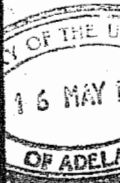


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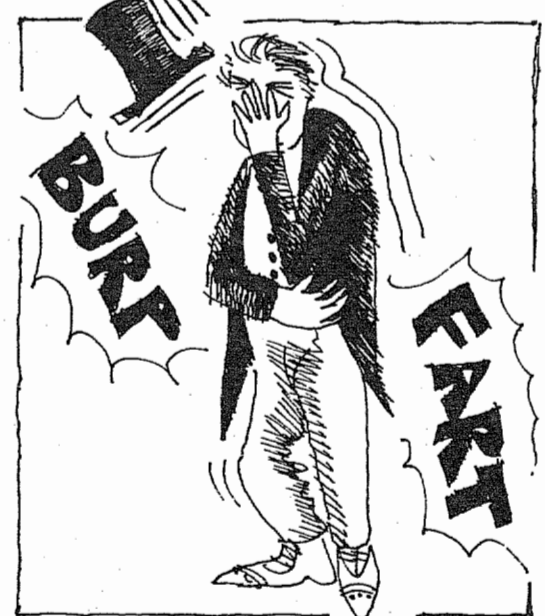
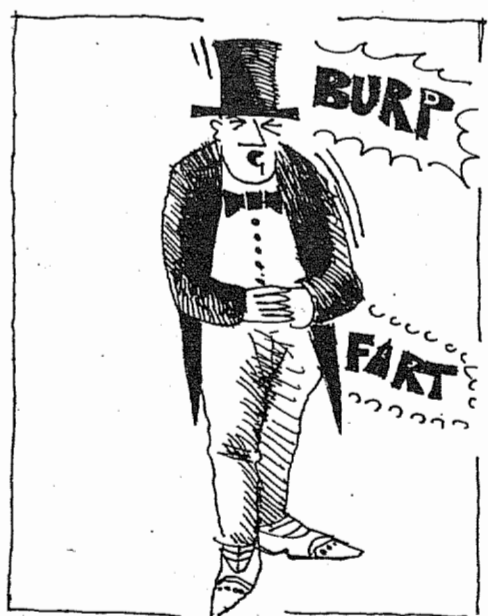
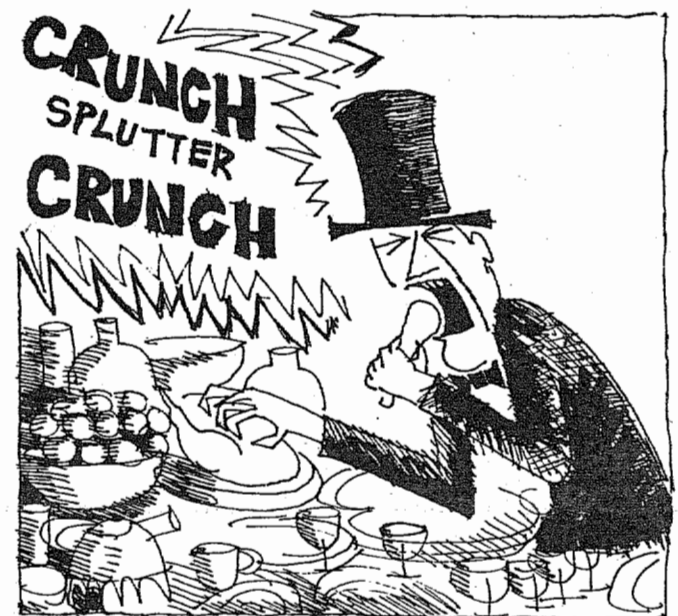
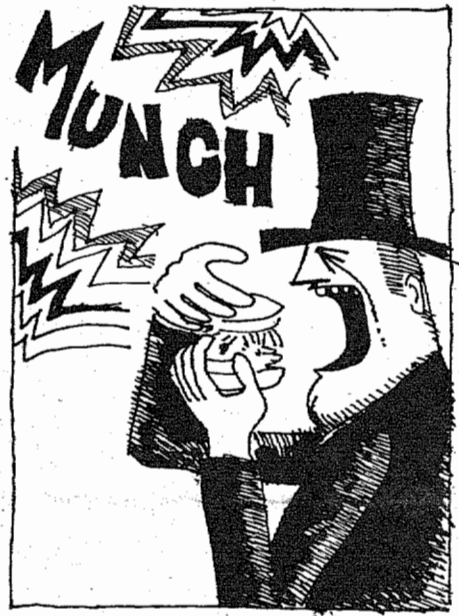
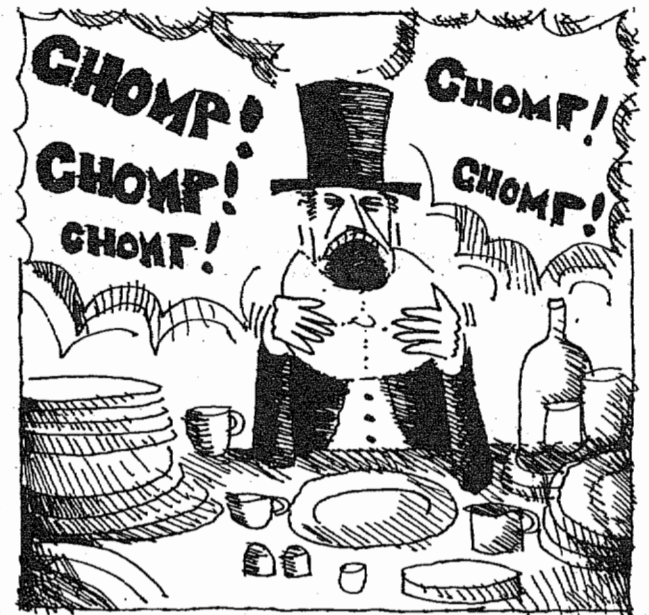
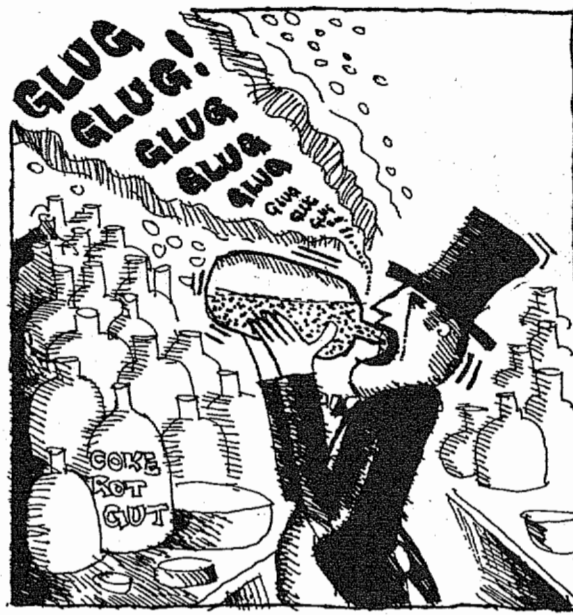
11th April, 1972

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**THE CONSUMER SOCIETY CONTAINS THE SEEDS OF ITS OWN DESTRUCTION**



**RECYCLE THIS PAPER**

## ANVIL GETS IT ON FOR MAKING PERMANENT REVOLUTION AND FOR DONNY BABE, LEN AND ALL THE BOYS AT THE MARBLE PALACE.

### WHAT IS ALL THAT'S LEFT

The left at Adelaide faces the crossroads, with various groupings reforming after the disillusionment of last year. Whither they go is for the future but in the hope of the new direction, a word for Social Action Abschol

We are not a revolutionary body in the accepted sense. In fact, in most analyses of politics all are not even political. Our membership is open, our decision making is as participatory as we can make it, our discipline is non-existent and our actions seemingly motivated by the need to heal the suffering. We do not want to restrict in any way people from joining us.

Yet through the years we have grown to be very large and to a very good extent have kept the same people. Considering that we recruit for projects and expect our members to be active, a membership of near 500 speaks for itself.

But what is large membership? These 500 do not seem to be acting as a coherent body. There often does not seem to be anybody available for important short term actions. They are all in different things — separated. They don't seem to have an obvious allegiance to SA/A. SA/A cannot speak as a 500. Would you want it to? In fact SA/A may be structured so as to make it unworkable for a few to speak for the rest.

### A LITTLE BIT OF ANALYSIS

So is it just a mechanism tended by a few that people use for money and resources, with which to do their own thing and as such can it offer a viable alternative to the present system.

I think not!

The most overwhelming factor of Australian society is the total control on the ideas and imagination of everyone exerted by the few who benefit. Certain ideas are clasped by us all to our bosom to be the blue print to find and produce worthwhile change and to be the ethic by which we live and it is these ideas that reproduce present society. We cannot escape from the vicious circle in which our strivings (because of their ideological birthplace) are protecting and reproducing the inequalities we abhor.

Through years of socialization, we all have accepted the ideas of the ruling elite. These ideas make us their slaves and unable to imagine other ways. As the old Grass Roots said "Imagination is Revolution" — in many ways this is true.

Therefore, to imprint lasting and basic change any movement must oppose in what it says but even more so in its actions and structure, the dominant ruling ideas (hegemony) of present society (it must be counter hegemonic). A mechanism to only assist people to implement their present ideas will not cause basic change, rather it must reproduce the existing state.

Thus is this all in SA/A?

### WHERE THIS IS GOING

In the following Anvil's (weekly in ON DIT) this writer intends to look into this. It is his view that there can be distilled from SA/A an analysis of this society and a way of working that offers a real alternative to modern Australia.

Because SA/A is an action organisation, our members face every day the question of what to do in a situation that conts them and because of their position are forced to do what they think is best. They cannot do nothing. This has led to the adoption of a plan of action most obviously seen in Community Development. Next week a discussion of this.

### WHAT DONNY'S GOT TO DO WITH IT

Well this author read with joy last week's 'Grass Roots'.

The fact is that Don and the boys are not really improving Social Welfare, Education and Aboriginal Affairs. They mouth the right words at the right time but underneath this camouflage the Labour Government is protecting and supporting the same interests as the Liberals and as the Advertiser is just starting to see, doing a much better job.

**Qu: How can this be as you say? They are bringing in plans for Community Development and regionalisation in Social Welfare?**

Answer: Properly run Community Organisation programmes can very effectively do nothing to alter the position of the mass of ordinary poor people but lift potential agitators from low classes into the middle class where they can be sold the same bill of goods we've been sold and that is to get after that second car or that better 6-year prepackaged programme to uplift the poor.

**Qu: What about Aboriginal Discrimination?**

Answer: It has not stopped (see Mel Davies, Eco. Dept. if you don't believe this) and anyway any bright capitalist can see that 100,000 consuming mind controlled Aborigines is much better than 100,000 starving and discriminated against Aborigines, "an eyesore to this beautiful country and an issue for malcontents to rally to".

**Qu: What about the new school curricula?**

Answer: Well what about it? Most teachers have shown by passing exams that they will not make a pass and more subtle and 'open' curricula makes it so much harder for the students to spot the real enemy and free themselves.

**Qu: Is not the Housing Trust at least good?**

Answer: The Housing Trust is too busy building cheap factories for Chrysler and rows and rows of little all alike boxes next to them for the workers to live in to worry about being good and building houses for widows.

### WHY ARE WE HERE

The rise of Dunstan capitalism spells the final (I hope) nightmare of the controlled subjugation that is called capitalism.

No matter that scraps Don gets for us, he can never give us back the dignity of creating for ourselves and of working without selling our labour power, the beauty of an interaction with another unsullied by the years of conditioning necessary to separate us from our fellow man into lovely warped people (who seek fulfilment in a second dishwashing machine), the pride of helping make all decisions affecting us and the joy of surviving without having to push another down.

This writer has made a pact with himself to get on after Don and the boys every week in this Anvil.

Next week Len King and Aboriginal Land Rights (we love you Donny and because we love you and love one another we're gonna get you.)

**P.S. By the way, SA/A has a housing-Urban Renewal group so if you are interested in what has been said in ON DIT previously (and Grass Roots) about Hackney, etc. and housing in general — fill in a form SAUA Office, or ring Andrew Parking 31 7833.**

## ABSCHOL

## ABORIGINAL EMPLOYMENT AT THIS UNIVERSITY

Copies of this letter have been sent to all heads of departments and the letter was sympathetically received by the Vice-Chancellor.

As a further positive move, ABSCHOL is also pursuing the matter of admission of Aborigines outside the quota to the University.

Professor G. M. Badger,  
Vice Chancellor,  
THE UNIVERSITY OF ADELAIDE.

Dear Professor Badger,

### ABORIGINAL JOB OPPORTUNITIES

On behalf of Abschol I would like to broach the subject of Aboriginal ancillary employment within the University. I submit the following information and argument for your consideration.

### THE ABORIGINAL SITUATION IN ADELAIDE

There are about 3,000 Aborigines in Adelaide. A recent survey indicates that 65 per cent of Aboriginal families in the metropolitan area are broken families, most of whom are living at or below subsistence level. There are obviously many complex reasons why such a large percentage of families should be "broken" families. One of the main reasons lies in the economic situation of the male. Unskilled and in a society which calls more and more on sophisticated technological skills, the Aborigine finds himself competing in a shrinking labor market, and due to his educational background (but mainly due to the color of his skin and the prejudices that are associated with it) he stands little chance of competing successfully and filling a vacancy. With loss of, or failure to find employment, and therefore unable to properly support a wife and family, the husband feels inadequate, loses face and abandons his family.

Two main reasons emerge therefore for provision of employment of Aboriginal people.

- (1) To prevent the breakup of families by providing a secure job with the promise of a decent economic base.
- (2) To help families that are already "broken" to improve their economic base.

### POSITIVE HELP

If Aborigines are to be helped to break out of the poverty-cycle then one way of tackling the situation is to provide adequate employment opportunity. The University we feel could help in this direction by employing more people as ancillary workers, i.e. secretaries, gardeners, kitchen-staff, maintenance-men, cleaners, etc. Not only would the University provide employment but due to its standing in society it would help to give status, pride and confidence to those Aborigines whom it employed, and this would give encouragement to others in the Aboriginal community.

As a 'leader in societal thought and action' the University would also serve as an example to other institutions, businesses and agencies.

Further, as the University at the moment employs so very few Aborigines then this could prove an embarrassment to organisations such as Abschol who are concerned at job discrimination in some areas of society and who in the near future might find themselves making a concerted attack on these attitudes and policies.

Whilst Abschol appreciates the fact that such discrimination is unlikely to occur within the University and that prejudice is rare amongst university staff, it feels that more positive action should be taken to bring Aboriginal people into the campus as employees.

We appreciate that few, if any, Aborigines apply for vacancies. We realise that unless a positive approach is made then Aborigines are unlikely to apply. The position can perhaps be illustrated by the experience of the recent "Aboriginal Legal Rights Movement". The Movement is a body which is elected by the Aboriginal people.

The Committee is predominantly black, and the white officers, of whom there are five, are mainly lawyers who liaise with a wider body of lawyers in S.A. The Aboriginal people see the Movement as their own. Although channels have been available for years through the Legal Aid scheme to provide legal advice and help, very few Aboriginal people have in fact taken advantage of the situation. (Even though something like 32 per cent of the prison population, and 70 per cent of female prisoners are Aborigines). The Aboriginal Legal Rights Movement, however, has only been functioning since January of this year and is at the moment handling 20 to 30 new cases per week, and this figure is expected to grow.

In the light of this we feel that the University should make a positive move to employ Aboriginal people. Only thus can Aboriginal people be helped. We would suggest, therefore, that when employment vacancies arise, approaches be made to the Aboriginal Cultural Centre and to the Council of Aboriginal Women of South Australia, which are bodies run by and respected by Aboriginal people in Adelaide and South Australia. The officers attached to these organisations have close contact with the vast majority of Aborigines in the area and we are certain they would be only too happy to co-operate with the University authorities in the matter.

Yours sincerely,  
Mel Davies Director, Abschol.

## SOCIAL ACTION/ ABSCHOL

**GENERAL MEETINGS  
ARE GOOD FUN  
FOR EVERY ONE  
WEDNESDAYS 1-00  
meeting room 1**

### "TUTORS" ARE NEEDED AT

## VAUGHAN HOUSE

Tutors in this case will be more interested in social things than academic activities.  
CONTACT: SA-A Office or-and Donna MACGRAITH.

**EVERY SUNDAY NIGHT  
AT 7-30 pm.  
AT 327 HALIFAX STREET  
THERE ARE THE  
SOUTH EAST CORNER  
GENERAL MEETINGS**

## Letters to Editor

### MA BAGUS

Dear dir,  
Once again, the dastardly dealers of distortion, deception and deceit have penetrated the pristine pages of the people's paper. I refer, of course, to the letter entitled "Bogus Again" (April 4) in which reference is made to "Ma Bogus, the grand old lady of decency". I wish to deny the existence of any such person.

Obviously the person who wrote the letter was under the influence of the killer drug, Maroon-uhana (Murder! Insanity! Death!)

This drug is known to come from the rare Cambridge Bean, also known as fucus fortia. In the stupor which this drug induces, the writer must have mistaken the term Ma-Bagus for yet another manifestation of the cynical cult of Bogus, who have featured so prominently in recent editions of ON DIT.

As a representative of the infinite random truth of Ma-Bagus, I would like to put paid to the rumor that Ma-Bagus has any connection with either the childish humour of Bogus or the well-intentioned but egotistic anarchy of Unitedism.

Ma-Bagus is above one and beneath the other. Ma-Bagus defies categoration; we say Free Ma-Bagus! Throw the rubbish of your self-deception into the garbage bin of history and escape into the higher orders' of eternal chaos! Do not surrender to the lessons of hypocrits, or to the gleaming smile of the President of the Methodist Conference.

Beware of the following: Money, Power, Religion, Reason, Responsibility, Culture, Bogus, Work, Boredom, Football, Cricket, Rowing, Duty, Sham Democracy, or cliques offering Ultimate Truth. But, especially beware of the friendly stranger with the cheesy grin who offers you the killer drug in the small-I packet.

Yours sincerely,  
Enlightened Old Boy.

## ANVIL ANALYSIS

### MARCH ON THE AUCTION SHOP

It is not the intention of this article to discuss the actual march and rally, their organisation and implementation, but rather to discuss the auction shop itself — and what opposing it means within the context of selling in South Australia.

#### THE STORE

(a) Our society, being capitalist, is primarily motivated by the desire to accumulate capital. The main social relation lies in the exchange of products and capital.

(b) At the base are the forces of production (i.e. factories, assembly lines, corporations, unions) and the forces of reproduction (mass media, advertising, schools, ideas). The store is involved in both of these.

(c) Its value to production is that it is the end product of the chain of interchange that gives to the producer the cost of his produce, i.e. it actually realises his profit, the part of the surplus value he extracts from his workers above what he pays them and advertisers (etc.) and thus is the means for his further accumulation of capital.

(d) Its value to reproduction is that in its advertising and layout it further reinforces the socialisation that all of us must acquire to go on, often needlessly, consuming packaged units of merchandise, food etc. This it does by reinforcing the endlessness and prepackaged, assembly line, materially gratifying nature of modern day consumption. The growth of the supermarkets and department stores heralds the day when consumption will be as automated as production already is.

#### THE POSITION OF THE AUCTION SHOP

(a) The Auction shop does all that the other department stores do, but in a more obvious (blatant) way.

(b) In its desire to raise its profits it faces the problem of either increasing its mark up on each item, or else selling more (or both). It does this by putting on a preliminary show to attract people and by adopting the procedure of auction so that their is no ceiling on prices.

(c) But the preliminary show is for more than just attraction. Even more so than other stores, who are in collusion with the rest who rule this society, these businesses form and use our perverted consciousness, which seeks in material possessions for the identity that has been taken from us, but which is available from true, free interpersonal experience and expression.

The auction shop is exploiting the minds of its victims.

The warmth, the good fun, the friendliness of the auctioneer is there to attract the lonely, those in need of amusement, the people looking for the miracle to end their perpetual drudgery, the honest and simple in the most beautiful form.

(d) Then when it has them there, the doors close, the bouncers move in and the real auction starts, and you end up with \$10 binoculars for \$20, because you did not really believe they would make you pay.

### ABSCHOL SEMINARS EVERY TUESDAY 1-00 pm. LADY SIMON HALL

Are you appalled by the treatment of the Aborigines? Then come along to the Abschol seminars and hear about such topics as reserves and missions, different aspects of discrimination, problems of urbanisation, land rights, etc. As many of the speakers as possible will be Aborigines.

Be there so that the white masses can be educated about the problems that the Aborigines face.

#### IN A BASEMENT OF A CHURCH-HALL

There's a shack (behind Congregational Church, Brougham Pl.)

It's run by the North Adelaide mob — and they get a little help from the "Service to Youth Council" — and from Social Action.

We want to do more!

We need people to "staff" the place — to serve coffee and talk and listen — we need you.

It's not quite open yet, but we're almost ready. Do you want to know more?

CONTACT ROS LONGMIRE, 93 TYNTE ST., NORTH ADELAIDE. PHONE 67 2761.

## POETRY REVIEWS

Dear Sir,

The review of Ginsberg's HOWL in ON DIT 6 blasted my ostrich-head out of the proverbial sand into catatonic fury, mad stutterings and gaunt poetic froth; this I admit and lay my long neck on your block, for that could have been the desired effect: to hackle poetasters and literateurs out of their nymphriden glades — another sucker demented by the first put-on!

However, intuition tells me Ms. MacKay is alive and living somewhere in your cream-spattered and addled uni, seriously considering material for her next critical probe. Therefore I ask you:

(1) Why briefly review, as if for the first time, a book-poem published in the mid-fifties, already a legend in itself, the subject of countless articles, chapters etc. and accepted as a creative leap in one kind of American consciousness?

(2) Why give the task, if it must be given, to someone unaware even of William Carlos Williams' identity and of the concepts of breath and vision on which it is based?

(3) Why imitate, even in this small way, the unashamed ignorance and arrogance of the Great Adelaide Media?

(4) If Dylan had just been here on tour would you review HIGHWAY 61, and choose a reviewer who didn't know its place in his music or in American music, knew it was "well known" but hadn't really heard it before, and who with one-dimensional repressive tolerance could dismiss it in a few hundred words?

Let me assure you of my general respect for your generally respected paper,

Yrs sinc etc  
Richard Tipping.

Dear Sir,

Colonel Pander's Unlucky Fried Chicken are mighty proud to announce their new Sooper Dooper Barrel is now on sale. The S.D.B. retails for only \$9.40 and contains fifty-four crisp, fangy paper serviettes, forty mouth-watering plastic spoons, and a piece of the cooked corpse of a once-living being whose only crime was that he happened to be a chicken.

Yours, The Colonel.

To H.S.J.

It is the policy of ON DIT to encourage people to write for the paper. To this end, since the beginning of the year we have advertised for reviewers. We could have selected one or two expert reviewers to do all the book reviews, but decided instead to give a lot of people the chance to have a hand at it.

Several of our reviewers are inexperienced but are willing to learn. One has to start somewhere. With constructive criticism, they would improve, but with your sort of criticism no one but an egomaniac would be prepared to write a review for us.

Who are you anyway to pour crap over ON DIT in an unsigned letter. Identify yourself. If you think you can do much better come in and arrange to do another review of the same books for ON DIT.

Peter Love

## KING LEAR

Dear Sir,

I am offended that anyone should expect me to believe that audience unrest — (symptomatic of boredom) — is an index of the merits-minus of any play, least of all "King Lear".

I think audience behaviour is a function of that audience, and not much else.

It may not be easy for the footy-telly-chit-chat-comic-loving-public, to sustain a "cultured" shout for an entire performance of King Lear — especially not a thoroughly good performance.

It was possibly with this in mind that the prospects included a thoroughly bad tool, so that the rich groundlings attending a prestige-performance-at-a-prestige-festival might not be totally wasting their funds.

I strongly disagree with Mr. Barn's (ON DIT 28-3-72) statement that "If a play is good, the audience should not want an interval" — perhaps if the audience is good, the play need have no interval or rather if the audience is poor, the interval need have no play.

Yours truly,  
Isabella Fadejevs.

## MORAL FREEDOM

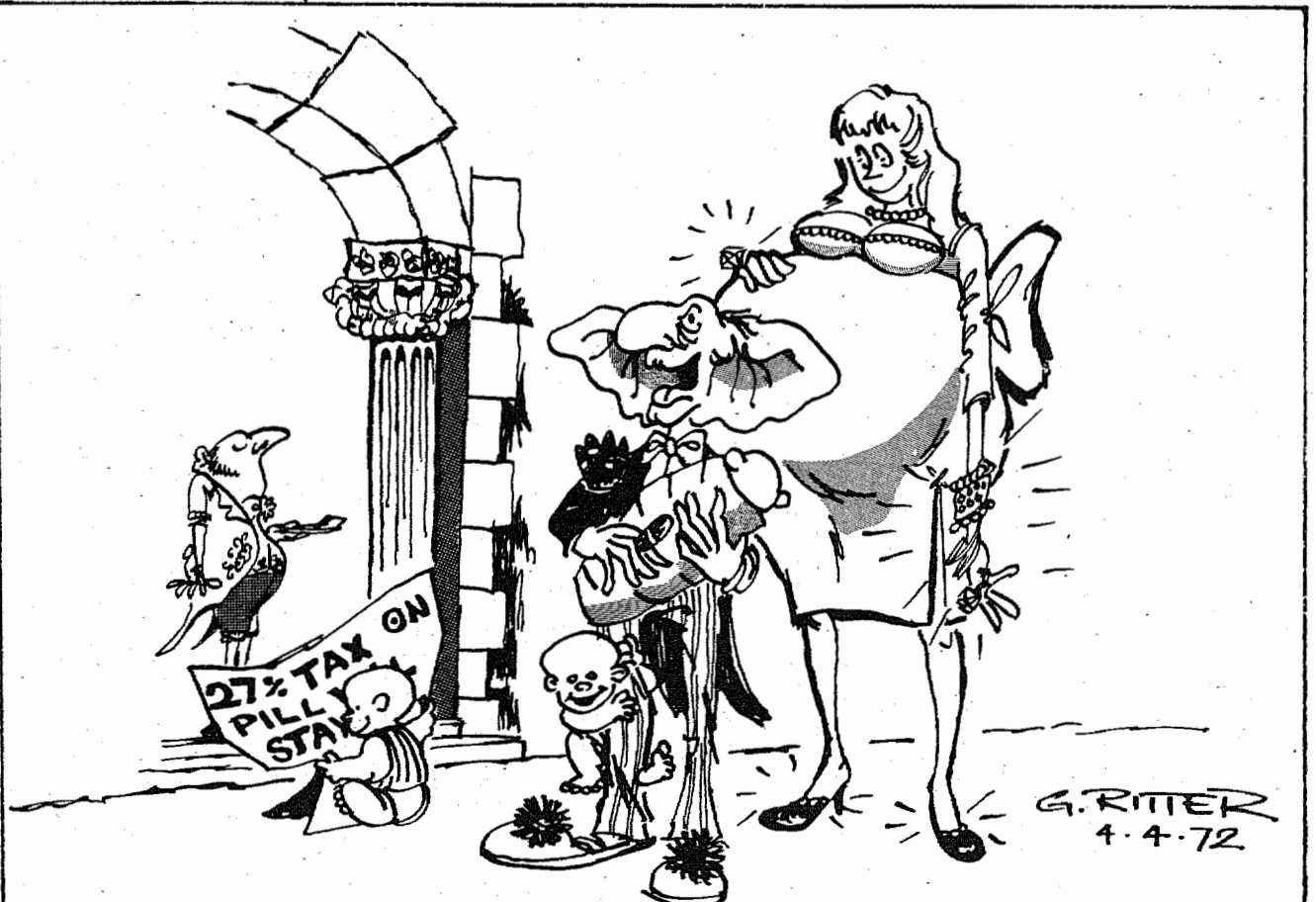
So what's Moral Freedom? Is it the freedom to rob a store or rape your neighbor, or is it simply the right to choose your own morals, make your own life style, live with your own conscience instead of the Moral Action Committee's? It certainly doesn't mean to do as we want at the expense of someone else. One of the reasons our society is so corrupt is that our values are imposed upon us from outside, and the personal conscience never has a chance to develop.

So what do we want? We want action. We want everyone to get off their asses and stop kidding themselves that they've got their Own Personal Freedom (really?) and that nothing else matters. We want to smash M.A.C. (Moral Action Committee or My Aunty's Conscience). Smash laws discriminating against homosexuals, so called heterosexual perversions (which everyone does to some degree) incest, marrieds, and unmarrieds. If your mother turns you on — go ahead — so long as it's not against her will. Unwilling actions amount to abuse, assault, and rape, and should simply, be treated as such and not given "Special Consideration" if they fall under these categories. Why punish people for doing what they wanted and enjoyed, when it concerns no-one else anyway? Sexual Moral Freedom is only a part of it — censorship, abortion, political conscience are a few more.

It is often argued that we need to be protected from ourselves — that we haven't got a conscience. No wonder either; most of the time it's not given a chance to develop. Give people choices and they have to develop values, only this time their values, which they understand and adhere to.

So start thinking! Start doing! Start helping yourself instead of letting bureaucracies do it for you. Join the fashion and grow a conscience!

Prue Goward



"WE DON'T NEED IT, THEREFORE IT'S A LUXURY!"



# BANGLADESH

a new nation...



Sheik Mujibur Rahman (above) embodies the spirit of Bangladesh but the spirit of this new nation alone cannot shake the legacy of the war. The young war casualty (L) had his right arm blown off 2 weeks before the end of the war and now faces starvation along with millions of his countrymen as food stocks run out.

...dying

The following is a summary of information prepared by TONY HAGEN for the United Nations Relief Operation DACCA (UNROD). It is therefore related to the UN rather than to either the Government or Voluntary Agency evaluation.

## BLUNT FACTS ON RELIEF AND REHABILITATION IN BANGLADESH.

### A VIEW OF THE SCENE.

Most probably not twice in one age has a disaster of such magnitude fallen upon a nation. All disaster relief operations in the past have no comparison with the magnitude of the task in Bangladesh. The infrastructure in transport and communications is totally wrecked, the industries are not operational due to difficult legal, monetary and financial problems and due to lack of raw materials. The whole industries has in the past been geared to Pakistan. It has now to be reoriented, and independently hopefully, to serve the best interests of Bangladesh. Millions of people return from India, just to find their homes wrecked, their former fertile land lying idle. The Government administration inherited total chaos after the war. Most of the school buildings are wrecked, furniture and teaching aids, science equipment and books are looted or destroyed.

On the positive side is the resilience of the people, indeed much higher than people of industrialised countries could ever imagine. However, even the most inventive and most resilient destitute people have no chance to survive, if they are not given a minimum standby to start with. In Bangladesh millions of people have to take off from zero, some of them live from their scarce reserves, some have even to use the small Government cash grants received for shelter just to buy food for survival of another few weeks. Food would be available in almost any local market, but the destitute persons have, of course, no purchasing power. And this is indeed the root of the whole problem:

- (a) poverty;
- (b) poverty and
- (c) poverty.

What is the use of rebuilding the schools and re-equipping them with new furniture and teaching aids if school attendance remains low in even the undamaged schools because the students are not able to pay the ridiculously low monthly fee of Rs. 3 (about 40 cents).

What is the use of building new hospitals, bringing more medical equipment, if the sick people cannot pay their hospital fees? Indeed, under-utilization of rural clinics due to poverty is widespread. Some people may say that it is the duty of the Government to take care of the poor people. But the Government cannot generate the necessary funds as long as the economy and industries are dead.

Bangladesh is presently in the headlines of the newspapers all over the world. Governments and charitable organisations have embarked on promises for help and sending good-will missions and "survey" missions in great numbers. But delivery of goods is slow and one-sided. Many millions of dollars are being spent on blankets, baby food, medicines and medical teams. Large amounts of money have been spent for airlifting certain commodities from Europe. True, the country needs to import in 1972 a total of 1.5 million tons of foodgrain, minimum, previously imported from Pakistan. But the main problem is the totally wrecked infrastructure in transport. Consequently, it does not make sense to think of food only, and not giving repair of transport priority over anything else. What is the use of bringing in 125,000 tons of foodgrains per month, when it will pile up in the docks because the Government has simply no means to transport the goods into the country?

This is not the time for the richer nations to dump their surplus goods into the country. Donations of foodgrains and other foodstuffs is essential, but far from sufficient. The pledges of donor countries through UNROD itself illustrate the one handedness of relief and rehabilitation: \$77 million have been pledged as of 3 February in kind, while only \$19 million are offered in cash.

UNROD is presently spending \$530,000 per month for its chartered vessels which are absolutely essential for tackling the serious transportation problem in Bangladesh, and more will be required in the near future. But the vessels cannot be paid for by foodgrains, nor by medicines and baby food. If considerable cash contributions are not maintained, then Bangladesh will simply collapse.

The World University Service will be presenting information and opinions in this space through the balance of this term, to make you aware of the seriousness of the situation in Bangladesh. IN THE FIRST WEEK OF NEXT TERM, THERE WILL BE A SERIES OF FUND-RAISING ACTIVITIES ON CAMPUS AND IN THE COMMUNITY, FROM WHICH ALL PROCEEDS WILL GO TO BANGLADESH.

If you want to help us organise for this week, and for earlier functions, contact Bruce Jordan (WUS Director Adelaide) through the Geography Dept. (8th floor Napier), the SRC Office, or phone 63 1524.

THERE WILL BE A MEETING OF THE BANGLADESH RELIEF COMMITTEE IN THIS REGARD WEDNESDAY EVENING, 12th, AT 8.00 p.m. AT GEORGE MURRAY LOUNGE. ANYONE INTERESTED PLEASE COME.

## ONDIT

No 7  
April 11th 1972

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Review Editor: Jackie Venning,  
Associate Editor: Peter Brooker,  
Poetry Editor: Rosie Jones.

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New Moon, 14th							Full Moon, 28th						
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17	18	19	20	21									
24	25	26	27	28									

### CULLED THIS WEEK

The Deans at Latrobe get an allowance for entertaining students.

x x x

The Department of Mental Health is now the Department of Psychiatry, so we now have a Psychiatric Professor.

x x x

Henry Krips has donated 144 musical scores to the Elder Conservatorium.

x x x

Professor Jensen's study leave report may be seen in the Staff Club.

x x x

The University is to purchase H. E. Maude's library of Pacificana - believed to be the most extensive in existence.

x x x

The Education Committee, the principal advisory committee to the Uni Council on academic affairs, has resolved to reconstitute itself. I wonder how many students will be on it? (There are none at present.) The Education Committee's Standing Sub-Committee is the body to lobby.

Brian

## ARTS FACULTY

### The Arts Faculty Rides Again

The dynamic high pressure BA Sub-committee was unable to reach agreement on a statement of aims and objectives for the degree. It did however propose 3 criteria for judging the degree which, though vague and general, offered useful guidelines. The emphasis was on flexibility both within courses and in the structure of the degree.

The Sub-committee then recommended that various means of implementing these aims be investigated. The suggestions included increased co-operation with Flinders, a 1 major degree, the combination of the existing BA & BSc degrees, and interdisciplinary and inter-faculty courses.

Thus the Sub-committee did not propose truly radical changes such as a total overthrow of existing disciplines or the abolition of all assessment, but nevertheless the implementation of its suggestions would radically alter the existing scene.

The Sub-committee's report was received at the September 1971 meeting and the following month the present BA Committee was set up "to consider what further action might be undertaken on the report." The members are Dr. Defin (convenor), Professor Gough, Tony Slade and Roger Marshman, who should be approached directly for news of its activities.

### Staff-Student Committees

My own experience stirring in Departments leads me to the hair-raising conclusion that such committees are needed if worthwhile change (rather than mere tinkering) is to occur. Since the sympathy of the Department is required for these to function effectively, I have no objection to them being merely consultative, although my original motion gave them real power. The watered down version passed by Faculty in December last reads: "that the Faculty encourage the Departments to establish at their discretion consultative committees to include both staff and students along the lines most suited for their particular needs. The Departments should also be encouraged to circulate material discussed at their meetings." Whatever you may think of the tone of this motion, it has at least opened the door. Has your Department made any moves yet?

Finally, if your interest hasn't been too deadened by the above bureaucratic guff, make an effort to follow the Faculty's doings via the Napier Noticeboard and, if you feel really daring, mount the stairs in the Mitchell Building and make your way reverently to the Council Room next Wednesday (12th) at 2 p.m. It's a truly mind-blowing experience.

Brian Samuels

# FRIENDS OF THE EARTH - SOCIAL ACTION

Man is eroding, overtaxing, and exploiting his habitat — his 'Spaceship Earth' — to such an extent that his very survival is now in jeopardy.

Most of the destruction is wrought by our style of society — western, capitalistic, corporate, acquisitive, consumer oriented, ugly. In competition with us, other societies are compelled to industrialise, and so they too, if "successful", will become major polluters and ruin makers.

Thus, it is vitally important that change occurs in our society — and it must occur now, if we are to survive longer than the next 10 to 30 years.

**The crisis of the environment cannot wait another decade for answers!**

We should not need this threat of total destruction to prod us into action. It should be sufficient that just one species is threatened — or that one man starves. All the greater then, ought to be our reaction to this multi-faceted crisis. This is a crisis which presents itself on all levels and in all areas. It is important therefore, that the problem should be tackled in a comprehensive way — which means a dramatic change must occur in the way we think and live.

This is no longer a matter for debate. There is no doubt about the destructive potential of our course.

## FRIENDS OF THE EARTH

Realisation of the crisis has prompted the formation here of the Friends of the Earth Group (F.O.E.). Like all Social Action groups, it operates with almost complete autonomy.

No matter what your ecological interest, if you are concerned enough to want to effect change, you ought to find yourself a place in a united Friends of the Earth movement. We want to operate through a series of sub-groups, which you can join or form for yourself. The only central aim is the furtherance of the cause of ecology, so no person will be without a place.

The Universities produce our scientists, engineers, technocrats, architects, economists, managers, bureaucrats — in general, the people who help do the most polluting. If we are to change the habits of our society, we must equip ourselves with an awareness of the environment and we must also equip ourselves with a will to act on behalf of the environment.

We must act to save the earth within and outside the University community. We must act to save the world's life-support systems, and this action must occur both within and outside our personal lives.

Yet a look around the lawns and gutters of this campus shows us that we krap the earth as much as anyone else.

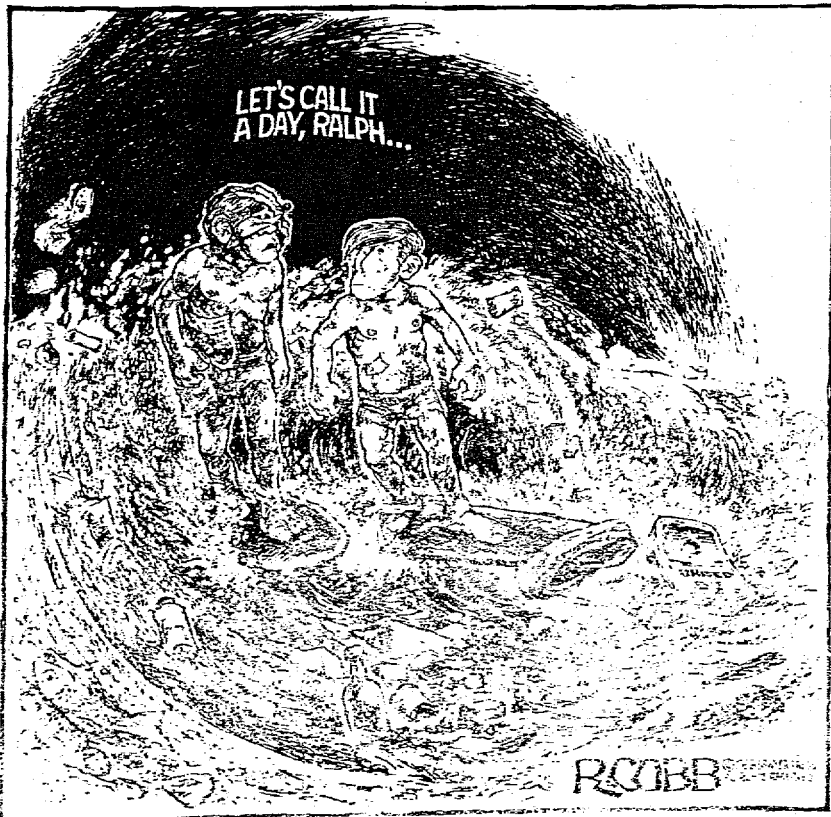
## FRIENDS OF THE EARTH — SO FAR

1. F.O.E. has investigated the Refectories, the use of cars on campus and by students, and that great litter collecting agent — the BARR SMITH LAWNS. Work is continuing on these matters. In all cases, the problematical common denominator is our consumer culture. On campus alone, every year, we buy 170,000 paper bags, thousands of plastic and paper cups, steel cans from Coke, and lots more (including the krap therein contained). Almost all the spare space is for parking the cars which transport only the driver. And so on.

2. F.O.E. recognised that much has been said and written about ecology and pollution, but this information needs to be continually researched, presented, and acted upon. F.O.E. is allocating funds to collect writings and books on ecology, pollution, and life generally.

3. F.O.E. speaks via its blackboard, posters and ON DIT. We don't use broadsheets because we know where they finish up, and we know where the paper and ink comes from.

4. F.O.E. is having a MAY DAY CAMPAIGN. (More will be said about this later.)



— EVERY MONTH —

## FRIENDS OF THE EARTH PRESENT KING OF KRAP AWARDS

... to those companies that make our group necessary.

The first of these is on this week. Presentations of their own pollutants will be made to various firms at suitable ceremonies. Usually, this will be preceded by PURPOSEFUL PROCESSIONS.



KINDLY COKE CONSIDERS THE CONSUMER

"The development of efficient systems for handling one way bottles and cans has narrowed the price differential between convenience packages and returnables . . . more important, the consumer is more affluent today, and willing to spend a little extra for convenience in any form . . ."

Coca Cola advert.

Scientific American, (Sept., 1970) 223, 3, page 119.

PUT YOUR PRIORITIES IN ORDER — CONVENIENCE NOW, SURVIVAL LATER?

"The Coca Cola Company is aware of the need to develop more efficient packaging systems that will help solve some of the problems of solid waste and litter . . ." (ibid)

. . . meanwhile, the non-returnable 26oz. bottle is developed, the cans remain steel, not recyclable aluminium, caps and tops are sprinkled like seeds at sowing time, and the product behind it all is . . .

DIRECT ACTION IS NEEDED — MARCH AGAINST CAPITALIST HYPOCRISY AND COMPLACENCY.

LAWN RALLY FRIDAY, APRIL 14 — MARCH TO COKE PLANT ON PORT ROAD.

FOR EARTH'S SAKE, ACT NOW.

## BE A PUSHER — GO RIDE A BIKE!

OR, HOW I LEARNT TO LOVE MY GASMASK

We hope that we have succeeded in bringing home to you the startling immediacy of the ecological problems facing our world, and that you are now seriously wondering about what you can do — and don't kid yourself, every individual action, no matter how small it may seem, if done with due attention to its ecological significance, can help to decelerate the frightening speed with which the twentieth century world is travelling towards its destruction. It seems probable that modern technology has carried us too far, but there is no need for us to go too fast — we can't go back and start again, but precautions taken now could be decisive to the people of the twenty-first century.

Air pollution is a glaringly obvious problem in Adelaide as elsewhere. We've all seen the dirt-brown layer which spreads itself over the city early each day, but how much has been done to alleviate it? Not much, but here's a place to begin. Cars pour daily into the city and out to the industrial suburbs, adding their poisonous breath to the factories' outpourings. How about you? Do you need to come in that car?

"The internal combustion engine is the single greatest air pollution villain today. Motor vehicles alone contribute about 60 per cent of existing air pollution . . . Ten thousand people a day will die of air pollution within the next 10 years, unless immediate steps are taken to eliminate the internal combustion engine."

Our Polluted Planet, p. 25.

If you live near enough, why not walk to uni or ride a bike? You'll save time and money, avoid the tensions which come as you search for that elusive space, while you'll benefit from the exercise, provided you don't follow a major road when you come! Take a bus if it really is too far. Services are mediocre in some areas, better in most, but the MTT will only raise its standards and increase the buses running if the demand for them increases. Diesel fuelled buses are preferable to cars, and an increased demand would lead to the improvement of the whole system.

If you must use a car, because your bus service is non-existent or your manhood couldn't stand the strain, try to find other people to travel to and from uni with you. The number of cars seen daily with one solitary person inside is unforgivably high, particularly on campus where many would be glad to share petrol expenses for the sake of a regular lift. Put notices on the union boards, or within the faculties where coinciding time tables will make organisation easier, and exchange that unnecessary solitude for convivial company and "enlightened" university conversation!

The increasing numbers of pushbikes are encouraging, making our application for more bike racks justifiable and worthy of immediate attention, while Super Elliots offers discounts for all the bits and pieces you may need to get that old bike going after several years at the back of the shed.

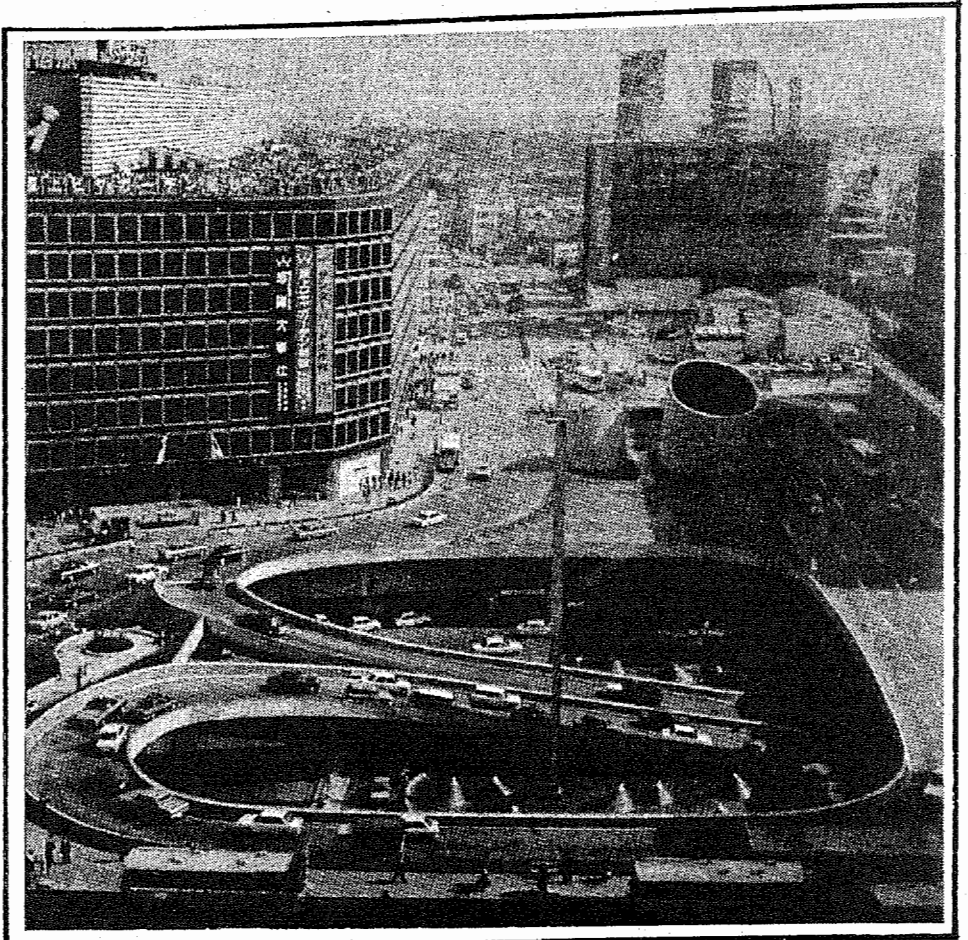
For Earth's sake, do think about how you travel, and whether an alternative method is possible. Hit the road on two wheels or Shank's pony, and do your bit to make our air fresher.

## Smokey the Bear Sutra

Once in the Jurassic, about 150 million years ago, the Great Sun Buddha in this corner of the Infinite Void gave a great Discourse to all the assembled elements and energies: to the standing beings, the walking beings, the flying beings, and the sitting beings—even grasses, to the number of thirteen billion, each one born from a seed, were assembled there: a Discourse concerning Enlightenment on the planet Earth.

"In some future time, there will be a continent called America. It will have great centers of power called such as Pyramid Lake, Walden Pond, Mt. Rainier, Big Sur, Everglades, and so forth; and powerful nerves and channels such as Columbia River, Mississippi River, and Grand Canyon. The human race in that era will get into troubles all over its head, and practically wreck everything in spite of its own intelligent Buddha nature."

"The twisting strata of the great mountains and the pulsings of great volcanoes are my love burning deep in the earth. My obstinate compassion is schist and basalt and granite, to be mountains, to bring down the rain. In that future American Era I shall enter a new form: to cure the world of loveless knowledge that seeks with blind hunger; and mindless rage eating food that will not fill it."



And he showed himself in his true form of  
**SMOKEY THE BEAR.**

A handsome smokey-colored brown bear standing on his hind legs, showing that he is aroused and watchful.

Bearing in his right paw the Shovel that digs to the truth beneath appearances; cuts the roots of useless attachments, and flings damp sand on the fires of greed and war;

His left paw in the Mudra of Comradely Display—indicating that all creatures have the full right to live to their limits and that deer, rabbits, chipmunks, snakes, dandelions, and lizards all grow in the realm of the Dharma;

Wearing the blue work overalls symbolic of slaves and laborers, the countless men oppressed by civilization that claims to save but only destroys;

Wearing the broad-brimmed hat of the West, symbolic of the forces that guard the Wilderness, which is the Natural State of the Dharma and the True Path of man on earth; all true paths lead through mountains—

With a halo of smoke and flame behind, the forest fires of the kali-yuga, fires caused by the stupidity of those who think things can be gained and lost whereas in truth all is contained vast and free in the Blue Sky and Green Earth of One Mind;

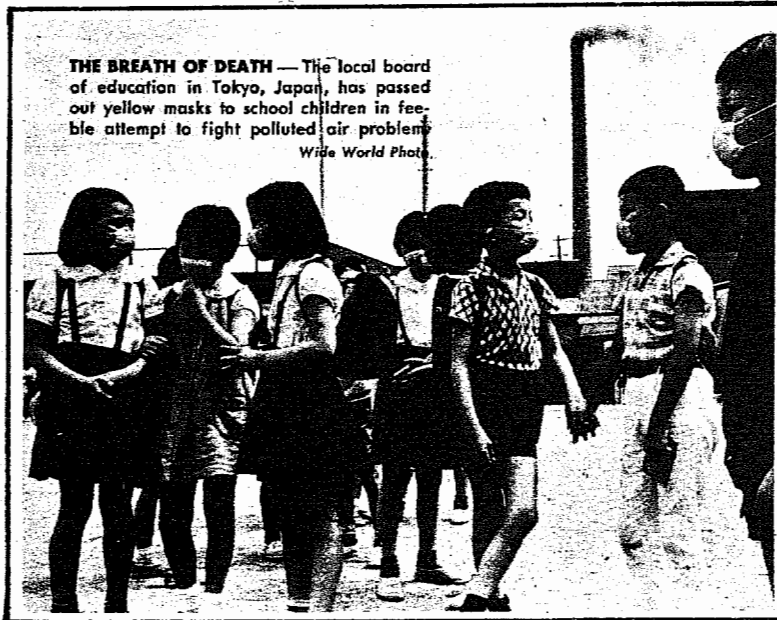
Round-bellied to show his kind nature and that the great earth has food enough for everyone who loves and trusts her;

Trampling underfoot wasteful freeways and needless suburbs; smashing the worms of capitalism and totalitarianism;

Indicating the Task: his followers, becoming free of cars, houses, canned food, universities, and shoes, master the Three Mysteries of their own Body, Speech, and Mind; and fearlessly chop down the rotten trees and prune out the sick limbs of this country America and then burn the leftover trash.

Wrathful but Calm, Austere but Comic, Smokey the Bear will illuminate those who would help him; but for those who would hinder or slander him,

**HE WILL PUT THEM OUT.**



Thus his great Mantra:

Namah samanta vajranam chanda maharoshana  
Sphataya hum traka ham mam

**"I DEDICATE MYSELF TO THE UNIVERSAL  
DIAMOND BE THIS RAGING FURY DESTROYED"**

And he will protect those who love woods and rivers, Gods and animals, hobos and madmen, prisoners and sick people, musicians, playful women, and hopeful children;

And if anyone is threatened by advertising, air pollution, or the police, they should chant  
**SMOKEY THE BEAR'S SPELL:**

**DROWN THEIR BUTTS  
CRUSH THEIR BUTTS  
DROWN THEIR BUTTS  
CRUSH THEIR BUTTS**

And **SMOKEY THE BEAR** will surely appear to put the enemy out with his vajra-shovel.

Now those who recite this Sutra and then try to put it in practice will accumulate merit as countless as the sands of Arizona and Nevada,  
Will help save the planet Earth from total oil slick,  
Will enter the age of harmony of man and nature,  
Will win the tender love and caresses of men, women, and beasts  
Will always have ripe blackberries to eat and a sunny spot under a pine tree to sit at,



**AND IN THE END WILL WIN  
HIGHEST PERFECT ENLIGHTENMENT.**  
thus have we heard.

# "We who are about to die..."

Partly abstracted from "Blueprint for Survival",  
*The Ecologist*, (Jan. 1972)

It is an unfortunate characteristic of human nature to put off until tomorrow what concerns tomorrow. The growing awareness of the crucial state of ecological systems still actively involves far too few for them to effectively achieve any positive results, and unless a great deal is done in a very short time to educate the public, it will be too late to avoid disaster by the time the full implications of that crisis are widely understood. The experts aren't alarmists, neither are they fools, and so they become hard to ignore when they release statements of this nature:

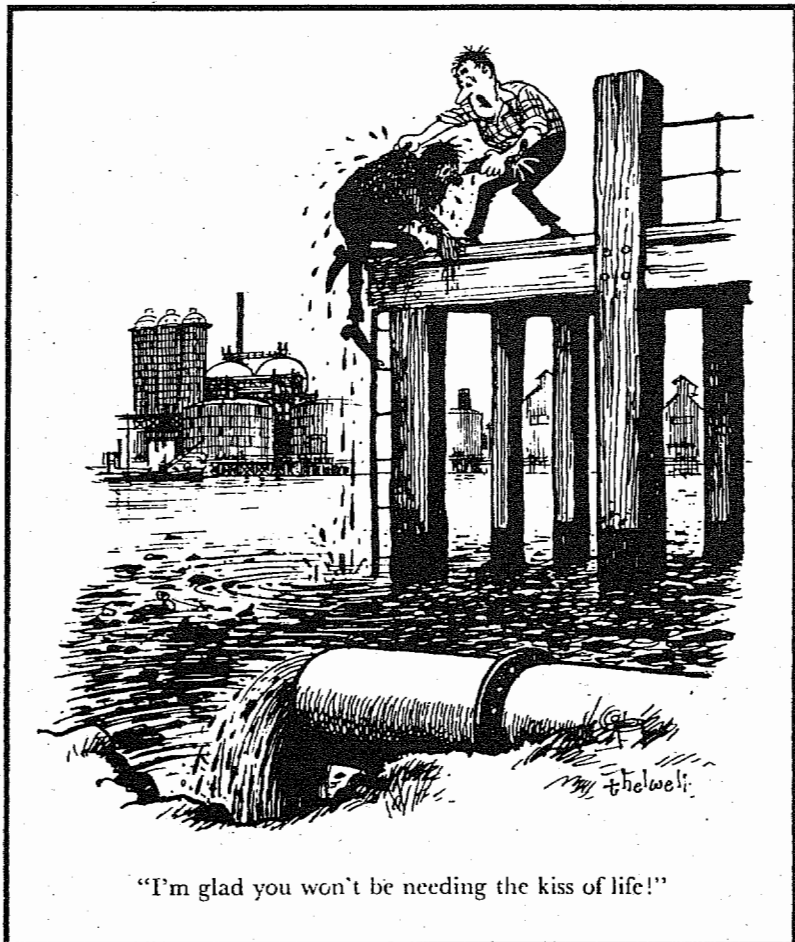
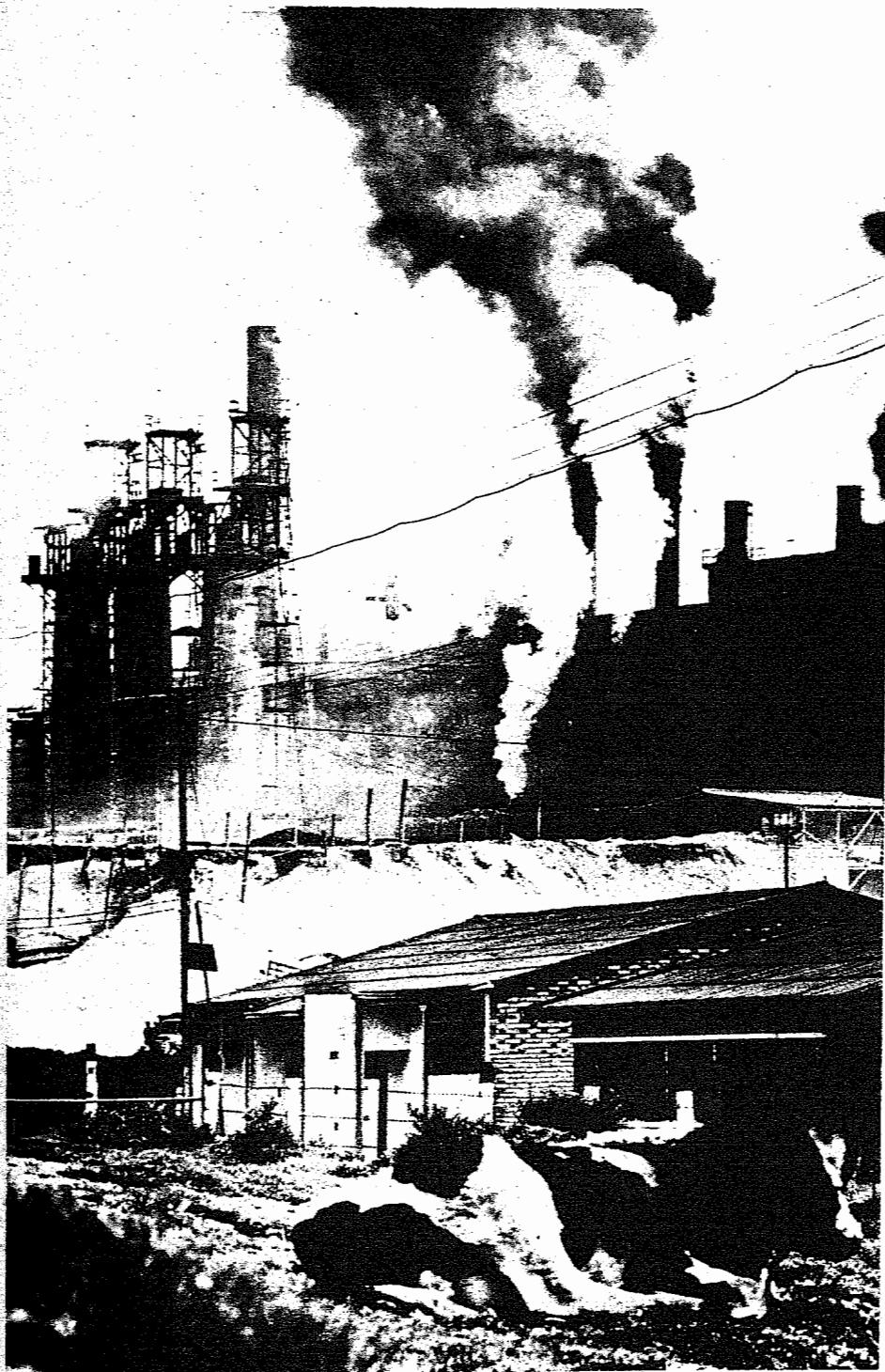
"... if current trends are allowed to persist, the breakdown of society and the irreversible disruption of the life support systems on this planet, possibly by the end of the century, certainly within the lifetimes of our children, are inevitable." (*The Ecologist*, page 1)

Modern technological society is expanding at a pace which gets faster each year, and it is this ethos of expansion, of false "progress" which will result in the breakdown of our present way of life. The system cannot last, it is a society which must inevitably bring about its own collapse, unless basic, radical changes are made as soon as possible. The present growth in population and ensuing per capita consumption rises, the disruption of the ecosphere, and the exhausting of natural resources through the demands of the technosphere, the disregard for ends in the constant pursuit of "better" means, are all undermining the foundation of our chances to survive.

"Growth for the sake of growth  
is the ideology of the cancer cell."  
(Abbey)

The current rate of expansion of the world population is 2 per cent per year, a rise of 72 million people per annum, and if this is maintained, the corresponding use of energy and raw materials will have an accumulating impact on the environment, with regard to both the resources taken from it and the pollutants imposed upon it. This impact or "ecological demand" will increase as the factors causing it do so, and it must be obvious that the world cannot cope with a continued increase. Indefinite growth of ecological demand cannot possibly be maintained by resources which must be ultimately finite. Demand will eventually exceed supply, despite the false security which may be offered at present by apparently adequate reserves. *The Ecologist* again: "If we allow the present growth rate to persist, total ecological demand will increase by a factor of 32 over the next 66 years — and there can be no serious person today willing to concede the possibility, or indeed the desirability, of our accommodating the pressures arising from such growth. For this can be done only at the cost of disrupting ecosystems and exhausting resources, which in turn must lead to the failure of food supplies and the collapse of society."

## ALL GROWTH IS NOT GOOD



Natural processes are predictable in that they tend towards stability, so that the diverse, complex inter-relationship of the ecosystems have an inherent ability to return to their original position after change. Man, by acting against this natural law of predictability, has attempted to force his environment into artificially imposed patterns, using an incredible variety of synthetic chemicals, which have created more problems than they have solved. For example, the misuse of DDT, such that many species of bird-, fish-, and insect-life are declining in alarming proportions, has resulted in unfortunate consequences for man also, whose food supplies from the sea are falling away, and becoming useless with the accumulated DDT in the body tissue of marine life.

"The great earth has food enough  
for everyone who loves and trusts her."

Smokey The Bear Sutra

Even knowing of the losses to the mammal, bird and plant world, there are many who say that the survival of mankind is more important. What they have forgotten, however, is that Man is part of the ecosphere himself, that the species *homo sapiens* is involved by the natural network of inter-relationships with those others he is helping to destroy, and the fact that his decline is an inevitable consequence of his breaking down of those complex ecological links.

Man is not helping himself survive, even though he reproduces rapidly, for food production can barely keep level with demand, and he is poisoning the land upon which he depends. There is diminishing cultivable land left, while the high yield crops developed to get as much food as possible could prove of negative benefit in the solution of the problem, since the necessary pesticide protection and intense chemical fertilization such genetic developments require, are adding to the situation originally causing their creation. The heavy demands of our industrial societies further drain the land of the natural resources of energy and material it holds. Reserves of most metals will be exhausted, on conservative estimates, within 50 years, and no new discoveries in supplies or technology can do more than put off the end.

What it all means is that we are approaching a point beyond which there will be no hope of salvaging ourselves from the chaos which so obviously waits for us as a result of such misguided use of the supplies available. The earth is repeatedly compared nowadays to a spaceship, limited in fuel and essential provisions, needing cautious control if it is to continue its course through time. We are getting unmistakable warning signals now, and it is pointless, indeed highly dangerous, to attempt to ignore them any longer. Optimism now is hypocrisy; the facts are there, and to avoid them is dishonesty. Hopes can no longer be placed in miraculous new supplies, pollution that will go away if we ignore it, exhaustion of the earth everywhere else but where we are — it can, and it will, happen here and everywhere, it is happening now and it will go on. The only hope lies in a radical reassessment of life and the way it is to be led, a universal reappraisal of the values and standard for a society which will provide the fullest possible satisfaction for those who live in it. Human nature has been the cause of so much natural destruction — are you prepared to remain blind to the fact that it may be the cause of its own destruction as well?

"The world is being carried to the brink of ecological disaster not by a singular fault, which some clever scheme can correct, but by the phalanx of powerful economic, political, and social forces that constitute the march of history." (Prof. B. Commoner)



# THE END OF THE RAINBOW

## WE HAVE ONLY LIMITED RESOURCES

One of the biggest problems which aggravates pollution, and which is heralding complete and final destruction of our planet, is overconsumption. While 80 per cent of the world's people live in poverty and deprivation, the other 20 per cent, and that includes YOU AND ME, form a privileged and gluttonous minority of overconsumers. The outstanding leader of this privileged class is, of course, the U.S.A. — America has less than 6 per cent of the world's people, but spends about 40 per cent of the world's resources on itself! U.S. steel consumption is 1400 lbs per person annually, and that is 667 times greater than consumption per person in Indonesia!

But don't cast the blame entirely on them — Europe, Japan, Canada, South Africa AND AUSTRALIA are racing hard to compete.

**CAN THE AFFLUENCE ENJOYED BY THESE PRIVILEGED FEW BE EXTENDED TO ALL NATIONS?**

**THE ANSWER IS, EMPHATICALLY — NO!**

It has been calculated that if only 15 per cent of the world's population was to live on the SAME LEVEL as the U.S.A., they would consume all worldwide production of goods and materials, with none remaining for the rest!

The resources of our earth ARE LIMITED — but in our mindless consumer-oriented society and in our advertisement-soaked brains we find it only too easy to forget. Each year millions more steel, plastic, polyvinylchloride (?), canned products are churned out of our factories without so much as a thought as to where all this raw material is coming from or to where it goes once in the consumer's hands. Increasingly, products are made for temporary, rather than lifetime use — ever noticed how much less well-made cars are these days? — do you or your family buy a new car every year or so? — do you hungrily await the unveiling of the latest model Valiant or Holden, or whatever? — do you allow yourself to be pressured by ads which bleat "you owe it to yourself", "you'll be kidding yourself if you miss out"?

The fact is, that while world population increases at about 2 per cent per annum, consumption of goods is increasing at some 4 per cent annually. Over the whole earth's crust, so far only 1 per cent has been found to contain mineral deposits of industrial importance. Even then, under 10 per cent of these deposits are of sufficient high grade, or are accessible, to be mined. And, furthermore, these mineral deposits are NOT RENEWABLE.

It is high time we stopped making more and more products — which are mere luxuries but which we are kidded into thinking we need — products which are blithely discarded when no longer desired, or when their short life-span is over without being re-used.

Dr. Charles F. Park, author of "Affluence in Jeopardy" has stated that "the world is already beginning to run short of some important metals such as mercury, tin, sulphur and cobalt." Frightened! — you should be.

We, as the guilty party, should be thinking in terms of "DO I REALLY NEED TO BUY THIS?" "IS IT ECOLOGICALLY SAFE?" "What after all, does constitute happiness and well-being?" Do we really need impressive cars of superfluous size and power which are neither suitable for our needs, nor necessary in our lives? Every piece of machinery which we employ uses a certain amount of resources, requires energy (produced in giant fuel-consuming electrical plants) and produces wastes (most deadly of all).

They have the power to destroy our world — treat them with caution.

## ALL GROWTH IS NOT GOOD!

Despite the much publicised over-consumption in our society, despite our steadily decreasing world resources, the whole world continues to think in terms of getting more, producing more — thinking that ONLY economic gain is a mark of personal and national success.

J. K. Galbraith has said: "No other social goal is more strongly avowed . . . no other test of social success has such nearly unanimous acceptance as the annual increase in gross national product AND THIS IS TRUE OF ALL COUNTRIES, DEVELOPED OR UNDEVELOPED, COMMUNIST, SOCIALIST, OR CAPITALIST."

We must begin to realise GNP cannot rise indefinitely, and that if we continue as we are, we will reach, instead of greater, or world-wide affluence, complete world-wide poverty and probable death.

If we are to survive then we have to re-orient our industries, and our whole lives, towards totally renewable or recycled resources. And we have to be prepared to pay the price now, or we will be forced to pay a far greater price later.

## BUT WHAT CAN WE DO?

Start thinking about the relevance of this problem to our own lives — our own personal lives must be changed first — our attitude as to what is good, to what is success. And be responsible as far as we seemingly helpless individuals can be — after all, producers only make what is profitable — what is in demand. Refuse those products which are obviously not in the interest of ecology.

Unnecessary waste of metals on unnecessary products is IMMORAL. Making drinks in non-returnable cans which waste resources and use heat energy in production and are then discarded is IMMORAL.

Join in our campaign against Coke (chosen from one of many guilty) — campaign for total use of returnable bottles which can simply be washed out and then re-used — and return them diligently!

Remember, "any bottles before cans and aluminium cans before steel cans."

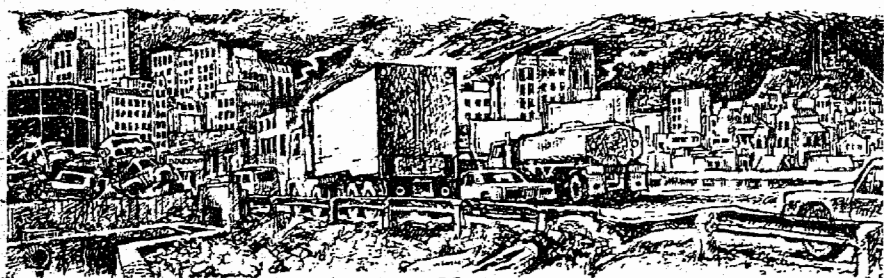
N.B. Did you know that in 1971 the Council of Ecology and Action in N.S.W. stated that "THE AUSTRALIAN MANUFACTURERS PLAN TO DOUBLE CAN PRODUCTION FOR DRINKS IN THE NEXT FIVE YEARS!!!"

ULTIMATELY, THE SOLUTION COMES DOWN TO THE ACTIONS OF THE INDIVIDUAL. WE HAVE MOST OF THE ANSWERS ALREADY. WHAT IS NECESSARY IS THE WILLINGNESS TO CARRY OUT WHAT WE KNOW IS THE ANSWER. THIS MEANS CHANGING WHOLE LIFE STYLES. LIVING THE SOLUTION. WHAT ARE YOU DOING?



## CHANGES IN PRODUCTION OR CONSUMPTION PER CAPITA

Item	Period	p.c. Increase
Nonreturnable beer bottles	1946-69	3,778
Mercury for chlorine and sodium hydroxide products	1946-68	2,150
Noncellulosic synthetic fiber (consumption)	1950-69	1,792
Plastics	1946-68	1,024
Air freight — ton-miles	1950-68	593
Nitrogen fertilizer	1946-68	534
Synthetic organic chemicals	1946-68	495
Chlorine gas	1946-68	410
Aluminium	1946-68	317
Detergents	1952-68	300
Electric power	1946-68	276
Pesticides	1950-68	217
Total horsepower	1950-68	178
Wood pulp	1946-68	152
Motor vehicle registration	1946-68	110
Motor fuel (consumption)	1946-68	100
Cement	1946-68	74
Truck freight — ton-miles	1950-68	74
Total mercury (consumption)	1946-68	70



This is one view of the JESUS Revolution. What's yours?

# ANATOMY OF THE JESUS REVOLUTION

By Dave Davies

Two things can be said right away about the Jesus Revolution. Firstly, there is plenty of Jesus, and secondly, there is not much revolution.

Although not the rage in Australia that it was in the USA, we still have Jesus T-shirts, posters, badges, comics and car stickers. You can see an occasional Bible stuffed into the front of faded jeans.

You can walk into a joint with psychedelic decor and order "Coffee, Conversation, and Christ" a la carte.

The Nazareth carpenter has hit the stage in a big way. One Melbourne night club was recently advertising selections from the musical Jesus Christ Superstar as an attraction second only to a stripper with a 52-inch bust.

The reaction of the Sunday collar-and-tie churchgoers is mixed. On the one hand, the Jesus freaks have got the right ideas, even if they are expressed in a way-out fashion. On the other, sharing the Kingdom of Heaven with them detracts from their mental picture of paradise. But some of the Establishment churches see the possibilities of increased congregations with the introduction of a Rock Mass now and then.

The Revolution is to be found almost entirely in the form. The content is fundamentally the same as that of other religious revivals which flare up and die away.

The Jesus Revolution virtually ignores anything revolutionary about Jesus.

Recent Biblical scholarship has tended to reject the meek and mild Jesus in favor of the radical political Jesus, who lived in a turbulent part of the world at a time of revolts against the rule of imperial Rome.

The mainstream Jesus Revolution, for all its youthful forms, does not draw on this tradition. It is basically fundamentalist, personal, fitting in

with the capitalist ethos of putting forward an individual solution for social problems.

The Jesus Revolution cashes in on the widespread desire for a non-political solution for the ills of the world. But the movement is in fact political. At best, it states no judgment of the values of the present system, and fosters the belief that socio-economic systems are irrelevant. Thus it reinforces acceptance of the system as it is.

When religious fanaticism is forced to confront a political problem, the result is nearly always reactionary. Thus the Vietnam war is answered by "the search for peace in your own heart", and the liberation of women is to be achieved by faith and obedience. This is not to mention the common identification of national liberation movements, workers' struggles and socialist revolutions as incarnations of the devil, and the heathen.

A new aspect of the Jesus Revolution is that it is taking place at a time of moral crisis in the advanced capitalist countries. The Vietnam war, the grotesque forms assumed by the contrast between poverty and riches, consumerism, the ecology crisis and revulsion against manipulation and brain-washing have brought a new questioning of what life and society are all about.

Much of the revolt is siphoned off in attitudes which pose no real threat to the capitalist system. Personal salvation, passive contemplation, and giving your soul to Jesus is one way.

Branding the Jesus Revolution merely as a plot hatched and financed by the CIA is not an adequate analysis, because such a turn to religion has deep social causes. At the same time, it is true that the American Government, business and other reactionary circles foster such religious movements and the Billy Graham crusades, seeking to give them a direct anti-communist edge where possible. And one of the slogans of the Jesus Revolution is "Communism the curse, Jesus Christ the cure."

Thus the Jesus Revolution should not be confused with those Christians who take an active part in progressive movements, who translate their beliefs into social action in the anti-war

## Karl Marx on religion

(From "A Criticism of the Hegelian Philosophy of Right", written by Karl Marx in 1844.)

"The foundation of the criticism of religion is: Man makes religion, religion does not make man. Religion indeed is man's self-consciousness and self-estimation while he has not found his feet in the universe. But Man is no abstract being, squatting outside the world. Man is the world of men, the State, society. This State, this society produces religion, which is an inverted world-consciousness, because they are an inverted world. Religion is the general theory of this world, its encyclopaedic compendium, its logic in popular form, its spiritualistic point d'honneur, its enthusiasm, its moral sanction, its solemn complement, its general basis of consolation and justification. It is the fantastic realisation of the human being, inasmuch as the human being possesses no true reality. The struggle against religion is therefore indirectly the struggle against that world whose spiritual aroma is religion.

"Religious misery is in one mouth the expression of real misery, and in another is a protestation against real misery. Religion is the moan of the oppressed creature, the sentiment of a heartless world, as it is the spirit of spiritless conditions. It is the opium of the people.

"The abolition of religion, as the illusory happiness of the people, is the demand for their real happiness. The demand to abandon the illusions about their condition is a demand to abandon a condition which requires illusions. The criticism of religion therefore contains potentially the criticism of the Vale of Tears whose aureole is religion. . .

"The criticism of religion disillusiones man, so that he thinks, acts, shapes his reality like the disillusioned man come to his senses, so that he revolves around himself, and thus around his real sun. Religion is but the illusory sun which revolves around man, so long as he does not revolve around himself. . ."

movement, humanitarian causes and whose beliefs come into conflict with the moral values of the present system.

Christian-marxist dialogue, and more importantly joint action as in the Moratorium campaigns, enhanced the respect by many on the political Left for such Christians. As capitalism's moral crisis deepens, more Christians will become revolutionary.

A large part of the Jesus Revolution is plain rank commercialism. It sells stuff, and the resultant buttons, clothes and shows add momentum to the movement. To this extent it is just another artificially induced fad.

And like other fads and fashions, the Jesus Revolution will fade out, leaving a small band of devotees to groove their way to the Pearly Gates.

Tribune, April 4-10, 1972

## JEAN SCENE

ADELAIDE'S GREATEST SPECIALIST IN-GEAR SHOP

SHOP TO THE SOUNDS OF MODERN MUSIC AND HAVE A COFFEE IF YOU HAVE TIME — IT'S ON THE HOUSE!

MEET YOUR FRIENDS AT JEAN SCENE, THERE'S ALWAYS SOMETHING NEW IN TRENDY GEAR.

JEANS, JACKETS, ALL TYPES SHIRTS, BLOUSES, T-SHIRTS, SWEATERS, SHORTS, SKIRTS, HOTPANTS, SHOES, CLOGS, SANDALS.

IF YOU'RE HARD TO FIT WE CAN MAKE YOUR JEANS OR DRESSES TO MEASURE.

YOU'LL LIKE THE FRIENDLY ATMOSPHERE.



JEAN SCENE

CORNER FROME AND GRENFELL STREETS. PHONE 23 1874.

## SOCCER

The soccer IV this year is to be held at Sydney University, Chippendale, Sydney, from the 14th to 19th May. All undergraduates of the university are eligible for the IV team representative of the university, irrespective of whether they are currently members of a university club or not. Anyone interested should contact Tom Bucco at the Economics Department.

Andrew Barclay, Adelaide University Soccer Club.

## END THE WAR

The US peace movement has appealed to its supporters all over the world to show solidarity with the protests they plan for April 22nd for a complete end to the long and disastrous intervention of foreign troops in Indo-China.

## END AUSTRALIAN INVOLVEMENT

The Indo-Chinese people do not pose the remotest threat to the safety of Australians, yet the Australian government still contributes to their death and misery by training and equipping some of Nixon's Asian auxiliaries to carry on civil war.

## A DEMONSTRATION

ELDER PARK 10 a.m. is being arranged for April 22nd to support the US peace movements' demand for complete withdrawal, and we invite your cooperation.

## GRADUATES' UNION COMMEMORATION BALL



wed april 26 union refectory  
featuring BUFFALO DRIVE  
\$4.00 double free wines-beer  
supper

Students wanted to sell advertising space in ON DIT on a commission basis. Contact Mrs. Osmond, Students' Association Office, Phone 23 2412.

## ADELAIDE UNIVERSITY MOTOR CYCLE CLUB

to Victor Harbour  
Sunday 16<sup>th</sup> April  
Uni Gates at 10 am.

## ALL THAT'S LEFT

Vol. 1 No. 4. Dec. 1971 30c.

Marx and the theory of alienation.  
Film and Ideology.  
Althusser's Science and Ideology.  
Well's Marx.  
Prison Reform.  
Women's Lib.

Articles by Bob Ellis, Julie Ellis, Jack Barbalet.

Subscriptions: \$1.00 per year. \$1.50 two years.  
To: All That's Left, Box 65 P.O., North Adelaide, 5006.

Published by ARM

## PHILOSOPHY CLUB

RODNEY ALLEN

(Lecturer in Philosophy, Flinders University)

## "SOCIAL EQUALITY"

Wednesday, April 12th. 7.45 p.m. Lady Symon Hall.

Sherry and discussion follow. All interested welcome. This meeting is also an A.G.M.

ON DIT, Tuesday, April 11, 1972-11

# RECORDS

# Books

## Sexual Politics by KATE MILLETT

Reviewed by Rosemary O'Grady

what the hell, I bet you that Jefferson Airplane to Led Zep-  
pelin are, as John Lennon says,  
"only in it for the money".

Now to the music. It's bloody  
orright mate. Brian Capers has a  
simple straight ahead feel to it,  
something like Mott's master-  
piece album which was Mad  
Shadows. Guitarist Mick Ralphs  
doesn't get off as many licks on  
Capers as on Mad Shadows but  
this omission is made up for by  
some fine raspy vocals from  
leader Ian Hunter. Most of the  
songs rock straight on down the  
line and when the Mott does a  
ballad, they do it with all the  
spunk that Elton John wishes he  
had. In short, Mott the Hoople are  
a fine first rate rock band with  
Brian Capers being one of the  
better albums around at the  
moment.

Trevor Mules

can remember, but there had  
been rumblings to the effect that,  
for Jim Capaldi on the basis of his  
high school essays, back when the  
other so-called experts were  
freaking out to "Surfin U.S.A."  
and "All American Boy". In fact  
it's rumored that they discovered  
Dave Mason and Chris Wood  
playing in a London municipal  
brass band and even then saw a  
big future for these cats, and so  
persuaded them to forgo their  
civic responsibilities in the in-  
terest of music lovers world-wide.

musically, they ain't where it's all  
happening. Of course I knew they  
were hip all along and predicted  
big things for the boys after their  
incredible review of the incredible  
"Layla" album last year.

Well, now that I've insured  
myself against interminable  
criticism (not to mention physical  
body harm) over this review, I'd  
like to say that Traffic can sure  
lay it down. There's six tracks on  
this album and every one is pure  
spit and polish, a performance  
that reeks class all round. Whilst  
being one of the smoothest groups  
I've heard, there's enough ball-  
tearing going on to give it an edge  
that makes you sit up and take  
notice. All the guys in the group at  
some stage or other get their turn  
to show their arse off, but it's the  
overall sound that's so good, tight,  
gutsy and strong. Take a listen to  
"Rock 'n Roll Stew" and "Light  
Up and Leave Me Alone" for  
example. Solid bass line, sharp  
drumming, gutsy guitar lead and  
vocal. As I said, not a bummer on  
the album. God Save the Queen!  
Fred Bloch

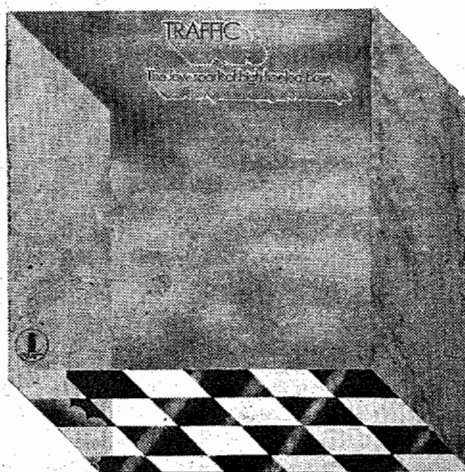
Helen Bannear



TIM HART & MADDY PRIOR —  
"SUMMER SOLSTICE"  
(PHILIPS)

Bursting from the acoustic-  
electric 'Steel-Eye Span' of a year  
or two ago comes Maddy Prior  
and Tim Hart to lay some  
traditional acoustic wonders upon  
your ears.

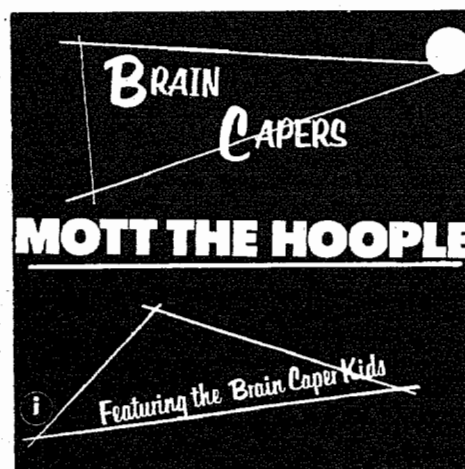
Tim Hart, master of some half  
dozen wonderful instruments and  
his female aid are together on  
some fine tracks on this album —  
from modal chantings to magical  
ale house songs. For people who  
are into the Pentangle-Fairport  
sound, or for those who are just  
plain interested in traditional  
English folk music, this record is  
a must.



TRAFFIC — The Low Spark of  
High-Heeled Boys

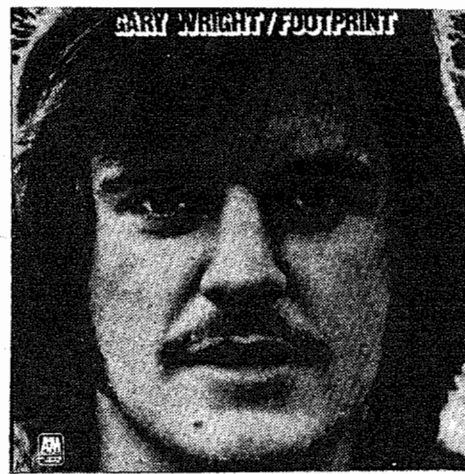
Well, guess who was into Traffic  
back in the days when Steve  
Winwood wore short pants and  
Alex had a crew cut? You guessed  
it, Gary and Geoff. Everybody  
else was raving about U.S. bands,  
but these two geniuses were  
among the first to recognise the  
brilliance of U.K. groups. They  
were even predicting big things

Don't ever let anybody ever kid  
you again that Gary and Geoff  
don't know what they're talking  
about. Their opinion on statistics  
has been respected for as long as I



MOTT THE HOOPLE — "Brian  
Capers" (Island)

Some weeks back the rock critic  
from The Review described Mott  
the Hoople as a third rate British  
band. If this is so it's staggering to  
imagine what he considers first  
rate because, believe me, the  
Mott is one fine rock band. To  
some extent they're a  
manufactured band in the sense  
that Island record producer Guy  
Stevens brought them together  
expressly for the purpose of  
making money out of music. But



GARY WRIGHT "Footprint"  
(A&M)

Like T.J. I blew a storm over  
"Extraction", Gary Wright's first  
album. On the first hearing and a  
couple more as well I thought his  
second album was similar to  
mediocre muck. This album is  
now 10 months old and the music  
is apparently completely alien to  
what he is now doing with his  
group Wonder Wheel. Still that's  
pretty irrelevant to this album  
ain't it.

Alright, the music. It's pretty  
much everything. There's strings,  
brass but of course the main force  
is the Gary himself. His pianism  
(phallic symbol?) is great on the  
slower stuff and he really knows  
how to do the ballads especially  
"Give Me the Good Earth" and  
"Love to Survive". Actually the  
music is hard to describe in the  
hackneyed terms we're fed up  
with, but the musicians need no  
description — Alan White, Klaus  
Voorman, Bobby Keys, Jim Price  
to name a few. Gary's bombed out  
single "Stand For Our Rights",  
his democratic bit is there but  
fortunately lasts for only 3  
minutes.

He's not in any class of his own  
and this album is to be enjoyed  
only by real Gary lovers but then  
there are a few Garys about. Still  
there's 4,997,221 worse albums out  
and about but if Gary's about I'll  
swap Hoople's "Mad Shadows"  
with him for this minor  
achievement by a guy who's not  
weak enough to make it solo like  
Don McLean or good enough like  
Neil Young.

Mitchell Watkins

As Germaine Greer has already  
remarked, **SEXUAL POLITICS** is  
not a very good book. It is a vast  
work, it is a monstrous document,  
but it is "basically a literary and  
pedantic exercise."

**SEXUAL POLITICS**  
precipitated Norman Mailer's  
article **The Prisoner of Sex** which  
was what the awful Greer-Mailer  
debate was about. So, difficult as  
it is, and it is, **SEXUAL POLITICS**  
is nothing if not controversial, and  
Kate Millett is something of a  
stirrer. **SEXUAL POLITICS**  
began as a Ph.D. thesis and ended  
as the feminist bible; and Part I  
alone provides enough material  
for half a dozen theses. The book  
suffers because it is the work of a  
female liberator who stands in  
danger of becoming a folk-heroine  
and, in an attempt to encompass  
the dangers of such a situation  
tries to be all things to all women.  
It is exhaustive, anticipatory and  
cautionary, ad nauseam.

For temerity and flying in the  
face of adversity there is nobody  
quite like Kate Millett. Greer has  
style, grace and a beautiful  
lucidity that enchants her  
audience. Millett is hard work,  
awkward, obstinate and often, one  
feels, plain wrong. Her outlook is  
pessimistic and her assessment of  
the sex-role conditioning we all  
get is little short of morbid in its  
expectations. After Kate Millett's  
tortuous prose Shellawith  
Firestone seems sheer poetry.  
Yet it has been Millett who has  
provided the American  
movement with its guts. And  
because this book is so difficult  
one cannot help but wonder why  
this is so.

One of the reasons lies, ob-  
viously, in content.

Part I of **SEXUAL POLITICS**  
takes two stands — ONE: In-  
stances of Sexual Politics, in-  
corporating lurid slabs of Miller,  
Mailer, Sartre and Genet, —  
TWO: Theory of Several Politics,  
which is at once the pivotal sec-  
tion of the book, for all would-be  
feminist politicians, and its  
failure. It is here that Millett tries  
to cover every square inch of  
ground, and fails to cover any  
satisfactorily.

What she does do is raise  
questions, and this is the strength  
of **SEXUAL POLITICS**. It is often  
incomprehensible, but never quite  
dull enough to merit enduring  
neglect. The theory of Sexual  
Politics takes eight headings for  
consideration.

These are:  
I Ideological (with a little name-  
dropping).

II Biological (and a capricious  
hint at something interesting in  
endocrinology).

III Sociological.

IV Class ("the candor of  
'machismo'...?").

V Economic and Educational  
(frustrating).

VI Force.

VII Anthropological — Myth and  
Religion.

VIII Psychological.

Well, there are nine theses at  
least, and that's only Part I.

Part II is entitled Historical  
Background and incorporates the  
First Phase of Sexual Revolution

1830-1930 — Political, Polemical and Literary, then the Counter-Revolution 1930-1960:

A. Reactionary Policy (grim models of Nazi Germany and the ludicrous state of affairs in the Soviet Union), and

B. The Reaction in Ideology (Freud and the Influence of Psychoanalytic Thought; Some of the Post-Freudians — Boneparte, Deutsch and, in Spirit rather than in Time, Mary Wollstonecraft — and finally, the Influence of Functionalism, which is yet another nail in the coffin-lid of what ought to be a quite respectable investigatory method.

The final division of the book, entitled LITERARY REFLECTION, is the most interesting. The section on D. H. Lawrence is particularly appropriate and useful. I like Millett's arguments, although it may seem, at times, that the selected quotations are arbitrary and ruthless, and might be less convincing had not Ken Russell already cried in the wilderness. But it is not this section for which **SEXUAL POLITICS** is being acclaimed. Perversely, it is being hailed as a bold adventure in dialectic, and it is in this context that Dr. Greer makes the criticism most easily and properly: "... the maximum effort will have to be expended in translating it back from theoretic jargon into the language of experience."

Apart from knowing how to compile a first-rate bibliography, Kate Millett is a Marxist, who has chosen to argue from literature to ideology to behaviour to literature, which is tricky business... and the seasons they go round and round again.

## Theatre

Golberg & Solomon  
go Kosher

2 more weeks at the  
Cottage Theatre.

If you like Gilbert and Sullivan, you might have thought that this would be an interesting and witty parody of some of their operettas. If, under that illusion, you were intending to go to see the show, I had better disillusion you fast. The witty parody extends as far as the use of Sullivan's music, and the use of the names of some of the characters in mangled forms. The patter with which the songs are all too liberally interspersed is weighted down by feeble cracks ("it's enough to give Yul Brunner dandruff"). Have you ever heard about the ship's cat which had nine tails, and was fed cheese so that it could wait for the mice with baited breath? I would be quite content to have remained in happy ignorance of that remarkable animal. The songs almost equal the patter for tedium, although there are brighter moments, for instance "The Oliver Sholom Psalm" from **The Tailors of Poznance**, about the joys of modern persuasive advertising, "Mao's Little List" from **The Three Little Maids from Shule** (I never managed to untangle the plot of that one, but then I doubt if I was meant to).

**The Chandaliers** produces a reasonable offering: "Take a pair of pizza pies", and the best Gilbert and Sullivan song of the evening "The Duke Platz Oratorio", which comes remarkably close to the spirit of the original. The plot of this remarkable Goldsberg and Solomon work is that Giuseppe and Marco, two homosexual interior decorators have travelled from Venice to Majorca to redecorate the palace of Duke Platz (the walls puce, and the ceiling yellow). "The Duke Platz Oratorio" is the Duke's own description of the booming tourist trade at his Majorcan palace. I have a strong suspicion that a modern Duke of Plazatoro would have taken the same road to financial independence. The Gilbert and Sullivan part of the program is followed by a series of non-G.&S. encore pieces, including a version of "In an English Country Garden" which belongs in the Purity Songbook.

While the audience who were there apparently enjoyed the show (chorus singalongs and all), those who were not there told a louder tale. The program claims that the pair have been playing to packed houses everywhere, but they certainly don't seem to be having much success in Adelaide: the Cottage only holds about a hundred and fifty, but it was less than a quarter full. Mind you, it was a Tuesday and we were informed that they had had to turn people away on Friday and Saturday. So if you want to go, go in the middle of the week, or at the beginning. After all, you might enjoy it. I might not have been giving it the praise it deserves. But I doubt it.

## Films

Fortune and Men's  
Eyes

by Chris White.  
Now showing Sturt Theatre

If you are an avid reader of "Truth" stories about violent crimes, and your response is "I wish I could get my hands on him", or if you have typical, semi articulated views of the apathetic that our prisons are justified because they adequately punish the behaviour of criminals, then you may be surprised, shocked and perhaps even educated by the revelations of the film **Fortune and Men's Eyes**. It is a graphic, compelling and instructive statement of the view that "what goes on in prisons is a crime" (the blurb in the publicity handout).

The film provides some insight into the process of induction of a new prisoner into the 'inmate social system' or to use another sociological concept the 'prisonisation' process. The key character is a naive, middle class undergraduate, busted for grass. He is forced to "adjust" to the violent, sexual hierarchy existing among the prison inmates. Early in the film he is given a choice. Either he submits to the terrorising activities of one of the gangs in terms of being brutally raped at any time or he submits to the power of a protector, an older inmate who has learnt the ropes and internalised the values of the power and sexual hierarchy, and thus is forced to play, on the individual level, the role of the weak, feminine, submissive homosexual.

# REVIEWS

Our naive young hero learns the game himself and after physically overpowering his protector, begins to assume a dominant, aggressive masculine role towards one weaker than himself. Not a pretty story, but then, despite the ideology pushed in the mass media and the academisation of the situation by socialists and criminologists, it is not a pretty story.

Homosexuality is common to all inmates. But it is produced by the social environment of the prison institution. (Note that two respectable criminological discussions of prisoners I look at omit entirely any mention of the forced violent sexual activities — an indication that the "reality" of the film could be instructive to the so-called "experts".)

Within the prison the homosexual relationships are unnatural — they are not based on love, mutual understanding, tenderness and respect (like many homosexual relationships) but on physical and mutual abuse, power and domination. The weaker prisoners, the 'chickens' and 'jerks' are subject to sale, discipline and common rape. The male partner plays out the heterosexual role of dominance. "Masculine is superior strength, feminine is inferior weakness". Although this this invitation, even parody of heterosexual life is not explicitly revealed, the implication is there. Queenie, superbly acted by Michael Greer, comic, satirical, explicit, playing the role of the con-man able to obtain (and thus ensure his power and his own protection) the luxury items of tobacco, shaving gear, drugs, etc. for the other prisoners, in a drag scene, during the Christmas revue, superbly reveals and satirises the other prisoners' need for "female" sexual gratification and identification.

And the prison authorities themselves allow this to occur, up to a point, until the sharp edge of comic satirisation reaches the real indications of rebelliousness — and then Queenie is jumped on, imprisoned for breaking the accepted rules of the sick society. (A small note of gratitude for the R certificate — censorship of this film at key points would have dulled its social comment.)

The film concentrates on the characters of the prisoners themselves rather than the role of the guards, and the prison in society. Perhaps this is a result of the fact that it was made in Canada with the help of the prison authorities. But the viciousness, and power of the guards are suggested — strongly at the point where one prisoner, framed into making a complaint by other prisoners, is taken and flogged — accidentally (of course) to death. The verdict, "he died of pneumonia". The other prisoners feel no guilt, no loss, for the prison is an inhuman world, moulding the minds of people who are expected to be 'rehabilitated' to the standards of 'normal' society — an ironic twist for those criminologists concerned to reduce the incidence of recidivism.

And the only prisoner who attempts to humanly relate to others is the common object of gang rape. He has the sensitivity to express the Shakespearean lines, "When in disgrace with fortune and men's eyes, I all alone beweep my outcast state, And troubles deaf Heaven with my bootless cries, And look upon myself and curse my fate, Wishing me like to one inch in hope, Featured like him, like him with friends possess'd. Desiring this man's art, and that man's scope, With what I most enjoy contented least."

My criticisms of the film lie not particularly in what it revealed about prison life but what it didn't. Briefly stated, the film was a reflection of bourgeois liberal humanitarianism. In this sense, it could only be subservise of the conservative apathetic person unthinkingly parroting the "law and order" mentality.

(And it may not even be able to achieve a shaking of that complacency. For example, the people sitting near me were laughing at the exaggerated campness of Queenie, and were identifying with the physical violence of our young hero when he was challenging his

"protector's" power. Whether this identification eventually leads to realisation and self awareness is doubtful.)

The film was a dated liberal statement in two respects. Probably because it was made in Canada it did not express the situation in American prisons, particularly against Blacks, and it did not develop for example incisive social expose by Genet's writings on prisons and homosexuality. Taking this last aspect first, I quote from Kate Millett's **Sexual Politics** on Genet:

"In a sex ethic founded so solidly upon sexual guilt and inferiority, which womanlike, Genet carries within him, sexuality itself must logically operate both as a punishment and a confirmation of his status, the very moment of its enactment a fevered and mortifying accusation, a terrible reproach. As Saten characterises sodomy in the novels: 'The sex act is the festival of submission, also the ritual renewal of the feudal contract whereby the vassal becomes the lord's liegeman.'" And later: "... the queen acts as a scapegoat for their own homosexual impulses, but also serves as the thing they hurt in retaliation for the horrified presentment that their own natures might be tainted with what they palpably know is inferior, grotesque, female... Divorced from their usual justification in an assumed biological congruity male and female stand out as terms of praise and blame, authority and servitude, high and low, master and slave."

You may implicitly read into the film the revealing of this insight, you may feel that "when slaves (prisoners) love one another, it is not love", but these sex roles are not explicitly revealed as the function of a nakedly oppressive social system.

The function of our prison system in capitalist society is not revealed in this film as it is for example in the Angela Davis book, "If they come in the morning..." Here there is an illustration of the claim that some prisoners are political prisoners. The difference is between those who "break a law for one's own individual self-interest" and those "violating it in the interests of a class or people whose oppression is expressed and particularised through that law. The former might be called criminal (though in many instances he is a victim) but the latter, as a reformist or revolutionary, is interested in universal social change".

The film omits to see the prison system as an adjunct of the ruling classes attempts to discredit and repress radical and revolutionary movements. You would not conclude as Angela Davis does that "while dealing with the bourgeois aura of universality — imprisonment was supposed to cut across all class lines, as crimes were to be defined by the act, not the perpetrator — the prison has actually operated as an instrument of class domination, a means of prohibiting the have-nots from encroaching on the haves... The occurrence of crime is inevitable in a society in which wealth is unequally distributed, as one of the constant reminders that society's productive forces are being channelled in the wrong direction." The prison is not, in this film, an institution of racism, as it is now being revealed by Black militants in America. And the possibility of liberation, in political terms, from the dehumanisation of the social relationships produced, is not envisaged.

The film (in the sense that Julie Ellis analyses in the latest *All That's Left*) is thus a reflection of an aspect of our liberal ideology — it can be appreciated on that level, while at the same time being criticised.

## ECOLOGICAL ENTERTAINMENT

Learn to paint, pot, weave, sculpt in your own home. Telephone 31 1928.

## FACULTY OF SCIENCE

### ELECTION OF TWO STUDENTS TO THE CURRICULUM COMMITTEE

The curriculum committee consists of five students and seven staff members with the Associate Dean as Chairman.

#### THE WORK OF THE COMMITTEE

Its terms of reference are:

"to consider and report on such matters as (a) contact hours per week; (b) practical, essay and other prepared work; (c) timetables; (d) examination timetables and the general procedure for examinations; (3) Faculty policy under Clause 4C of Chapter XXV of the Statutes (but not, however, application of that policy); (f) requirements prescribed for degrees; (g) introduction of new subjects; (h) subject syllabuses and their relation to other subjects in the course."

It should be noted that the structure of the degree is not a matter for the Curriculum Committee.

Some of the matters that have been discussed by the Curriculum Committee are: Examination Timetables and policy. Introduction of New Units in 3rd year. Evaluation of results. Problems of Part-time students. Supplementary Examination Policy. Tutorials. Completion of subjects for B.Sc. Regulations and Schedules of B.Sc. Preparation of a Science Leaflet.

The Curriculum Committee is at present discussing the question of semesters and passing the third year of the course by "units".

#### ELECTION OF MEMBERS

At an election in September 1971 the following were elected as members of the Curriculum Committee:—

Miss Rosemary Osman (3rd year) — Honors 1972:

Miss E. L. M. Breuker (1st year) — 2nd year 1972.

Mr. S. Galliford (1st year) — 2nd year 1972. There are now two vacancies on the Committee. According to the constitution, there shall be at least one member of the committee from each of the first three years of the B.Sc. and not more than two first year students. No Honors student is eligible for election.

The election is by postal ballot and voting is not compulsory.

#### NOMINATIONS

Nominations are now sought to fill the two vacancies and must be submitted to the secretary of the faculty of Science, Mitchell Building before 5.00 p.m. Thursday, April 12, 1972.

Nomination forms are available from the secretary.

P. C. Abbott-Young  
Secretary

#### ACCOMMODATION

Lovely South Terrace room seeks female company: object, harmonious living. \$10.00 per week. Phone 51 1110 after 6 p.m. for details of rendezvous.

## HISTORY CLUB

### Special Special Meeting

Held diennially (i.e. once in a lifetime) the Special Special Meeting promises to become an annual event. Never before have the contradictions in our society been so fearlessly exposed. (They're a real picture, as Edna would say, in a spate of name-dropping).

Thus it is with great pleasure and considerable trepidation that the dynamic all new History Club offers the talents of one of its postgrad students to public view. The topic — "The Dialectics of Fashion." The speaker, Steve Dwyer. The place, ANNA MENZ ROOM, 1.10 p.m., THURSDAY, 13th APRIL.

## POSTGRADUATE FELLOWSHIPS AND AWARDS 1973

### UNIVERSITY OF MELBOURNE RESEARCH FELLOWSHIP

The University of Melbourne invites applications for a Research Fellowship and these should be lodged with the undersigned, University of Melbourne, Parkville, Victoria 3052, Australia, by 30th June, 1972.

Some of the conditions which govern the fellowship are set out below. The fellowship is intended for a scholar who has recently obtained the degree of Doctor of Philosophy (or equivalent qualification).

#### CONDITIONS

The Research Fellowship shall be of value between \$A6697 and \$A9286 and is subject to income tax. (This corresponds to the salary range for a Lectureship.)

The tenure of the fellowship shall be for one year but may be extended in special circumstances for a second year.

The fellowship shall be held at the University of Melbourne and the fellow is expected to take up his fellowship late in 1972 or early in 1973.

### AUSTRALIAN MEAT RESEARCH COMMITTEE

#### AWARDS FOR POSTGRADUATE STUDY AT AUSTRALIAN UNIVERSITIES OR OVERSEAS

##### GENERAL

The Australian Meat Research Committee has made available a number of awards for postgraduate study for 1973. Three types of awards are available — Australian Studentships, Overseas Studentships and Overseas Study Awards. Consideration will also be given to applications for Study Awards within Australia. Brief details of each award are available from the Registrar, Adelaide University.

##### APPLICATIONS

Applications should be made on the form which is available from the offices of the Australian Meat Board in the capital cities, from the Registrars of Australian Universities or from C.S.I.R.O. Head Office, Canberra.

Applications are returnable on or before Monday, July 31, 1972, to: The Executive Officer, Australian Meat Research Committee, Box 4129, G.P.O., SYDNEY, N.S.W. 2001.

### THE HARKNESS FELLOWSHIPS

of the Commonwealth Fund of New York

Awards from Australia

#### HARKNESS FELLOWSHIPS

Five Fellowships for study and travel in the United States for a period of twelve to twenty-one months are offered annually by the Commonwealth Fund of New York to candidates from Australia and New Zealand.

Candidacy is open to men and women in any profession or field of study who will be not more than 30 years of age on 1st September 1973. (Consideration may be given in exceptional circumstances to a candidate somewhat above this age.)

#### APPLICATION

Application forms are available only from the Australian Representative of the Fund. The closing date for applications is July 24, 1972 and application forms will not be forwarded after that date.

#### AUSTRALIAN REPRESENTATIVE

Official correspondence and requests for application forms should be addressed to the Australian Representative: Mr. L. T. Hinde, Reserve Bank of Australia, Box 3947, G.P.O., SYDNEY, N.S.W. 2001.

Further information on these are available from the Registrar, University of Adelaide.

# THOUGHTS OF A DIP ED STUDENT

Students who study the various subjects leading to an Arts degree soon become aware of the cramping and demoralizing effect which exams and assessment have on genuinely free enquiry — whether the subject be historical, philosophical, political or literary. The first step in this process of discipline, repression, control (call it what you will, but not "education") comes with the actual setting of an essay topic. The question does not come from the student himself, but is imposed (not posed) by the particular authority concerned.

This accurately reflects the academic's lack of concern to help students think for themselves. In most cases, more sinisterly, it reflects the academics' positive concern that students should direct their energies along lines regarded as important by the academics.

The second and final step (the simplicity of the process is no doubt a major reason for its popularity with complacent academics) comes in the actual assessment itself. Because an expert, an authority, a hired thinker, is going to mark your essay, there is a tremendous pressure to reach conclusions which sound good. Forget that you're writing about a problem debated for 2,500 years! Remember that you're not really debating it! You should choose your essay topic with the following points in mind:

(1) Are you likely to be vaguely in sympathy with your assessor's views?

(2) Are there enough reference books available for you to skim "a decent argument" out of them, and add a long bibliography to your essay?

(3) Does the topic give you a chance to display your general knowledge on a range of distantly related topics?

(4) Will the essay be easy to organize?

(5) Is the topic fashionable?

(6) Might your conclusions be embarrassing?

(7) How long will it take?

Such are the pressures to produce fudge. All this is of course "old hat" in a sense. Some lecturers and tutors in the Napier are willing to soften the first blow, and provide vast lists of alternative topics or leave the choice to the students. More power to their arm! Everybody takes the second step, some more intelligently than others.

Of all the Departments in the Faculty of Arts, Education is surely where the most progressive practices are upheld? Professor Neale (head of Dept.) has long been known for his enlightened statements about the state of education in our schools, and Dip. Ed. students in Ed. Psych. and

Ed. Theory have already come across the writings of R. D. Laing and A. S. Neill. Laing and Neill, in different ways, have a revolutionary approach to the education of the individual.

The key, the absolute essence, lies in freedom! The Department is to be congratulated on the seriousness with which its members treat these revolutionaries; an individual tutor who, in a moment of partiality, shows enthusiasm, is to be hugged and kissed! Will the graduates doing the Dip. Ed. feel free to read widely? Will they pick on particular areas of concern important to them and explore them in depth, in their own way? After going through the mill of a first degree, will they now become individuals, use their tutors and lecturers as aides, not thought — police? The vision, so long hallucinatory, of real academic freedom appears on the horizon!

It's really great that you trust us, Professor! God knows, the rest of them really screwed us up. What's that? Two essays due in on April 7th! No choice of topic! Each one counts for 10 per cent of the year's work! That's enough, that's enough! Put away the sledge-hammer!

So much for academic freedom. Education apparently depends on results — don't worry, I'll remember that when I'm an "educator" and the academics dare to stick their noses into the grisly, authoritarian, "real" world of South Australian schools.

How hypocritical it is for Professor Neale's lecturers and tutors to pretend to deal seriously with ideas which stress the value of individual self-development — this is their pretence! We judge people by what they do, not say. In the Dip. Ed. course the students are in tutorials which have 16 people in them — 3 minutes speaking time each! In this course, the tutors have laid before us the tutorial topics to be followed each week, and which books to read. They have told us what essay topics to write on, while at the same time their course is structured to prevent us from taking it seriously.

Whether the reason for our regimentation as students is that our professors, lecturers and tutors are themselves regimented puppets is a subject for further argument. But there is little doubt that the school-kids of South Australia will not be freed by this year's Dip. Ed. students unless we act on our own behalf and judge ourselves by our actions, not hopes. It is inconceivable that the Department should be allowed to get away with the incredible discrepancies between its words and deeds.

Look at what they do, and judge for yourself!

### Adelaide University Geography Society Meeting

Tues., 11th April  
7.45 p.m.

LADY SYMON HALL

Speaker Prof. G. H. Lawton of the Geography Department will speak on **BANGLADESH.**

(Prof. Lawton has just returned from a study tour of the border region of India and Pakistan.)  
All Welcome!

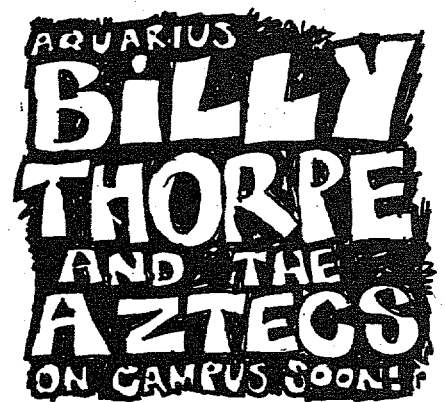
Wines, cheese and coffee will be served.

#### LIKE BEING PART OF MUSIC?

If you can sing or play any instrument

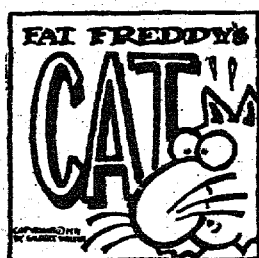
If you are either male or female  
If you like harmony, soul or Arlo  
If you feel like getting together occasionally

perhaps even in public some time then ring 95 1085 after 7 p.m. or contact M. Holden (Law).



In the beginning was the word  
and the word was the Great White Ram  
and the Great White Ram created Bogus ...  
and Bogus was seen to be colors  
and the Bogii of many  
went forth and multiplied.  
And it came to pass that  
Bogus created a feeling  
and there was rejoicing amongst all people  
and the people went forth with the feeling  
and the feeling was the colors  
and the colors were Bogus  
and Bogus was the Great White Ram  
and the Great White Ram was heard throughout  
the land

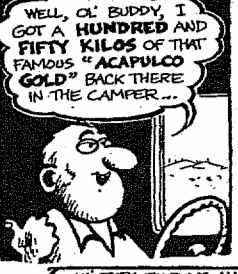
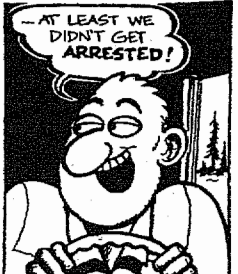
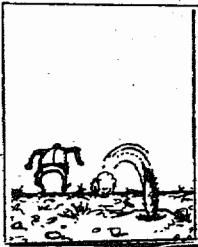
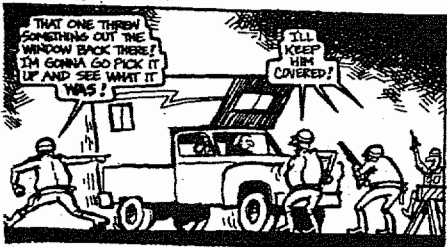
All God's children became Bogus  
Bk. of Henry CH. 16 V.V. 24



Remember  
this  
in On Dit 2



Now...  
Read on....



TO MEMBERS OF THE UNIVERSITY

**ACTIVITIES IN THE UNIVERSITY'S CENTENARY YEAR, 1974**

It has become clear to the Centenary Celebrations Committee that it is most desirable for the Committee to know of all conferences, seminars and similar functions being planned or envisaged as being held in the University in 1974 so that, as far as possible, it may avoid clashes with actual centenary functions. The Centenary Newsletter could also give information on conferences and similar functions to help organisers of them to avoid clashes.

Newsletter, No. 1 indicated the three periods of the year during which Centenary Celebrations will be at their peak. The Celebrations in mid-August are likely to involve hundreds of visitors to Adelaide thus posing accommodation problems both within the University and for the residence of visitors. The Committee already knows, for example, that an AULLA Conference is being planned for a time immediately following the August Celebrations. It also knows that consideration is being given to the holding of a Biochemical Society Meeting at the University in May of that year.

The Committee will, therefore, be very grateful if you will be good enough to let me know as soon as possible what conferences, seminars, etc. are in the planning stage for 1974, giving envisaged dates and a rough estimate of the number of people likely to be involved. Events envisaged but not yet advanced to the planning stage should also be reported now, and we should be grateful if you would give me as prompt advice as possible of any event that may arise in the future.

Finally, you are invited to suggest any functions, apart from those comprising the celebrations themselves, that might be associated with the celebrations and when and where they might be held (e.g. an A.U.S. drama festival).

V. A. Edgeloe,  
Registrar.

**THE UNIVERSITY OF ADELAIDE PHILOSOPHY CLUB**

The programme for the rest of first term is as follows:

**WEDNESDAY, APRIL 12th**

RODNEY ALLEN: (Lecturer in Philosophy, Flinders University). "SOCIAL EQUALITY" 7.45 p.m.: Lady Symon Hall.

**THURSDAY, APRIL 27th**

JACK BARBALET: (Politics, Adelaide University). "POLITICAL VIOLENCE". Conceptual Analysis and Action Consequences of Political Violence. 7.45 p.m.: Lady Symon Hall.

**TUESDAY, MAY 2nd**

JOHN GILL: (Lecturer in Philosophy, Adelaide University). "CONDITIONS AND THE CAUSE". 7.45 p.m.: Lady Symon Library.

All Papers will be followed by sherry and discussion. Everybody interested is welcome to attend.

**THE ROYAL AUSTRALIAN CHEMICAL INSTITUTE**

Tuesday, 11th April at 8 p.m. in the Macbeth Theatre.

**PROFESSOR D. O. JORDAN will deliver a lecture entitled: "POLLUTION - THE CHEMICAL BASIS FOR ACTION"**

Professor Jordan is the Chairman of the Committee on the Environment in S.A., set up by the Government early in 1970, which until the present, has been studying all aspects of the environment. A report has recently been made to the Government, but the Committee continues to meet. A summary of the lecture is given below.

Pollution of the environment is not a new phenomenon having existed since man first learnt to manipulate the environment and so disturb the equilibrium between himself and his ecosystem. The size of the present problem is intricately related in a spiralling process to (i) man's recently acquired ability, through the availability of power and through technological advances, to manufacture an enormous range of products, (ii) to man's increasing numbers and (iii) to his tendency to congregate into large urban communities.

Most pollution problems could be solved by technology given adequate financial support, but the solution is not simple and is inevitably linked to the supply of raw materials. Present pollution and future scarcity of raw material are in many ways the same problem.

**30 DAYS AND SAVING GRACE**

Two Adelaide boys have ventured into the world of Melbourne journalism and as their two new publications are fast losing money they could do with a little publicity.

These newspapers (for want of a better word) are "30 Days" and "Saving Grace".

Saving Grace should "hit" the streets of our fair city next week. It is an environmental paper and contains facts and figures you all should know about.

30 Days has already survived one edition, which didn't quite make to Adelaide, and the second edition should be here by the time this goes to press.

For anyone who knows the Melbourne scene they are both produced in Bill's Bookshop ... one of the city's highspots.

30 Days is, in a broad sense, a monthly sociological-political review - slightly hip.

Off set printed on quarto sheets it comes with all kinds of things you might want to know.

Just as a matter of interest the latest edition contains an article on the CIA (no the catering institute of Australia), ANOTHER interview with Germs, and article on the fall and fall of the Liberal Party, words about Lawrence Ferlinghetti, Al Ginsberg and Andrie Voznesenski, not to mention a good piece you can read while driving along ... it's about how those cars kill.

You (that's what called personalised advertising) can help with Saving Grace and 30 Days.

Contributions are accepted by both of these fine pillars of the counter culture.

Financial retribution will come, when they start paying their way. But think a minute ... if you contribute you will help to keep them going which will mean an income for you when they have success.

If you have any ideas (i.e. stories you are too lazy to do) please tell Peter Love or leave a message at the ON DIT office. - Sincerely yours, Joe Xmas.

T. D. ALLMAN, JOURNALIST, SHORT-STORY WRITER, AND STUDENT OF SOUTH EAST ASIAN AND INDIAN AFFAIRS, TO VISIT AUSTRALIA IN APRIL, 1972.

Next month (April) the AICD will be sponsoring a national speaking tour by American freelance journalist, T. D. Allman. Described by the *New York Times* as "reporter extraordinary", Allman has become one of the most talked-about correspondents covering the war in Indo-China.

In early 1969 Allman became the first journalist to expose the CIA's hitherto secret war in Laos. Since then his regular reports on the Indo-China conflict have appeared in: *The Far Eastern Economic Review*, *New York Times*, *Washington Post*, *Manchester Guardian*, *International Herald-Tribune*, *Le Monde*, *Bangkok Post*, and in Australia in *The Bulletin* and *The Review*.

A master of the "expose type" feature, perhaps the highlight of Allman's reporting career in Laos was his 20 mile hike across the Laotian hills to Long Cheng in February, 1970, from where he became the first journalist to file an eye-witness report of CIA and U.S. Air Force activities in northeast Laos.

Allman, who speaks fluent French, Lao, Thai, Hindu, Urdu and Nepali, is now completing his Ph.D at St. Antony's College Oxford, having graduated from Harvard in 1966.

When, on August 28, 1970, the United States Senate unanimously agreed to include two of T. D. Allman's articles in the *Congressional Record*, Senator Church described him as "a major source for American readers of on-the-spot information about current events in beleaguered Cambodia". "His reporting", Senator Church said, "— accurate, candid, balanced, inquiring — was in the best tradition of journalism that the Indo-China war has spawned."

It is anticipated that T. D. Allman will arrive in Australia about April 15. Exact dates and details of his itinerary will be released later.

Ken McLeod,  
Association for International Co-operation and Disarmament.

AUSSC presents

**SLACK**

On: Friday, 21st April at 8 p.m.  
Free Grog - Free B.B.Q.

At: 34 Park Tce. Gilberton (just north of SAS 10)

With: Moonshine Jug and String Band.  
And: Throwback (Heavy Rock)

All welcome: \$2.00 single: \$3.50 double.

**A.G.U.A. COMMENCEMENT BALL**

FRIDAY, 28th APRIL  
AT THE LATVIAN HALL  
FROM 8.00 p.m. - 2.00 a.m.

MEMBERS: \$6.00 double, \$3.00 single.

NON MEMBERS: \$7.00 double, \$3.50 single.

FREE food, beer, spirits!!

ALL WELCOME!!

Tickets available at the S.R.C. office or from any committee member.

**CULTIVATED POISON**

I'd like to write something,  
Something that's something called poetry  
— yes, I'd like that to do.  
You see, I'm sitting here  
Filled with this something  
As middle-class  
as feeling . . .

The earth has been tilled you see,  
And its richness is calling,  
Calling above its pregnant  
poison.  
The grass is to be sown you see,  
And watered through the heat  
of summer days  
unknown.

Grass and vegetables,  
you see  
You also are to eat  
The carnage of the earth.  
. . . so break the weeds,  
Break their backs  
Dig the sh-t  
deep to the ground . . .  
So eat and suffer  
The poison-vegetabled  
air.

Anonymous

**TRILOGY FOR  
AUTUMN**

With the resignation  
of a plunging stone,  
this young world is dying.

Silly as April wine  
She lifts her skirts:  
a cold wind rushes in:  
Lonely as a naked clothes-line  
a branch hurts.  
— cruel, the perennial sin.  
Only bitten fruit-stones lay  
on summer's wasting tracks.  
Sad as a broken bass-drum  
Her skin cracks

As an autumn leaf  
falls:  
slowly, becomes one  
with the earth;  
and then  
the tree;  
then springs again  
on the bough  
— a green bud,

So  
do we  
grow old,  
and die,  
until next spring.

Larry Buttrose

**TURK**

Hassan

Hashish

Hashishin

Assassin

Saracen

Hassan

Food for thought  
Loaves and fishes  
Sermon on the Mount  
Come to Mahomet

Mighty Mahmood

Suliman

Prophet

Loss

Hassan

Died

1453.

**POETRY**

During the past few weeks, I have been receiving  
some pages of assorted poetry. Many people are  
writing but it is difficult to discern traces of better  
poetry, i.e. writing that is not only a spout of emotion,  
overflow of language, etc. but that has been put  
together as a work of art.

Some of the poems have been trite and forced,  
while in others, although the motivation behind them  
is obviously sensitive, the result is unoriginal.

This page needs more poetry, art work also,  
which does not have to illustrate specific poems.

From now on the page will be more spontaneous,  
that is, more irregular and will come out when there  
is enough to put on it. The final result is, and probably  
will be in the future, a combination of qualities. Judge  
them as you will.

for Diana

She was always chasing me,  
Always following twenty or thirty yards behind,  
Waiting for an opportunity.  
And occasionally I'd play a game with her;  
Slow down and let her closer,  
Then accelerate and leave her,  
Just the distance she'd been before.  
She was always chasing me,  
Or so I thought,  
Until she passed me by.

Paul Weston

Jerusalem 1099, South America 15th century,  
Europe 1939-1945, Vietnam .

Fields lie fallow.  
The sower and the seed  
The sickle and the sun  
The reaping and the weeping  
Gone.  
Trodden beneath the soil  
The stained stubble and the voice  
that cried;  
No screamed,  
God I want to live.

Herta

Society paints  
Flowers  
On its ass  
But  
It still  
Does SH-T

T

Arise O' youth.

To all  
children

under  
winged  
feathers

of mother-hens

wake up

our world  
awaits your

voices.

Saik Lim  
2-4-1972.

**NINE SECONDS OF YOUR TIME**

Move your body  
To move your mind  
Always make the line  
Rhyme.  
Move some words  
To move the Time.