear from the University Calendar, the Waite Institute Departments, since 1952, have drawn their support from University funds in exactly the same way as have all other Departments.

Yours etc.  
J. Melville.  
Director, Waite Agricultural  
Research Institute.

## Editorial Comment:

We wish to state that the Director of the Waite Institute seems to be splitting hairs over the relationship between the Institute and the Department of Agriculture. It is clear from reading S.25 and S.26 of the University Act that there is a connection between the two Institutions. Admittedly the financial grant is administered through the University channels, but the effect of our comment would seem to remain valid. It should also be noted that Mr. Melville earlier this year appeared on TV arguing in effect, in defence of the Department of Agriculture's fruit fly spraying program - the program that Professor Manwell was at the time criticising, (see ON DIT, 17th March, 1971).

Dear Editors,

As students of this University we wish to express our distaste for the method of attack used in "A Letter to the Vice-Chancellor", published in Special Broadsheet No. 6, July 9, 1971.

There may be legitimate grounds for dissatisfaction with Prof. Badger, but if there are any, these certainly were not stated. In fact, the only features of Prof. Badger's activities mentioned are so far from justifying a call for his resignation that one could almost be excused for construing the "letter" as a parody of the position of those inclined to criticise him.

Further, we assume that the "letter" is an expression of editorial opinion. If it is, this should be clearly stated, in order to give readers an indication of the identity of the person(s) whose opinion is being expressed. In its present form, the "letter" serves little purpose beyond that of providing an opportunity for the writer(s) to make the rather obvious pun on Prof. Badger's name.

Yours etc.  
Winston Nesbitt,  
Phillip Wiebe.

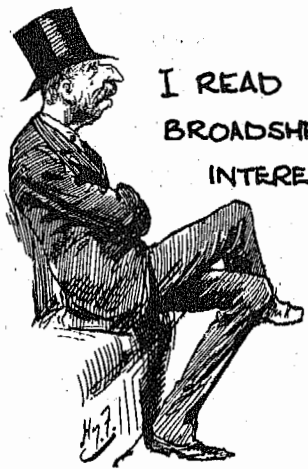
Two brief points in reply:

1. Obviously we accept full responsibility for all material which appears in ON DIT. To this extent the "letter" to the vice-chancellor is an expression of editorial opinion.

2. From your letter it does not appear that you have considered the arguments appearing on the main side concerning the vice-chancellor's delays in acting on the Andrewartha charges against Manwell. As students we would have hoped you would have regarded the delays as warranting comment and would further have thought the principles of academic freedom mentioned were of the greatest importance to all members of this University.

Chris White and  
Pat Lewicki.





I READ YOUR  
BROADSHEET WITH  
INTEREST, BUT....

The Editor,  
On Dit.

Dear Sir,

Let me correct a few facts and assumptions that appeared in On Dit Broadsheet No. 5 '... a Fine Bunch of Lads.' Firstly I appreciate his compliment that apart from being an Officer Training Unit AUR is also Australia's largest and best trained CMF unit. Whilst I certainly agree with the latter I must qualify the 'largest' aspect. In fact Sydney university has 1,200 members as against our 5/600 members, not 800 as was published in the Broadsheet, (I take the 8,000 to be 800).

With reference to the perversion section I would like to know of the lavish bars within AUR which are there 'to soothe the soldier's conscience'. I have been in AUR for three years and worked hard whilst on duty. The author writes nonsense when he implies that if a soldier is troubled he can down tools and immerse himself in escapism, in actual fact we have three not two bars, (Officers & Sgts. & O/R Messes.) but these are fairly sparsely laid out like any other pub, and their times of opening are restricted.

We do not have, to my knowledge, four security guards, but we do seem to have four cleaners. I have always seen them pushing brooms not rifles.

As for 'The senior ranks of the Battalion are occupied by middle-aged, professional Regular Army officers, i.e. they have vested interests in the promotion of militarism.'

1. We only have an ARA cadre of 7/8, and these soldiers hold down the rank of Warrant Officer and below.

2. Senior ranks of the Regiment, the CO 2iC RMO Coy Commanders, Senior Wing Instructors, Platoon Commanders are all CMF officers. Where is this vested militarism? They are 'cut-lunch commandos' who would spend an average of 35/40 days in uniform a year. For eight months of the year during University term time they would spend an average of one day a month on military duty. They are in essence, doctors, lawyers, dentists, architects, University lecturers, Administrators, Engineers, Scientists, etc., These are the people the author talks about when he says "these professional army men are the most perverted I have ever met." I suggest the social perversion they receive in the pub on a monthly basis would be far greater than the time they spend on military duty.

Let us now consider the indoctrination section. During my three years in the Unit I have seen no elements in the University Regiment of what the author calls 'subtle indoctrination into the military establishment.' Most soldiers realise when they join the regular army that they are

entering a profession where at some later date they might be wounded or killed. This goes also for the CMF. You are more likely to end up a cripple from a car accident on some insignificant week-end (for every one but you) than on active service in the Army.

There is no such duping as the author suggests. Critics are quite free to argue that I have been subtly duped and thus refute any arguments, however may I suggest such an action would be reducing the level of the argument to merely that of personal opinion.

Our present system of society reasons that "war has always existed, is a part of human nature (in our society), and will always exist." From historical reflection is it such an unrealistic conclusion that, "we must always be ready for war." Agreed, war is the most insane action man perpetrates, but until we can eliminate this trait we have to have a defensive structure in order to contain aggression, whether it be in the field of economics or physical action. I consider this a moral duty to our society.

The author says "Army policy is: kill all prisoners." Where several lines previously he admits "some rationalisation is given about the Geneva convention." The very convention which states it is an international crime to kill prisoners.

I suggest the author checks his facts more thoroughly in future before he rushes into print. Apart from the moralistic grounds such a policy would be short-sighted for any militaristic organisation engaged in combat, for the opposing forces would soon follow suit.

The Army does not have a view-point as the author suggests, that 'any other view-point is wrong and should be destroyed,' simply because it cannot have political leanings. I suggest the author later on in his career, as an officer in AUR, if he is not prepared to resign from the Regiment, will see for himself in higher promotion manuals that there are no such biased view-points as exhibited to the degree he implies. It is the Government that makes decisions in any state system, whether it be Russia, China or Australia. Their respective military establishments only carry out their decisions. If we did have the Army exhibiting an independent view-point, then surely we would have a militaristic regime.

The author says one characteristic of the Army is "an absence of human love and warmth." To this I agree, but I suggest he looks around at everyone else in our society. If he does I think he will agree with me that this is a characteristic of modern living. In every profession and activity some people are alienated and do not receive 'human love and warmth' from their bread-earning functions.

Finally even though the author may be a National Service member if he feels as strongly as he writes why doesn't he put some weight behind his words and resign.

Alex Graeme-Evans.



Dear Editors,

I wrote my letter after reading the anonymous article in On Dit Broadsheet 5. I must also ask to remain anonymous for the same reasons as the author of the printed article - namely that unfortunately the Defense Act - as in the Public Service - prohibits communication to the press on service matters.

Dear Editors,

I am writing to you concerning the one page article in On Dit Broadsheet No. 5 on the Adelaide University Regiment (AUR). You bill the anonymous author as a member of AUR "soon to become a commissioned officer," who has set about in "an honest attempt... to think about and discuss his experiences" in AUR. I would like to point to factors in his article that I know not to be true and which are easily verifiable and secondly to comment on his "experiences" and views.

Let us examine the type of people that do join the Army; some join for security some for adventure as expounded on T.V. screens. But many join to learn a trade and

In describing Torrens Training Depot he says it holds "the usual tools of trade for today's professional killers; trucks, landrovers, four security guards (on a 24 hour duty)" etc. There are no security guards - there is a latch on the door though. When he writes on what the Army supposedly teaches soldiers on treatment of prisoners of war he states "Army policy is: kill all prisoners." In fact Army rules state quite the opposite; the Soldiers Handbook which is issued to all members of the Army, presumably including your "Officer Cadet" author, states categorically that "Australian soldiers must observe these rules" (the Geneva Convention), which prohibits killing of prisoners. And finally he claims the AUR Library contains "books and pamphlets on battle-tactics, the Viet Cong, the Asian Wogs, the weapons of Russia and China." There are no publications either literally dealing with "Asian Wogs" nor in any other context of these words. I would certainly like to see them if they exist.

I don't think I need go on. I can only reach two conclusions from these "misapprehensions". Firstly your author does not seem to be actually in AUR or the Army, otherwise how could he make so many "mistakes"; especially someone who is soon to be an officer. He for example calls the University Regiment a "Battalion," the difference in terms of which may not mean much to non-members but which in Army parlance is synonymous to calling the University a Technical High School. If he is thus not a member of AUR then the views expressed in that article are untenable since he has supposedly based them on his "experiences." Secondly if he is what you say he is then I would put it to him that he has very little knowledge of the organisation that he is criticizing so sweepingly and that in fact he has misunderstood not only what he has been taught in AUR but also AUR's role and the Army's in general.

In his article he attacks, "violence and militarism", asks "what is good about Army life?", says Army men are "perverted" and points out that if any enemy soldier is shot by our soldiers he "may writhe in agony, and often lives the rest of his life a crippled wreck."

If your author is against killings, war and the maintaining of armies in principle then I think all would agree with him. However this country is faced with a choice of either maintaining military forces or not. If he opposes their existence in Australia then his arguments would be outside the scope of my letter. However if he accepts their existence and is criticizing the services in themselves then I would like to further the discussion. Firstly no amount of feathering is going to make the Army a Y.M.C.A. The Army in terms of human principles is an immoral organisation since in the final analysis soldier shoots soldier and this surely is the final human depravity. But one point should be made clear - it is society that creates this Army to shoot - whether in Gallipoli, New Guinea or Vietnam. Thus it is pointless to accuse the Army of training people to kill people - that is what it has been created to do by our society - that is its raison d'etre.

However your author does not attack the basis for the existence of armies perse. He, on the one hand accepts that soldiers may have to kill and yet on the other hand he is shocked that soldiers are taught to use weapons (bayonet training). He is then appalled at the lack of objectivity of the Army which tells its members the techniques of Communist Revolutionary warfare - including propaganda - and the ways to counter them. (Whether we should be fighting in Vietnam is a separate question; the Army is fighting). Does he expect the soldier to fight with his hands tied behind his back to give his enemy a sporting chance? He also belittles the people that join the Regular Army - but, I feel, from an ignorant view point.

to better their educational qualifications. These are the primary school and first and second year high school drop outs. The Army has a large Education Corps where qualified teachers bring all recruits up to first year high school level and from then on each member is encouraged to get up to the equivalent of Leaving Army Certificate of Education which is recognized throughout Australia. The services I believe are the bottom filter for society's drop outs who are forced by educational, social, and economic disadvantages into the Army. What right have we got to make these people "professional killers?" What right do we have in luring the disadvantaged sections of our rat race, by high pay and other means into the Services and then sitting back in our ivory towers and laughing at them? Your author does not deal with this - he criticizes their "vested interest" in the Army - which is presumably so much worse than the tradesmen in their trades, the A.M.A. in medicine and everyone else's in their professions. I would therefore suggest that we are faced with either abolishing the armed services or else spreading the obligation to all members of this society to share in this dehumanizing burden - either in full time National Service or in a predominantly part time militia. (See E.O. Keogh "Our Military Priorities" in The Sunday Review Vol. 1 No. 38 27th June 1971.)



Your author is quite right when he talks of dehumanization in the Army - the organisation is based on discipline and bureaucratic hierarchy; it cannot function without them (the Army is certainly not unique in this property). People's attitudes do polarize under stress - and the Army is fighting a war! But there are degrees of depravity and although I agree that absolute "human love and warmth" do not exist in the Army because of its inherent nature, I do not necessarily think the opposite conditions exist or need be tolerated. The University Regiments of Australia provide one of the few doors the Army has to fresh liberalising ideas. The Adelaide Regiment tries to provide officers for this Army - people who due to their education should not turn out to become Lt. Calleys, and to avoid that stagnation of ideas Army organisation necessarily promotes. Who is better qualified to lead and control "professional killers" but your conscious stricken author? But instead he advocated opposition to AUR and implies its building should be burned down, thus fitting his own description of an intolerance which is "so convinced of its viewpoint that any other viewpoint is wrong, and should be destroyed."

If University Regiments were closed down (and for that matter if National Service is stopped too) then the Army would indeed be in danger of becoming the closed minded organisation your author fears.

Lastly I would like to ask your author, if he is in the Army, and since he abhors it so much - why is he in it? And if he is a National Serviceman then why doesn't the strength of his convictions lead him to conscientious objection; and finally why is he striving to become an officer in this, as he calls it "professional killers" organisation - which I hope we never let it become.

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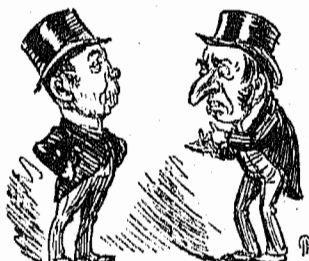
What's bin did  
and what's bin MID!

Ever spent some time in the new Staff Clubs? Perhaps you may have noticed the approx. \$6,000 worth of new carpet. And perhaps even the lack of tutors because of the University's direct lack of finance.

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At its last meeting the University Council accepted the Arts Faculty recommendation that there be no longer any compulsory first year arts subjects. The requirement to do these compulsory subjects have been subject to much criticism by students over the last number of years. But the Council didn't accept the change without comment. The Chancellor, His Honor Justice Bray, saw the step as a radical departure from well worn traditional procedures. Emeritus Professor Cornell, (M.A., LesL (Paris), Chevalier de la Legion d'Honneur, and a member of the Council since 1949) saw the change as a retrograde step, eliminating one of the fundamental aspects of a broadly based arts education. Mr. Adrian Vicary in supporting the change said he objected to the compulsory nature of the procedure. He said that if the subjects were regarded as worth studying, then there would be no fundamental change. But students should not be forced to study any subject in which they were not interested.

\*\*\*



"Why, it's as plain as the nose on your face!"

There was a close vote in deciding the difficult problem of whether the University should pay any academic while he was campaigning for a seat in Parliament. The Staff Association had made a lengthy submission to the Finance committee. In the submission the Staff Association rejected the suggestion that it is possible for an academic to be free from all forms of political or other bias and that it is one of the well recognised requirements of academic work and especially teaching that he should be able to identify his biases and to avoid treating them differently from other views.

The Finance committee recommended that an academic not be paid during the time that he was standing for parliament. They found it too difficult to adjust a sliding scale if it was shown that the person concerned still carried out a substantial part of his academic work. Dr. E. H. Medlin moved an amendment that the committee express its willingness to consider individual approaches from staff members after the election. He considered that there should be provision for the possibility of payment to an academic judged on the individual circumstances. This amendment was defeated 8 to 6. Dr. Medlin moved for a division of Council in order to record the voting. The Chairman put this move to council who overwhelmingly argued against and defeated the move for a division.

A case of not wishing to take individual responsibility for a vote or perhaps only a reaction against the move because it wasn't established practice?

\*\*\*

Dr. Medlin and Professor Potts later moved a motion "That the papers for and the Minutes of the non-confidential business of the Council shall be public documents and available on request." This was to increase the communication between the University's committees (e.g. Education and Finance) and the rest of the University. The issue of openness and accountability is important. The move also would avoid half-baked stories and information coming from these committees.

The motion was strongly opposed by numerous members and Dr. Medlin agreed to withdraw the motion until next meeting. The arguments against related solely to the mechanical difficulties of separating confidential from non-confidential parts and the pressure and cost put onto the administration.

Again perhaps an indication of priorities the Members opposing the motion seemed more concerned with the "practicality" of the move involving extra paper work, rather than the pressing need for an increase in information about important matters in the University.



"Amazed at his own Moderation."

Ever wonder what happens to old vice-chancellors when they retire?

It seems that our vice-chancellor will at least be set up for life; for the University, if and when Professor Badger retires or leaves office, will appoint him as a "floating" professor. That is, he will still have the tenure, status and influence of a professor and be on a similar salary but not have to engage in any teaching duties or be assigned to any department. And with this State so desperately short of assembly line workers!

\*\*\*

Past news is not always good news.

When there was debate among the University community on the University Act, at least one definite expression of principle was accepted by all. And this was that there should be as few ex officio members of council as possible. People appointed to Council would not be allowed, the Director of Education would miss out unless he was elected like anyone else. But not so, it seems for the position of deputy vice-chancellor. There were moves on Council for the position of deputy vice-chancellor to be ex officio. And this was passed. Later, after pressure from a member of Council, there was a Special Council meeting to reconsider the situation. Again the vote decided that the deputy vice-chancellor should be automatically on Council, especially with the appointment of a full time officer. The University Senate, however, thought otherwise and strongly stuck to its principles. The move was defeated. And the only real winner was democracy itself, for the present deputy vice-chancellor, Professor Flentje, was elected at the next Council elections. It would be interesting to see if the other ex officio members of council would similarly hold their positions.

"planning gets  
nowhere fast"



At its last meeting the S.R.C. passed the following motion:

"That the University's special committee investigating planning for the future of this University be requested to consult as wide a range of opinion as possible in fulfilling its aims. This could involve an extensive education program, a survey of all students and staff and open meetings of interested persons."

By so doing, the S.R.C. recognised firstly, the importance of the need for students and staff to express their opinion on this important matter. Secondly, it recognised the great difficulty in trying to do so. A difficulty which the Planning Committee itself seems to have neglected to fully investigate. The Planning Committee perhaps hopes that there will be few submissions, that these submissions will not be particularly critical of the existing power relationships and that few radical changes would eventuate. By taking this attitude, the Planning Committee will be neglecting to involve staff and students in far reaching debates on the nature of this University. If ever this problem needed to be raised, it is now.

Past ON DIT broadsheets have mentioned the areas which could be discussed. But the immediate problem is how to effectively involve staff and students on a grass roots level, and how in fact to ascertain these opinions. One thing is clear. The Planning Committee has the responsibility to ascertain this opinion, or at least to provide the environment in which opinions can be democratically expressed. Some directive could be perhaps suggested that would involve every department, in academic and non-academic matters. Perhaps the vice-chancellor could be instrumental in this, by declaring a week of discussion on the matter, perhaps in Prosh Week.

One other point is also becoming very clear. This particular issue will be seen by many as the real test of the gains made by radical students with regard to student power demands. Here of course the reputation of these students is not in danger, but their support from the campus at large will be assessed. And of course, the ideals that have been expressed.

Anybody willing to actively work towards the submission of a radical manifesto on the future of the University education is welcome to discuss ideas in the ON DIT office next Wednesday at 1.00 p.m.

## What's your potential?

### Oxford says:

**Potential** (pōtē'nšāl), *a.* and *sb.* [Late ME. *potenciall*, ad. late L. *potentialis*, f. *potentia* POTENCY + -AL.] *A. adj.* 1. Possessing potency or power; potent; commanding. Now rare. 1485. 2. Possible as opp. to actual; existing *in posse*; capable of coming into being; latent. late ME.

### ICI says:

**Potential:** A challenge. A real opportunity to explore and to continue learning.

**Potential:** The opportunity to advance and to be rewarded according to your real ability.

**Potential:** A demanding career with variety in jobs and places.

**Potential:** A quality in graduates that we must help to develop.



If you would like to discuss careers with them, ICI Representatives will be on campus in the Appointments Board offices from 20th to 21st July, 1971, inclusive.



## Training as Programmers in the Commonwealth Service

The Commonwealth Service is developing some of the most comprehensive computer-based information systems and maintains the most powerful computer networks in Australia. Staff is required for training in programming, and design and development of information systems.

A well-established training scheme provides twelve months' free training in office hours on full salary. Training during 1972 will be in Canberra and Melbourne and possibly in Sydney.

### BENEFITS

Commencing salary for Programmer-in-Training is within the range of \$4,688-\$6,016 according to qualifications and experience. Advancement to Assistant Programmer \$6,217-\$6,819 is automatic on successful completion of training. There are excellent opportunities for promotion on merit ranging from Programmer (\$7,020-\$7,359) to Principal Programmer (\$11,178-\$11,579).

### QUALIFICATIONS

Applicants for Programmer-in-Training positions should preferably be between the ages of 20 and 35 and have completed a degree course or an appropriate award of a College of Advanced Education, but completion of these qualifications is not essential. Previous ADP experience or training in mathematics or physics is not necessary. Aptitude for programming will be measured by special tests.

Further information and application forms may be obtained from University Appointments Boards, or from the Recruitment Officer (see address below), with whom applications close on July 30, 1971.

### COMMONWEALTH PUBLIC SERVICE INSPECTOR'S OFFICE

Da Costa Building, 68 Grenfell Street  
ADELAIDE 5000. Telephone 23 9911

P1.92.61

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Graduates in any discipline of a recognised university are eligible. Previous trainees have held degrees in Arts, Science, Law, Economics and Commerce.

### SALARIES AND APPOINTMENTS

The present minimum commencing salaries are, according to level and type of degree -

First class honours or higher degree	\$4900
Second class honours degree	\$4600
Four year degree, or three year degree plus second degree or diploma	\$4300
Three year degree	\$4100

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Appointment of selected trainees will be made in January 1972, after selection tests and interviews in local capital cities.

### TRAINING COURSE

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several departments or with the Board. During this time they will be attached to senior officers to gain experience in clerical and administrative duties.

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### APPLICATIONS

Information brochures and application forms are available from University Appointments Board, Careers and Guidance Officers and Commonwealth Public Service Inspectors in all capital cities.

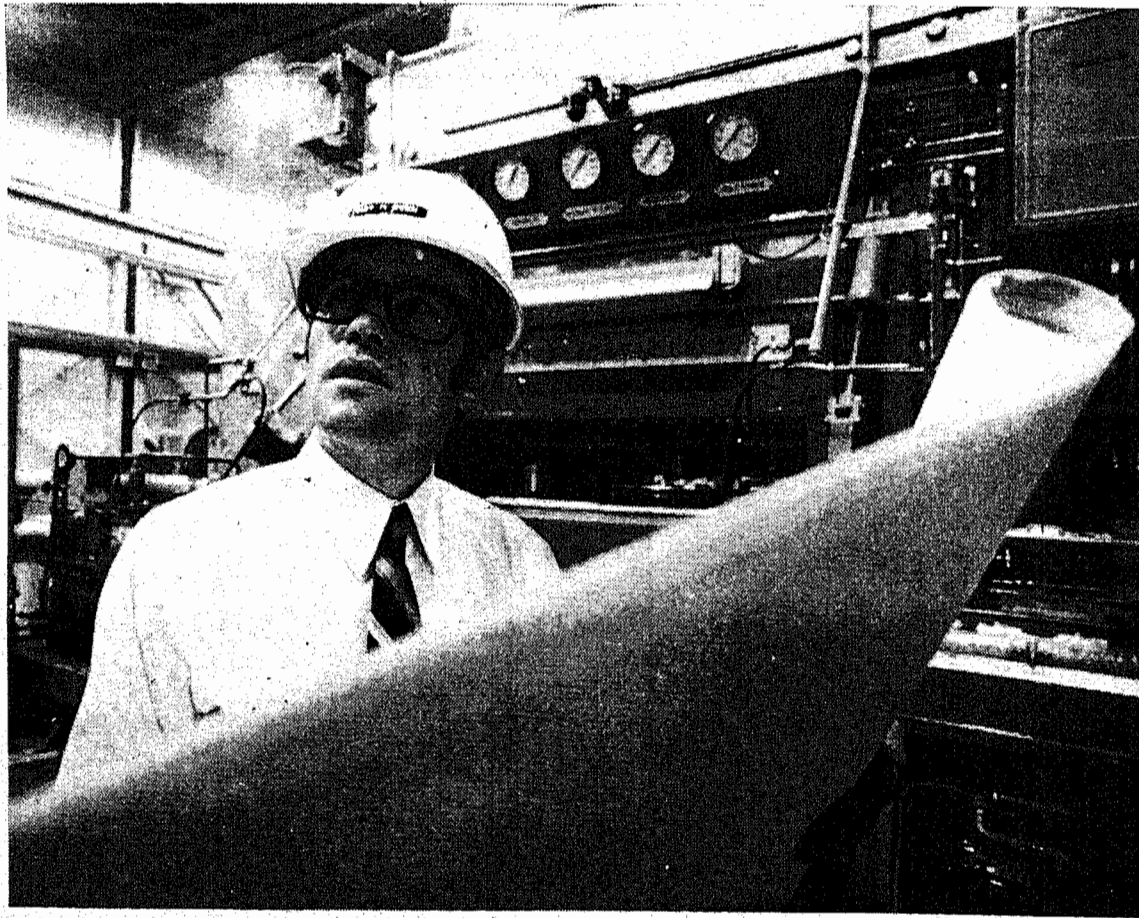
Applications must be forwarded to-

THE SECRETARY,  
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with whom applications close on 12 August, 1971.



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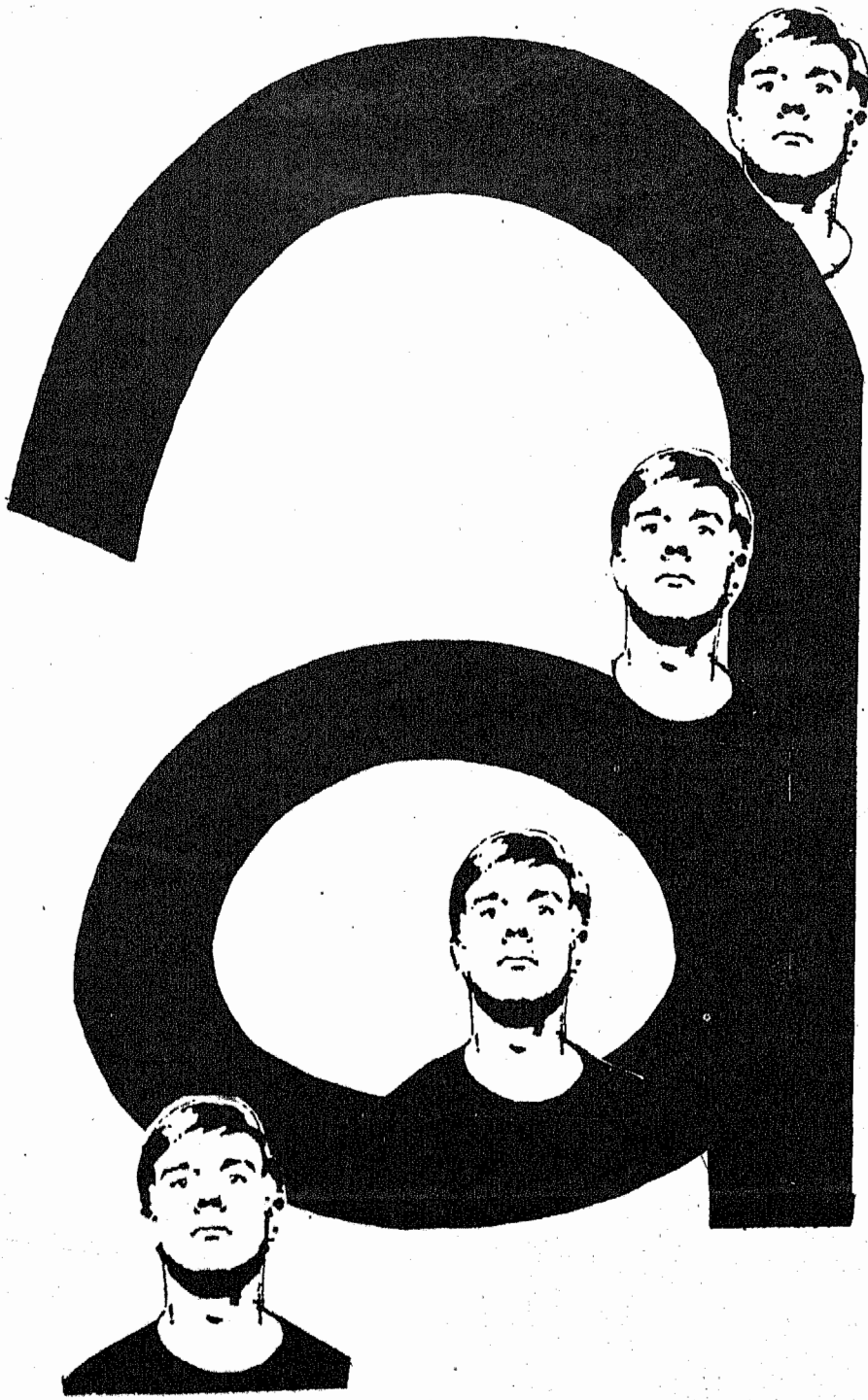
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# ANDY WARHOL



Andy Warhol has emerged as one of the most sensitive critics of America in recent years. From the Campbell's Soup Cans to *Lonesome Cowboys*, Warhol has created a deadly indictment of American society.

Andy Warhol is the most serious artist working in America today. Quite possibly he is the most serious artist to have emerged anywhere since the last war. He is also, apart from Picasso (and quite probably including Picasso), the best known of living artists.

Picasso's fame has damaged his later work irreparably and has also made it difficult to look at the early, good work objectively. With Warhol—this is not so. One of the main subjects of Warhol's work is publicity, and the manipulation of human beings and their "images" by the media of publicity—by the press, television, film and so on. The publicity that Warhol himself seeks, or finds, is handled with the same sureness he brings to his actual work. He directs it in the same way as he directs his assistants in his Factory, producing silk-screened paintings or films. He uses it. It does not use him in the way most "stars" or "superstars" are used by the mass media.

When interviewed, Warhol plays the Holy Innocent (or the wholly innocent). Like Mick Jagger, he pretends to be thick, or dumb—by playing the naive, uneducated boy who just happened to get to Carnegie Institute of Technology (or LSE). When an exhibition of his flower-paintings—bland, decorative and deliberately vacuous—was put on in Paris, Warhol, when interviewed, said: "I thought the French would probably like flowers because of Renoir and so on." And later, "They're the fashion this year. They look like a cheap awning. They're terrific."

Pathos is an important element in Warhol's work. It is there, obviously, in the silk-screened, juxtaposed images of Jackie Kennedy's face before and after her husband's assassination. It is obvious, but it is never sentimental. The anonymity and

seemingly mindless (and heartless) repetition of images is one way in which Warhol avoids sentimentality, or nostalgia. This empty repetition also creates a sense of pathos when the images are themselves without emotional overtones, as with the flower paintings. It is the sense of pathos one feels on stripping down a room and finding a Victorian machine-printed wallpaper intact underneath, or picking up a fragment of cheap, factory-made china on a beach or when digging in the garden. With Warhol's flower-paintings, the pathos lies in the fact that the kind of thing that these mimic—cheap, popular decorative art—are bought by ordinary people, and become a feature, the interior landscape, of their lives.

These paintings really mark the death of painting as a heroic gesture (and in particular, as it has been practised in the United States since Jackson Pollock). This is not the least of Warhol's achievements. Painting as a private activity—rather like poetry or so—is still possible. But painting as a grand gesture, as a heroic act, has been destroyed by Warhol. A good thing, too, because the heroics (particularly in America) had for long been empty and hollow. Warhol then turned his attention to film, and destroyed that too. Or at least he destroyed Hollywood. Or at least Hollywood's greatest myth—that skilful technique and impeccable technical quality was essential in the cinema. "People go to movies to look at people. Hollywood goes wrong in treating them like objects. They put them in beautiful countries, Rolls-Royces, fly them to Egypt. You don't need that at all. People are so fantastic. You can't take a bad picture." One of Warhol's "superstars" is called "Holly Wood." The film,

*Flesh*, is considered now to be the work of Warhol's assistant, Paul Morrissey. But just as a work done in the workshop of a Renaissance master shows many of the important features of the master's style and often many of his virtues, so *Flesh* may be considered in the same way. If anything, Joe D'Allesandro—who plays the gentle male prostitute who is the hero of the film—is encouraged to reveal his humanity too much, so that on occasions the film verges on sentimentality. The pathos of the "used boy" treated as a sexual object, yet retaining his innocence and integrity in an odd sort of way, is overplayed.

*Lonesome Cowboys*, where the hand of Warhol (if that's the right word) is more in evidence, is better. It is a more uncompromising film. Its treatment of the subject of homosexuality is tougher, less indulgent. It's a very funny send-up, not only of the Hollywood western, but of the whole American he-man myth, of the frontiersman, backwoodsman, "male bonding." The leader, Louis Waldron, keeps on referring to his band of handsome young cowboys as "brothers," but we know they're not. That he-man hairy-chestedness that Warhol challenges, and attempts to destroy, infected a whole generation of American intellectuals—not only writers like Hemingway, but painters and sculptors, too; and this perhaps accounts for their failure to deliver the goods ("the great American novel" or, for that matter, the great American painting).

But the view of homosexual relationships, as portrayed in *Lonesome Cowboys*, is not a very favourable one. *Camp* cameraderie is revealed as being as empty and false as he-man "male bonding"—bitchy sisterhood no better than butch brotherhood—and the "gay life" as anything but gay. It is an interesting fact that the best works by homosexuals on the subject of homosexuality give a pretty bleak view of the subject, like Proust's *Cities of the Plain*.

But the homosexual subject-matter of many of Warhol's films has a wider significance.

It is used, in fact, as an extreme example of how, in an urban, technological society, everybody—in the end—belongs to a persecuted minority, forced into a superficial cameraderie which conceals the lack of any real, stable human relationships.

In interviews, Warhol pretends to be concerned with nothing serious. His image is of a faded dandy, a publicity-seeking charlatan. But the image is a kind of blind, a very necessary blind in the society—America, New York specifically—where he is operating as an artist. In real life, Warhol may wear a silver toupee, but his work is bald and bleak.

Warhol has rightly been compared with the great American photographers of the interwar years like Walker Evans, who pictured the plight of the poor of the Depression, or the poor who had always been poor (as in Agee's *Let Us Now Praise Famous Men*). Evans and others often conveyed the character, the quality, of life in America by the surface of things—what might be considered irrelevant details like signboards, or the texture of the paint-blistered weather-boarding on the shack which was the home of a large family living in poverty. Sometimes the family would be photographed, but sometimes the surface—the texture—of the shack itself better expressed what needed to be expressed.

Since Pollock, American painting has retreated into a white cell. (During the thirties, painters like Edward Hopper and Ben Shahn reflected the same concerns as the photographers, often were photographers themselves.) Pollock was like a man in a trap. But at least he was shouting. Many

of his successors looked as though they were enjoying their trap, their white cell.

The more America became a horrific place for a sensitive man to live in, the more painters buried their heads in the sand—in the bland deserts of canvas delicately stained with synthetic acrylic or polymer paint. Producing "paintings about painting." "Reasserting the integrity of the surface." In a series of articles in the American art magazine, *Art Forum*, the critic Barbara Rose—the wife of Frank Stella—describes how, since the war, art criticism, art politics, aesthetics, had in America become a substitute for real political involvement. Pre-war marxists, like Clement Greenberg, turned their minds to purely formal and aesthetic problems, increasingly rarefied, increasingly unrelated to any problems of the real world; eschewing (with the virulence of former communists like Robert Conquest in their hatred of the Soviet Union) the slightest infiltration of any concern with the outside world into their criticism or writing about painting. These critics greatly influenced American painters. Disastrously. (As is inevitable when critics are influential before rather than after the event—the cart leading the horse.)

The result was a critics' art, painted to please men like Greenberg or Michael Fried, and sold to collectors who relied on critics like Greenberg for their taste—in the same way that American collectors at the turn of the century had relied on the taste (or the cunning) of Bernard Berenson for Italian Renaissance painting.

In a perverse and wilful attempt to make Warhol respectable by the fashionable standards of formal criticism, Richard Morphet, in his Tate catalogue introduction, tries to argue that Warhol's subject matter is of no real consequence. He seems to be claiming that Warhol, like Rosenquist and Lichtenstein, is really close to the school of vacuous, pastel abstractionists. He fails. Yet he succeeds, nonetheless, in belittling Warhol's achievement in the process.

What exactly is Warhol's achievement? Take the Marilyn paintings, for example. The obvious comparison is Richard Hamilton's *My Marilyn*. That is based on a photographer's contact sheet, where Marilyn Monroe had "chosen" which photographs should represent her "image" by slashing through those she did not like.

Hamilton did little more than make use of the sentimental cult myth of the sensitive girl struggling against the system which was soon to destroy her. But Warhol shows only the public face of Marilyn, looking even more exaggeratedly made up due to the harsh brilliance of the colours and the mis-registration in the silk-screen printing. One is forced to reassert the humanness of the woman, her pathos and vulnerability oneself, from one's own knowledge, not from anything that can be perceived directly in this crude image of her.

This links with the public, the publicity image of Warhol himself. Like Mick Jagger again, the image of Warhol is really of the boy next door. Unlike Picasso, who was built up as the great genius, the wizard with a line whom no one could hope to emulate (a quite false image actually), Warhol is presented (or rather presents himself by his use of publicity) as the ordinary boy who happened lucky. The technical crudeness of his films, the use of assistants to produce his paintings confirms this feeling that we could do what Warhol does equally well ourselves. We, too, could be film-makers or artists.

This is, in fact, an illusion, too. But the hope it offers to everyone—that they have the power and ability to be artists—is an important part of Warhol's achievement. The other part is the fact that by careful understatement, by avoiding seeming too hard to be serious, he has created a body of work which is a skilful, subtle indictment of American society.



# AND NOW

## JUNE 30

## JULY 31

# APARTHEID AUSTRALIAN STYLE

During the recent anti-apartheid campaign it was suggested (whether out of genuine belief and concern, or as a way of avoiding the Springbok issue) by many members of the public that we should first look at the way that we treat our own indigenous peoples before we attack the policies of other governments.

We have no doubt that the inhumane laws of South Africa should be attacked where and when they can, but let it not detract from the fact that apartheid exists in this country too and that it is being applied in your name, for you are part of the society which by your silence condones and perpetuates it!

The Queensland "Aborigines and Torres Strait Islanders Affairs Act" 1965, is abhorrent and repugnant. It denies the indigenous peoples of that state basic human rights and in the name of protection holds them in subjugation, erodes their pride and dignity, kills their initiative and generally imposes on them a sense of hopeless resignation to their inferior position in society. The Act herds them into Bantu-like reserves where their lives are controlled by despotic, Department appointed managers whose powers are reminiscent of the cotton-plantation-owners in the ante-bellum South. Their wages are controlled and as will be seen, often denied to them by those in authority.

In January 1971 at the Prime Ministers' Conference in Singapore, Mr. Gorton reiterated his pre-election promises of 1969 when he pledged that all forms of racialism would be abolished in Australia. He stated that the governments of Western Australia and Queensland had been ordered to repeal their race-laws within two years. "If they did not, the Federal Government would repeal the laws for them." (The Australian, 20/1/71.)

However despite his pledge when taking office that all election promises would "without any reservations, be honored during the lifetime of this Parliament" (Hansard, 15/3/71), Mr. McMahon capitulated to the Queensland Premier Mr. Bjelke Peterson on 8th April indicating that the Act was designed to protect persons who without guidance and assistance could be easily exploited. Therefore it was not seen to be discriminatory and apart from minor details would be allowed to remain on the Statute books.

### UNASSISTED MEANS FREE

In South Africa apartheid provides a legal apparatus which regulates the lives of more than four-fifths of the population. In Queensland at least 30,000 Aborigines and Torres Strait Islanders are classified as "Assisted" and controlled by laws as oppressive as apartheid. When the act was introduced those Aborigines living on reserves were automatically covered by it. However any Aboriginal or part-Aboriginal is liable to be declared Assisted, for if an Aboriginal is summonsed by the Director of the Department of Aboriginal and Island Affairs (DAIA), or comes before a Court on any charge, and it is decided that he should be placed under the Act, then he can be subjected to all the legal and economic disabilities that this involves, even though he may be declared innocent of the particular charge. The Director has the power to grant or reject an application for exemption from the Act, regardless of the individual's wishes.

"It is a notable fact that Aborigines refer to the 'Unassisted' as 'Free men' which shows the degree to which they feel they are oppressed by the Act... not that all assisted Aborigines want to be exempted. As things stand exemption means that Aborigines must leave the reserve. Many Aborigines have lived in the reserves all their lives, their roots are there and so they are reluctant to leave." (Abschol Conference Report, 14/1/71.)

In South Africa an African may be removed with his dependants "to any place in a Bantu area where he has not lived before, has no relatives or friends and has no employment." (Apartheid in practice - published by the United Nations.) Under section 34 of the Queensland Act the DAIA has power to move an Assisted Aboriginal

from one reserve to any other or in the case of an individual living off a reserve, onto a reserve. In doing this the Department has the power to separate families. A non-resident wishing to enter the reserve cannot do so without the permission of the Manager. This means that children who have left a reserve to seek work elsewhere can be prevented from visiting their families. "An instance of this occurred in Townsville, where we discovered there is a list of fifty young people who on no account were to visit their families on Palm Island for Christmas... nor could the parents leave the reserve to visit the children without the permission of the manager." (Abschol Report on Queensland Trip, 1969-1970.)

In South Africa "A 'Bantu Tribal Authority' consists of a Chief or Headman and a number of councillors. The Minister of Bantu Administration and Development may, at any time, depose any Chief or Headman, and cancel the appointment of any person chosen as a councillor by the Chief or Headman..." (Apartheid in Practice.) In Queensland the Manager of the reserve appears to have more despotic control than the Chief in the Bantu. Each reserve is allowed to 'elect' representatives onto the Reserve Council. They are the 'local government' of the reserve and as such are responsible for the 'good rule and government' of the reserve or community. However this democratic system is not as open as it seems. The council consists of four Assisted Aborigines, two of whom are appointed directly by the Director (in reality by the Manager) and two by the Aborigines themselves. However any of these Councillors may be removed if the Manager so desires. An Abschol team which visited Queensland in 1969-70 reported, "We found instances of men who run last out of half-a-dozen candidates being appointed to the council by the Manager. Such practices hardly make for popular government." (Abschol report on Queensland.)

Furthermore, each order or resolution passed by the Council is subject to the will of the Manager, who may suspend such an order or resolution. The Manager also controls the Council funds and therefore has another effective method at his disposal to block any action he so wishes. (No appeal mechanism exists in respect of funds.) So much for democracy!

### AUTHORITARIAN MANAGER

The crux of much of the discontent is due to the powers vested in the Manager and staff on the reserves. The Abschol team found on its survey in 1969-70 that, "The resentment of white control is so widespread and deep that it is said the situation is akin to a military occupation."

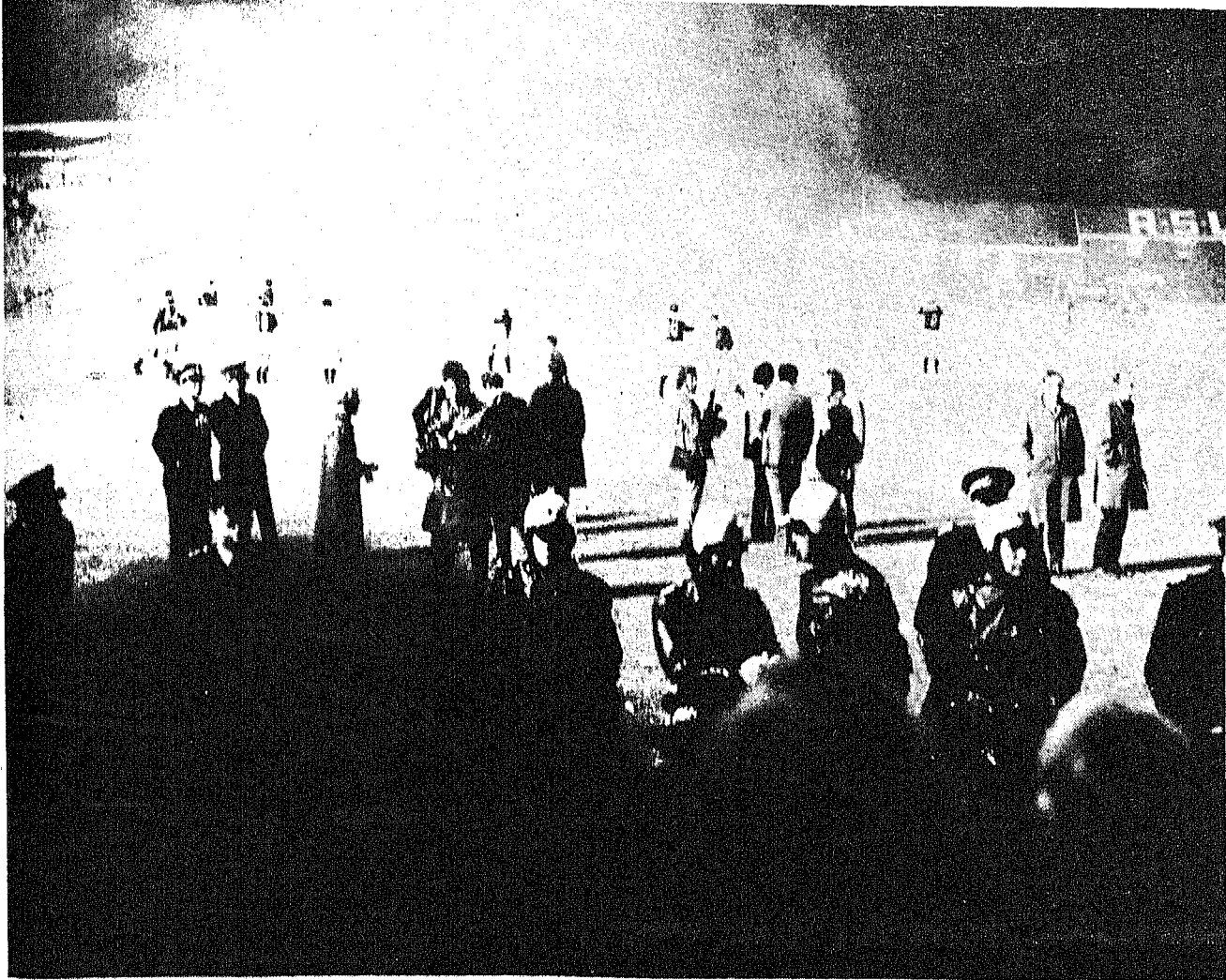
The most general powers of control are contained in regulations 10-13 of the Act and apply to every resident or visitor to the reserve. All must conform to a "reasonable standard of good conduct", must "obey all lawful instructions of the Director, District Officer, Manager, Councillors or other officers of such reserves", and must not commit "any act subversive of good order or discipline on a reserve." The Manager as senior officer is the one to decide which acts are 'subversive' to good order and what interferes with normal duties. The wide scope of these powers is easily susceptible to misuse and gives the Manager almost absolute power over the actions of all residents.

There are many disturbing stories circulating about how widely these powers are circumscribed and abused. On Palm Island for example, "A girl was tried for some crime and acquitted. The Manager used his power to intervene and the girl was convicted and jailed for three days until Father Sutherland intervened." (Queensland Abschol. "Torres Strait Report 1970.")

The 90 days Detention law in South Africa is often quoted when the evils of apartheid are discussed. On







Queensland reserves the Manager can enforce dormitory detention (House-arrest) at will for a period of up to six months. At the completion of this period the Manager may, after a report to the Director enforce the detention for a further unlimited period. On Palm Island, "One man said he had been sentenced to six months detention without knowing why. When he demanded to know the crime for which he was being punished, he was given another six weeks for insolence." (Abschol Report on Queensland.)

Despite their extensive powers over the lives of thousands of people, few of the Managers have received qualified training. Backgrounds of these men as reported by Abschol include, Army careers; one whose experience had been gained in South Africa; another of Dutch ancestry who had been a Plantation Manager in Ceylon; another who had been a pastrycook, and yet another who had been an Ambulance driver. "Certainly none of the staff were specifically trained to deal with the problems of individuals, only of discipline And the

however may retain a certain amount for keep and also part as pocket money which can be paid directly to the Aborigine. As for the rest of the money, this is appropriated and paid into the 'Aboriginal Welfare Fund'. This money is invested under the Fund so that a rate of interest is derived which is greater than that which would accrue if the deposits were invested individually. The difference between the sum of the interest at ordinary Savings Bank interest and the greater interest accruing from the total amount invested is then credited to the Welfare Fund. The money so accrued is substantial. In 1968-69 the interest amounted to 26,356 dollars. In 1969-70 it was 20,986 dollars. In 1970 according to the Queensland Auditor General's Report there was held in the Commonwealth Savings Bank Account 548,257 dollars (plus 75,966 dollars for Thursday Island), belonging to Assisted Aborigines. What in fact is happening is that the Aborigines who are already receiving minimal wages are 'forced' to contribute to their own welfare!

It is in the interests of the Department to discourage withdrawals in order to maximise the interest accruing to the Welfare Fund. Ample evidence is available to show that Aborigines are denied access to their Bank books, that they are refused permission to withdraw money from their own accounts and that private accounts have been appropriated from the Commonwealth Bank by the police in Queensland when it has come to the notice of the authorities that such private accounts exist.

Besides the denial of the right to utilise their own earnings as they so desire, Aborigines are not assured of receiving award rates as they can be classified as 'slow' or 'retarded', a practice easily abused in order to ensure a source of cheap labor. Yet another parallel with South Africa where there are differential rates for Blacks and Whites doing the same job!

Again, under the Act any Assisted Aborigine working outside a reserve can be withdrawn from that work by the whim of the Director. (R.72.) On the reserve of course his employment opportunities are dictated by the whim of officials. Even when fully employed the Aborigines are paid wages hardly conducive to a decent standard of living and this must account in large degree for the widespread incidence of malnutrition on Queensland reserves.

In January 1971, sixty delegates representing Aborigines and Aboriginal Rights groups throughout Queensland, at the Townsville Conference, passed a motion which pointed out that "Wages on Communities are too low to allow parents to care for themselves and their children."

Under another imposition of the 1965 Act we find that Assisted Aborigines and Islanders are denied the right to buy, sell, lend, borrow or acquire anything through hire-purchase without the approval of the District Officer. (Sect. 28.) The District Officer may also take control of any share that the Assisted Aborigine has in business. The Act therefore smacks of all the worst features of the 19th century English Poor Law. The Act creates a culture of poverty out of which the Aborigine finds it impossible to climb.

Why should Queensland hiding behind so called 'State Rights' be allowed to place such a discriminatory act on the Statute Books when the Federal Government has been given powers under referendum to terminate such legislation? It is intolerable that the rule of law has become so perverted as to permit power to pass to a Government department which is allowed to make special rules for individuals touching every facet of their life and freedom. One law for the Black and one for the White! Apartheid!

#### OPPOSE APARTHEID

We cannot remove all discrimination through legislation, but we can remove legislative discrimination! Paternalism must go! The Act must go! Apartheid must not be tolerated in Australia.

# LOOK OUT WHITEY

discipline varies from reserve to reserve." (Abschol Report on Queensland.)

Appeals are allowed, but it should be kept in mind that most adults on reserves have grown up with the idea that they have few if any rights and that they must always obey the white staff on the reserve. Their upbringing makes it unlikely that they will argue with the Manager and even less likely that they will make an appeal against his decision. If they do appeal or complain they know only too well how they can be harassed and discriminated against. It is also important to realise that the standard of education attained by most adults is extremely low. Thus the high rate of illiteracy, lack of comprehension of rules and procedures implies heavy dependence on the white employees of the Department for assistance in their appeals against decisions of the Department. The most telling argument against the effectiveness of the appeal mechanism regarding administrative decisions is that it is very rarely used, despite continued complaints about these decisions. Thus whilst it may be true that the Queensland Full Court would take action against abuses of power by the Administration of the Act, it is highly unlikely that any Aborigine would bring such a complaint before the Court.

On each reserve there is an Aboriginal Court where jurisprudence is in the hands of two Aboriginal J.P.'s or at least three members of the Reserve Council. The members of the Court receive no training in their duties. Usually they do not comprehend the proceedings and are easily influenced by anyone who does. This, plus their natural desire not to get into the bad books of the Manager, gives him considerable control over their activities.

#### WAGES

Yet another blatant denial of rights concerns the wages paid to Aborigines. Under the Act "A protector may direct employers or any employer to pay the whole or any portion of the wages of Aborigines to himself or some other person on his behalf..." The employer







*Possibilities for July 31*

*Just what are the possibilities?*

*Are we going to repeat ourselves and give the crapattilistic press their dreary headlines ab't violence?*

*Or are we going to be imaginative? ... and give them something new?*

*Why can't we make the moratorium into a peace pageant with floats depicting vietnamese life (before and after)*

*Or are we going to bore ourselves and others into inactivity?*

*Surely we are not just concerned with this travesty of the 'just war' but with the insensitivity of the grey little minds that find a new Vietnam as soon as this one is put into the boondocks.*

*If we wave NLF flags we arouse hostility ... commie stooges ... un-Australian etc. Well why not wave australian flags and slogans like 'australians against the war' ... we might just start getting thru. After all flags are only bits of material to use as best we can.*

*and western capatillism? Why not have peace clowns and anti-war balloons and display our positive, happiness? Give them something to compare with their barren 9 to 5 programs?*

*Perhaps we could even have a peace anti-war happening and build a peace memorial ... that was margot's idea. What are your ideas? Got any?*

No

*Oh, july 31st will be a big repeat job. Another exercise in defeatism ... anybody for cricket (with the springbok's even)? bill arnold make peace and margot ... all power to all the people now\**



# "The A.L.P. wants to bust the V.M.C. . . ." BRIAN MEDLIN.

There is often a danger in considering political problems. This is the failure to recognise the political pressures operating on any situation. These pressures can only be seen as the continuing hegemonic force of bourgeois culture and social values, always limiting and often defining any radical action. The implications of the A.L.P.'s counter revolutionary strategy against the V.M.C.'s anti-imperialist policy over the Indo-China war needs to be clearly analysed. The V.M.C. accurately recognised that the combined forces of the Dunstan government, the police, and the mass media were aimed at discrediting and isolating the radical elements of the anti-war movement. Those elements which accurately see America's involvement in Vietnam as part of its world wide imperialist strategy. It's the type of analysis that even the "respectable" Dr. Spock now puts forward. The answer, in slogan form only, is one of developing a viable revolutionary strategy leading to the creation of a truly human and free socialist society. But the obvious trouble revolves around this mouthing of cliched attitudes about revolution and about the active working out of a revolutionary organisation or movement.

It is a problem that can only resolve itself in practical experimentation with new ideas that readily adapt themselves to the changing political environment. Ideas which in practice explode the limits imposed on the July 31st march and all future forms of radical activity.

The V.M.C. supporters in the last Moratorium have great reason to be elated over the outcome of the march. Dunstan's orders to the police were obviously over played. His liberalism revealed itself in terms of upholding "law and order" and the rights of the Rundle St. retailers to continue to make profits. His moral stance against the Rugby Union tour can be seen in this light. Dunstan would not formally welcome the Springboks, but he would ensure that the tightest police measures possible would be in operation. Almost like saying that I abhor apartheid, but I will protect people's right to watch a Rugby team chosen on the principles of apartheid. Here Dunstan's facade of opposition to racism must be seen as protecting the interests of the capitalist class.

And Dunstan gives every indication that his opposition to the 'White Australia' policy and his favourable image with the heads of "allied" Asian countries is only a more sophisticated, efficient and more competently controlled form of government support for these interests. This type of analysis is more frequently put in VMC statements. That is, the VMC has the foresight to recognise the dangers of the counter-revolutionary forces. But whether they as an organisation are able to combat these forces needs to be asked.

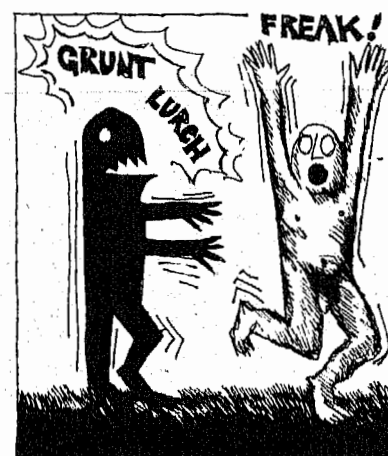
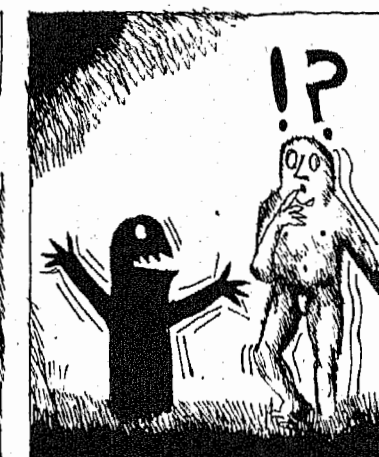
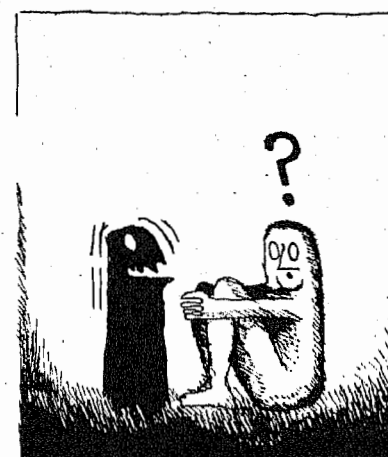
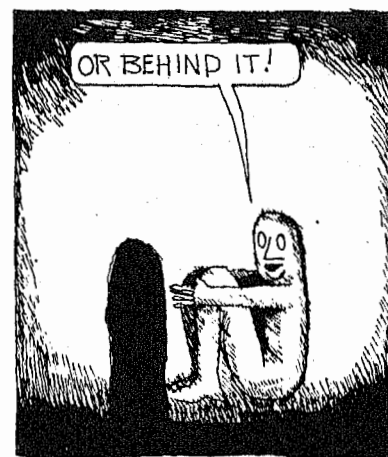
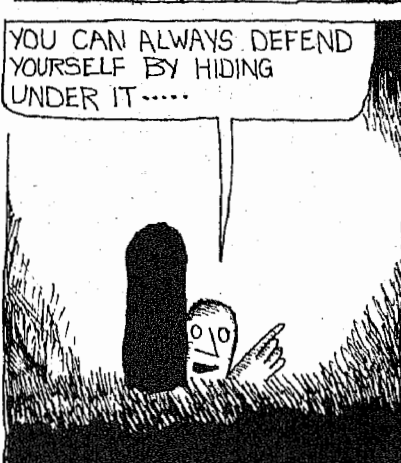
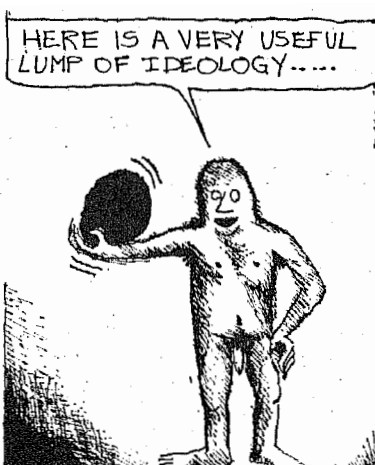
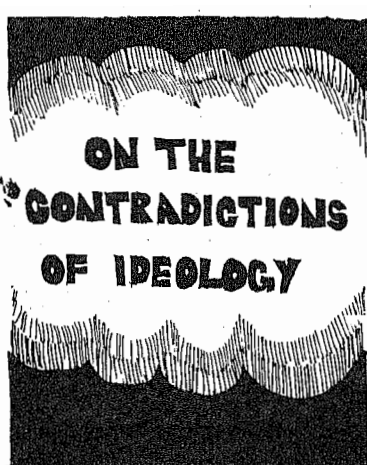
It does seem that the VMC is being forced into political isolation - a situation that they should have done something about before June 30th.

Some brief statements can be made indicating this.

The V.M.C.'s attitudes with regard to the July march perhaps suggest that it has not got the imagination, organisation or support to develop into a viable revolutionary force. And there needs to be considerable political imagination to actively work through the limitations of concentrating action and propaganda around the war issue. Already there seems to be signs of bureaucratic conservatism, a hall-mark of all old left activists, which limit necessary dialogue within the organisation over issues of strategy. The resulting inertia in terms of human resources actively working through finding an alternative to bourgeois society may be too deeply entrenched. Has the V.M.C. the ability to revolutionise its thinking over the issues? Part of the answer involves important arguments over the kind of support that is given to V.M.C. activities. The main danger being that of seeing support in terms of the numbers marching on the Moratorium. It would be inaccurate to suggest that those marching have adopted an anti-imperialist consciousness. The problem is also acute for the leadership of the V.M.C., the Communist Party and the Maoists. Essentially, have these elements the imagination to openly resolve limitations on their thinking? Limitations which relate to fundamental problems of Marxist theory. Limitations that define all action as a response to the counter-revolutionary forces. Limitations relating to elitist forms of organisation. Limitations which under-estimate the moral persuasiveness of bourgeois personal and social forces. Limitations pressuring and controlling everyone's daily life.

To overcome some of these limitations would necessitate an open-ended dialogue about basic theoretical positions, would involve consciously relating future strategy to the movement's historical development, would involve recognition of the dangers of a bureaucratic organisation linked only to the slogan of anti-U.S. imperialism, but would fundamentally necessitate a differing orientation to all politics by everyone in the VMC. To stress this last point would necessitate a much more lengthy article. But it relates to the need to dereify the revolutionary cliches, to attempt to put in practice the principle of people acting as subjects and not objects, and to relate this to a viable alternative organisation that embodies qualitative changes within individuals. The realisation that in "a very definite sense we have to be free from in order to create a free society."

The indications (at this stage) for an honest tackling of these problems by the V.M.C. are not promising.



## RADICAL PHILOSOPHY

(Report of meeting of the Adelaide University Philosophy Club).

In view of the public controversy about these courses it is hardly surprising that, when the Philosophy Club invited Professor Brian Medlin to speak on the topic on the 14th July, the Lady Symon Hall was crowded. However, the absence of many critics of the courses was surprising - or maybe it wasn't. It is easier to criticise if the critic makes emotional and abusive attacks and avoids the academic responsibility of making reasoned, informed arguments about specific points.

Professor Medlin started by handing out details of the courses in Philosophy.

Philosophy I - An Introduction to Philosophy - looks fairly standard.

Philosophy II and Philosophy III each consist of any two topics chosen from a list of ten. The only restriction (common to many University courses) is that two of the topics require other courses first. Professor Medlin emphasised that these courses are democratic and he to accords his colleagues the normal (or what should be the normal) academic freedom to teach as they see fit. So out of the philosophy courses offered at Flinders, only one is Professor Medlin's. "However, natural it may be for an authoritarian professor to refer to them as 'Medlin's Courses'."

If a student should take Professor Medlin's course (and the student is under no compulsion to do so) what is offered? The title is "Applied Philosophy: Vietnam, Imperialism and the Nature of Man." It is stated explicitly, that "the arguments supporting United States and Australian involvement in Vietnam will be studied," as well as "... the revolutionary doctrines of the neo-Bolshevik position will be examined

in the light of two opposing views of the nature of man, one optimistic, one pessimistic." These statements are supported by the book list which includes, for example, two of Robert Thompson's books as well as works by Noam Chomsky and David Horowitz.

During the discussion there was some controversy about two other courses: Marxism-Leninism I and Marxism-Leninism II. Here the audience had a demonstration that democracy is practised at Flinders. Professor Medlin pointed out that the courses were not his. The member of staff responsible, Mr. S. G. O'Hair, handled this part of the discussion.

Unfortunately it is impossible even to summarise the points made by Professor Medlin and the other speakers. However, two facts emerge:

1. The three "controversial" courses - (one given by Professor Medlin and two by Mr. O'Hair) are not compulsory. It is possible for a student to avoid all three if he so wishes. It is also worth mentioning that Graham Little's book (The University Experience: An Australian Study. Melbourne University Press) shows that very few of the students changed their basic views as a result of their University experience.

2. At present the controversial courses are the only ones of their kind offered in Australia. Surely this should be a matter of congratulation rather than criticism, even from those opposed to Marxist ideas. The Ford Foundation supports a "Russian Studies" program at Harvard University, presumably because success in dealing with people (in peace or war) depends on understanding them. If the undergraduate becomes familiar with Communist thought he is able to take an informed decision about which aspects are worthy of acceptance or rejection. If he is not familiar the only basis for decision is an irrational acceptance of the current propaganda.





**"The Government must maintain the rights of other citizens to go about their business . . ." DUNSTAN (Advertiser June 26th).**



**"The last thing I want to do is appear to provoke trouble, but I feel I should warn everyone who proposes to take part today that the police will have no option but to take necessary action to implement the Government's policy which has been clearly set out." McKINNA (News, June 30th.)**

