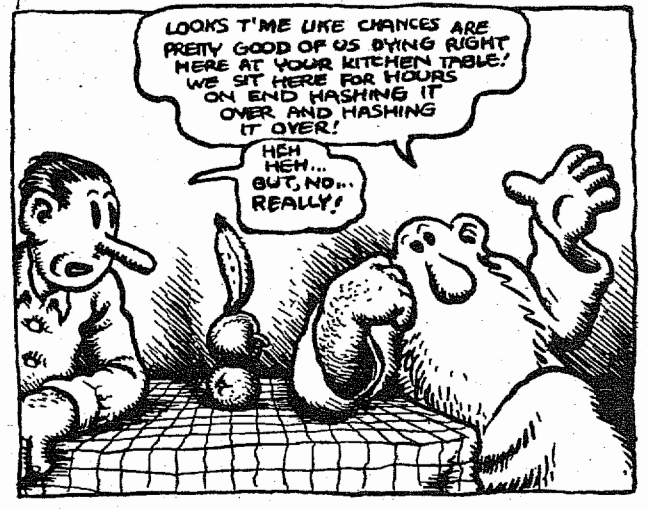
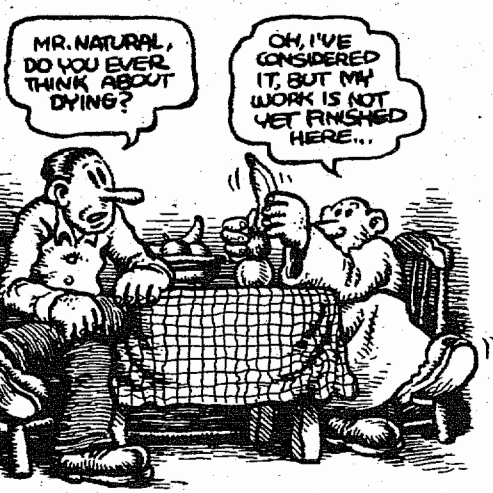


U.S. 21 STRONG ROOM

ON DIT 12

JUNE 13, 1972

Registered for posting as a periodical Category "B". Annual subscription \$3.00.



Inside: French Nuclear Test
Analyses of Demonstrations
Social Action Tutoring
Jesus is the Light
Furry Freaks at College

MOTHERS

Books from America

264 North Terrace, Adelaide S.A.
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Mr. Natural comix supplied by Mothers

For your LIFE protest!

THE FRENCH TESTS JUNE '72

Prepared by Friends of the Earth

The French Government is planning to explode nuclear devices on Murarca Atoll in the Pacific. The date for this is apparently not available to us, but we understand that the tests will occur this month (June).

Radiation is one of the most harmful forms of pollution. In the tests last year, the radiation level of our water reached as much as 860 Pico Curies per litre 2 weeks after the test. (This was the September test). The International Atomic Energy Commission have established a safe level of 1,000. The base level (from natural causes, e.g. the sun) is 50.

There is some evidence to suggest that all cancer is a result of radiation. The French Government is therefore being grossly irresponsible in subjecting so many people to the massive doses such as are above mentioned. The effects of these doses are cumulative, and the half-life of the major isotopes of strontium and caesium is 30 years.

It is understood, therefore, that the sludge layers of all South Australian water bodies are highly dosed with radiation. During times of drought, these may be released into the general water supply.

A monster petition to the President and people of France is being collected at this time by an ad hoc committee of concerned citizens.

Meanwhile, Adelaide's Friends of the Earth Group have called a public meeting for Tuesday, 13th at 8 p.m. in Maughan Church.

From this meeting, which will be addressed by Dr. Helen Caldicott, a demonstration will probably be arranged for the following Saturday. Regardless of the decisions made, the Friends of the Earth will organise actions to oppose the French tests.

some facts and details

The base level of radiation is 50 Pico Curies per litre (of water) This is, in South Australia, the level found naturally.

After about 3 weeks from the explosion of each device last year, the level rose as follows.

- 1st test 535 pc.
- 2nd test (July) 506 pc.
- 3rd test (Sept.) 860 pc.

The International Atomic Energy Commission has (rather arbitrarily) established an "Upper Safe Limit" to this level of 1000 pc. This level has no real biological significance, since the effects of radiation are cumulative. A sustained level of 400 (e.g.) Pico Curies is possibly more dangerous than a short burst of a higher magnitude. Since the effects are cumulative, however, all radiation can be considered dangerous, and must be condemned.

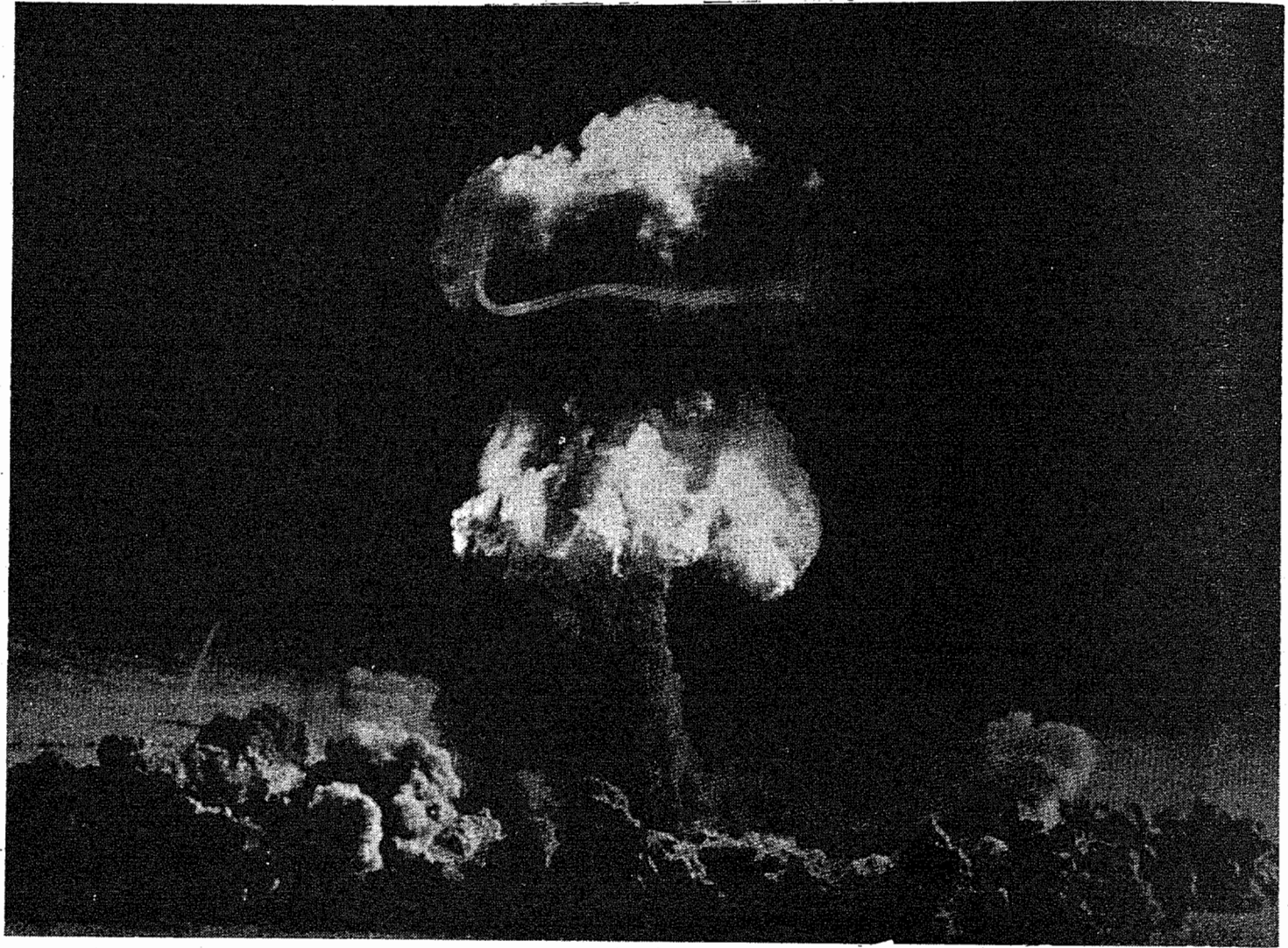
The main harmful radioactive isotopes are Strontium 90 — affects the bones, marrow and hence the production of blood. (the Strontium replaces the calcium). Caesium — affects muscles. Iodine 131 — affects the thyroid gland and milk.

The half-life of Strontium and Caesium is about 30 years (1/2 of the total disintegrates every 30 years). These isotopes tend to affix to solid particles, and so the "fallout" from previous tests will be found in the sludge layers of reservoirs and tanks still. Little has disintegrated.

This sedimentation of the fallout particles explains why the water we are now drinking (until the next test) is not significantly more radioactive than the base level. However in times of drought, many of these particles may enter the water supply.

Iodine 131 has a half life of 8 days, and so that part of the Tifferton Report which has been released (i.e. on Iodine 131), cleverly concludes that the tests had no harmful effects.

Much information is being kept secret. The Australian Government, who sells uranium to France (about 500 tons in 1970) is silent. France, Japan and Australia are also negotiating to establish an uranium enrichment plant. This possibly explains the inaction, especially compared with New Zealand's response.



PUBLIC MEETING

Tuesday, June 13, 1972

Maughan Church, Adelaide
— 8.00 p.m.

PROTEST AGAINST
FRENCH N-TESTS.

PROTEST MEETING ON THE FRENCH NUCLEAR TESTS

BARR SMITH LAWNS

FRIDAY, JUNE 16. 1.00 p.m.

A PROCESSION TO THE
FRENCH EMBASSY
ASSEMBLING 9.30 a.m.
SATURDAY MORNING
ELDER PARK
has been proposed
Move at the Public Meeting

Your Attention Please

The Polar DEW has just warned that A nuclear rocket strike of At least one thousand megatons Has been launched by the enemy Directly at our major cities. This announcement will take Two and a quarter minutes to make, You therefore have a further Eight and a quarter minutes To comply with the shelter Requirements published in the Civil Defence Code—section Atomic Attack. A specially shortened Mass Will be broadcast at the end Of this announcement— Protestant and Jewish services Will begin simultaneously— Select your wavelength immediately According to instructions In the Defence Code. Do not

Take well-loved pets (including birds) Into your shelter—they will consume Fresh air. Leave the old and bed-ridden, you can do nothing for them. Remember to press the sealing Switch when everyone is in The shelter. Set the radiation Aerial, turn on the geiger barometer. Turn off your Television now. Turn off your radio immediately The Services end. At the same time Secure explosion plugs in the ears Of each member of your family. Take Down your plasma flasks. Give your children The pills marked one and two In the C.D. green container, then put Them to bed. Do not break The inside airlock seals until The radiation All Clear shows (Watch for the cuckoo in your perspex panel), or your District Touring Doctor rings your bell.

If before this, your air becomes Exhausted or if any of your family Is critically injured, administer The capsules marked 'Valley Forge' (Red pocket in No. 1 Survival Kit) For painless death. (Catholics Will have been instructed by their priests What to do in this eventuality.) This announcement is ending. Our President Has already given orders for Massive retaliation—it will be Decisive. Some of us may die. Remember, statistically It is not likely to be you. All flags are flying fully dressed On Government buildings—the sun is shining. Death is the least we have to fear. We are all in the hands of God, Whatever happens happens by His Will. Now go quickly to your shelters.

Peter Porter

Nuclear Radiation fallout will reach CRITICAL levels. We must act NOW or DIE!

Nuclear MADNESS

Fixin to die

S. J. Roper F.O. E.

The immediate effects of the French nuclear tests will be to kill all life near to the actual explosion and to blow the island apart. No human life will be lost in this way and therefore the wholesale destruction of the area won't particularly bother us. We don't care about millions of people in Bangla Desh so why bother about a little island.

The long term effects, however, should trouble even those who don't care about conservation of other species. As a result of the blast particles of radioactive matter (strontium 90, iodine 131) will be released into the atmosphere in large quantities. These will gradually be spread round the global atmosphere by turbulence and the particles will fall to earth. This fallout will be greatest in countries closest to the blast and in the direct path of strong winds to carry the radioactive particles. One such country is Australia.

The radioactive particles are assimilated into plants and the material is concentrated. This concentrated radioactive material eventually reaches man. In one particular example lichen is found to concentrate strontium-90. Lichen is the main food for reindeers, which eat the plants and further concentrate the radioactive material. Eskimos, with extraordinary high radioactive body counts, were found to be feeding on these reindeer.

Man, being an omnivore, is at the end of most food chains and receives the radioactive material in the highest concentrations.

Radioactive materials such as strontium-90 have a half-life of 28-30 years and hence not much has decayed by the time man eats the food contaminated with it.

The radioactive material is incorporated into the cells of man where it gradually decays, giving off harmful radiation which can bring about drastic mutations in our genetic material. A radiation dose that can be survived by man may significantly reduce the fertility of males and females, over a number of years.

In Hiroshima fetuses exposed to radiation before birth had an increased number of serious defects. The incidence of still births also increased.

Exposure to radiation produces an increased number of harmful genetic changes, leading to a general decline in a population's biological activity.

In the Hiroshima cases radiation was excessive but the cumulative effect of lower doses is sure to be equally lethal. After all France has had 3 tests in just under a year yet in 30 years half of the radioactive material from the first test will still be around.

Hiroshima survivors were also found to have an increased incidence of cancerous tumors. One current theory in cancer research is that cancer is caused by viruses that have been detected in tumors. It is possible that way back in evolution a cell was attacked by a virus and the viral DNA incorporated into the cell chromosomes.

This DNA is replicated and passed on with the normal chromosomes into the new generation of organisms. Most cells now on earth could contain this viral DNA. Incorporated in the chromosome it is safe but radiation has been found to cause viral DNA incorporated in bacterial DNA to dissociate.

It is in this dissociated condition that the viral DNA is thought to produce cancer in some way. In most cases the radiation may not reach the concentration that bacteria were exposed to but again the cumulative effects could be disastrous. In the particular case of thyroid cancer susceptibility to radiation is greater because the thyroid gland actually concentrates iodine and thus large concentrations of radioactive iodine could occur.

The thyroid gland is concerned with growth regulation and numbers of rapidly dividing cancerous cells would release unwarranted amounts of hormones with deleterious effects on growth.

These are the direct effects of radiation from nuclear tests on man but in the end all ecological disturbances affect us. Birds, for example, are killed by one tenth of the radiation exposure needed to kill adult insects. Birds also come into contact with upper atmospheric radioactive pollution. The end result could be a drop in bird population and subsequent huge plagues of insects. Also the tons of dust rocketed into the sky joins with already present pollution in blanketing out the sun's rays.

The effects on world climate are unknown as are nearly all effects of nuclear blasts.

Much of this article is current theory only. If you want proof sit on your fat arses and wait, it will come.

Prepared by Friends of the Earth



The effect of continued exposure an oak pine forest to gamma radiation.

The effect of radiation on some ecosystems

The fallout from nuclear explosions, as well as the wastes from nuclear power stations, produce what is known as ionising radiation. This consists of electromagnetic radiation (gamma rays) and various subatomic particles.

The effects of this radiation are widespread and often very subtle, and they have not been satisfactorily elucidated at all. Nonetheless, some of the direct effects of large doses of radiation on different types of ecosystems have been investigated.

Among floral assemblages, there is considerable variation in the amount of damage produced by a given dose of radiation — in general, the most complex the ecosystem, the greater the damage.

Thus it is found that forests are the most sensitive to radiation exposure, while tundra and grassland are among the most resistant.

In a complex ecosystem such as a forest, it appears that the direct changes resulting from ionising radiation trigger a chain of secondary harmful effects. The resistance of such an ecosystem to radiation exposure is determined by the resistance of the species which provides the primary ecological structure.

In a simpler ecosystem the ecological structure is not such an important factor and the effects of radiation are not as pronounced. Here are some observations and experiments illustrating the effects of ionising radiations —

(i) In 1956 F. Raymond Fosberg of the U.S. Geological Survey observed widespread death of the terminal shoots of several plant species on Rongelap Atoll, which had been exposed to very heavy radioactive fallout from tests two years before. This is a characteristic effect of radiation, though Fosberg could not conclusively attribute the damage to radioactive fallout.

(ii) In 1958 an unshielded nuclear reactor was completed in a forested valley outside Atlanta, Georgia. A group under Robert B. Platt of Emory University has studied the effects on the surrounding ecosystems since the reactor commenced operation. Ionising radiation has devastated the surrounding vegetation, selectively killing the very sensitive pine trees several hundred feet from the reactor. Farther away, distinct changes can be noticed in the growth and reproduction of the pines, and in the successional pattern of the forest as a whole.

(iii) Platt and J. F. McCormick have studied the effects of ionising radiation on annual plants characteristic of rock outcroppings in southeastern United States. The radiation rapidly simplified the community and within two years led to large changes in the relative abundance of the surviving species. It was also found that the tolerance of plants to environmental stresses (e.g. drought) decreases with increasing exposure to ionising radiation.

(iv) In 1962 G. M. Woodwell at the Brookhaven National Laboratory irradiated two different ecosystems — a forest and a field of weeds. Both were devastated. In the forest most trees of all species were killed by exposures above 60 roentgens per day. In the field, comparable destruction only occurred at 300 roentgens per day.

The radiation exposures in these examples are far greater than exposures from naturally occurring sources and present levels of fallout. But these high levels are well within the ranges possible over large areas following nuclear explosions, such as the French test proposed this month.

For example, in the 1954 tests at Bikini, a change in the wind exposed islands 100 miles away to radiation levels comparable to those which have been found to be clearly harmful to forests. In the event of a nuclear war, comparable levels of radiation could be expected over very large areas of the earth's surface.

Many other secondary effects produced by much smaller doses of radiation have not been fully investigated, though it is known that changes do occur. In any case, it should be clear that the proposed French bomb test is a completely irresponsible act, which will further defile this suffering planet.

The Bomb why?

What motivated the French to contemplate the insanity known as nuclear bomb tests? What, if any, justification is there for such action? The French leadership has been very quiet in giving any sort of reason or justification for the tests.

An old argument is "deterrence" — keeping nuclear weapons because "they" have also got them — the balance of power, and all that crap.

But surely the French leaders realize the absurdity of nuclear war? The prospect of such a catastrophe is too appalling for anybody with a scrap of sanity to consider.

Rather than starting new tests, the French should be negotiating for the banning of nuclear weapons; but they have consistently refused to enter into any talks even simply to limit the use of these monstrosities. Why?

The main factor appears to be simply chauvinism — a completely inflated sense of national pride, a desire to see France play a leading role in that dunghill called international relations. For the glory of France, the whole world (and the whole of posterity — what little of it there may be) must suffer all the damage — known and yet to be discovered — of radioactive fallout; the whole world must cross its fingers and hope that this completely irresponsible act will not bring us one step closer to a global nuclear holocaust; for the glory of France! A man's first responsibility is to the earth as a whole, not to any particular segment thereof.

The welfare of the earth must come before the glory of France, as indeed before the glory of any nation. The sooner all forms of nationalism disappear from this planet, the healthier and happier we shall all be.

How to survive the Bomb

Sometime this month the French plan to blow up Murarca Atoll in the Pacific. Somehow, we hope that we will be able to stop them, but if we don't, here are some useful hints which will increase your chances of survival after the blast —

(i) Get yourself a large supply of water before the blast, and keep it in a tightly sealed container. Use only this water for at least several weeks after the blast. Tap water (and rainwater) will be strongly contaminated with radioactive isotopes for several weeks.

(ii) Don't drink any milk for a few weeks after the blast — it will be contaminated with iodine 131, as well as other goodies.

(iii) Don't eat any vegetables, fruit, butter, cheese, meat, etc. for a few weeks after the blast. Get together enough food to last you for this period before the blast. Like everything else, the food will be contaminated with radioactive crap.

(iv) Don't get caught in the rain after the blast — otherwise you'll be zapped by radioactive drops.

(v) If you want to be really elaborate, build yourself a completely sealed bomb shelter with concrete and lead shielding, and plenty of food, water and oxygen. If you're smart, you won't just stay there for a few weeks after the bomb goes off — with all the crap being spewed up onto this planet you'd be wise to stay there for the rest of your life!

Dear Sir,
Liberated, chain-free secondary students now doing Zoology One appreciated the manacles this institution can dangle at the lecture on Tuesday June 6, which was the first in the Genetics section of Zoo. 1.

Dr. Mayo of Genetics was the lecturer and between 2.15 and 2.25, the following exchanges took place.

Mayo to several latecomers: "Are you here for Zoology One? Latecomers: "Yes".

Mayo: "Well, I start at 2.05 and go until 2.55 — all right?"

The lecturer then resumed until a single late arrival at about 2.22 drew his fire.

Mayo: "I want to see you afterwards for a little chat — what's your name?"

Student: "Why?"

Mayo: "Because I want to see you afterwards — what's your name?"

Student: "I don't know your's either. Why?"

Mayo: "It's on the board — you had better leave." (Mayo left his lecturing position and moved up the aisle towards the student) — "But tell me your name first."

Student: "Why?"

Mayo: "Unless you tell me your name and apologise — no one's ever been rude to me before — you'd better leave."

Student: "I don't think I was rude to you."

Mayo: "You were — are you going to leave or will you tell me your name and apologise. If you don't leave I shall take the matter further."

(Silence... Student: (gave name and muttered "I apologise").

Mayo: (briskly) "Good!" (going back to his position at the front). "I'm sure we will get on a better footing than that."

Dangerous pettiness was displayed here and a good example of someone using what he thinks are his rights to tell someone else his "Responsibilities".

What now Doctor Mayo: uniforms for us to wear to Genetics lectures and diaries for mummy to sign saying we have done our genetics homework? ("Co-operation", I think you called it).

— By the way, Doctor, if you want to have a little chat with me after lectures or throw me out, I sit on your extreme right at the front of the R.A. Fisher. This business is unfortunate, for you obviously are very enthusiastic and have everyone's "best interests" at heart.

Adrian Coghlan.

I'M A BELIEVER

Dear Sir,

I would like to give some independent advice to the Christians on this campus. I think that they have failed in their responsibility towards all of the University because they have been duped by the "world" (their term for non-Christians) and furthermore they are deceiving themselves.

I believe that the first of the Ten Commandments and the greatest command of Jesus are supposed to combine so that a Christian should love and adore his God with all his heart and strength. But, sir, are we aware of any meeting where the Christians are (evident to the masses) extravagantly and rapturously bowing down and praising their God? I believe that the reason why they do not is that the "world" hates religious fanatics and the Christians hate that label.

I fear that the Christians have been duped. The world can emulate Christianity in almost every aspect, but once it bows down to God and sincerely adores Him, the world has committed itself. But the world can't praise God extravagantly because it has no reason to and it feels embarrassment and hypocritical in its heart.

Thus the extreme difference between the Christian and the non-Christian is the adoration to God — one is capable and willing, the other is not. But it is the Christians themselves who have removed the distinction, merely because they don't want to be thought religious fanatics. Anyway, wasn't Jesus a religious fanatic?

The Christians are afraid that if they appear fanatical to the extreme they will be persecuted, laughed at derided. Of course they will, because if there is one thing the world hates it is actions that throw up its own enmity to and estrangement from God.

So I challenge the Christians to throw out their false dichotomy and act according to their particular truth. They were never meant to be the same as the world so why should they act like?

Secondly, they have failed in their presentation. Many of them understand in their heads the teaching that if Jesus set them free they would indeed be free.

They understand that in relation to God they are free from guilt and sin and all that. But are they free in experience? Well, if they are so free of guilt, why are they so inhibited and why do they care what the rest of the world thinks about them?

I believe, sir, that if they have any liberation worth talking about they ought to have the most liberated meeting on this campus. If there was a whole lot of singing and shouting and stomping and dancing and praising God aloud in their meetings then they would know that they do have something that the world can't give and the world can't take away. And their converts would be converted to God and to the whole idea of giving Him all the glory.

That's the challenge to the Christian. Why don't they split the University wide open and get the world to really hate their system? For all that they might get some converts!

Yours,
Ray Frost.

LEDDERS



ARCHITECTS AND URBAN RENEWAL

Dear Editor,

An inability to escape the historical tradition of the aesthetic basis to architecture and planning has left the architects and planners with a means of avoiding solving problems.

Faced with a problem, the architect and planner arrive at a physical form solution that does not solve the original problem or even attempt to, but solves a problem that is intuitively arrived at by reduction and transposition of the original problem. The architect and planner of today have been educated in skills that enable them to structure a problem into a soluble problem — albeit a different problem — and thus to avoid solving the original problem. They are highly selective in determining what problems they want to solve.

By either poorly defining or not stating what problem requires a solution as against what problem they are attempting to solve, the architect and planner become extremely articulate in rationalizing solutions that are little more than expressions of their own egos.

Urban renewal has frequently turned out to be a euphemism for the restructuring of a problem of the inability of low income tenants to keep maintenance at a sufficiently high level to avoid physical deterioration of individual properties in a neighborhood into a problem of a run down, physically deteriorated neighborhood (termed 'urban blight'), which can be solved by replacing the old buildings with new buildings. A symptom which is easily treated becomes the problem for which a solution is attempted. By designing the new buildings for higher income groups the problem of under maintenance of these new buildings can be avoided or at least postponed.

I consider that the Hackney Redevelopment Area Plan will create not only more problems than it solves but also more serious problems and is in fact an 'anti-solution' to the problem of 'urban blight' that it attempts to solve.

The architects and planners because of their background and education have a strong middle class bias. This results in a middle class identification and analysis of problems, in the solution of which, since little attempt has been made to look beyond manifest functions to the wider implications of latent functions, the planner relies to a large extent on his own intuition.

So "Technically adequate mass housing is often socially inadequate. An important reason for many failures in large-scale modern design is that it does not fit the way people live. The designer, unable to intuit the needs of a group with which he is unfamiliar, often imposes his own values and needs on those for whom he builds." (Brolin and Zeisel, "Mass Housing: Social Research and Design", Architectural Forum, (July-Aug. 1968), 66)

Hackney is identified as an area of 'urban blight' by planners who do not live in the redevelopment area, and see it externally as partly run down and thus as 'untidy', 'an eyesore', 'ugly', etc. and therefore in need of 'tidying-up'. While superficially referring to social, health and other possible 'malaises' of an area, the architect and planner proceed to eliminate the 'symptoms' and most frequently this means transferring the cause of the problem to another area, or to other areas.

It is not surprising that urban renewal programs of the sort proposed for Hackney disadvantage the low income residents of the area and frequently result in an advantage to higher income groups; if proposals in Carlton, (Architecture in Australia, Holdsworth and Brooks, "Displacement through slum clearance," (April, 1971) 185-190).

The architect and planner need to see past the client as the person who pays them to the client as a combination of all who are in any way affected by their actions, especially in instances where public money is being used. It would appear that in Hackney the planners have largely ignored or merely paid lip service to an important sector, possibly the most important sector, of the real client, viz. the public and the residents of the redevelopment area and surrounding areas.

The release of so little information to the public reflects either a lack of a professional approach on the part of the S.P.A. or a self conscious knowledge of the superficiality of the scheme. From public statements made by persons in authority it would appear that the second position is very near the truth. In either case the attitude of the S.P.A. and the Government is condemnable. In the words of Edmund Leach (Architectural Design, "Planning Evolution" (Dec. 1969), 678) "... in any field you care to mention, the role of the planner is not to design a masterpiece but to try to reduce the significance of irreversible mistakes."

From the evidence of the Hackney Redevelopment Area Plan, it appears that the S.P.A.'s and the Planning Committee's concept of their role is the exact opposite of this.

Alastair Gratton.

(Editor's note: This letter was written before the appearance of the discussion in ON DIT II on urban renewal.)

HELP!

"ORIGIN"

Arnella House,
Port Elliot, 5212

Dear Sirs,

"ORIGIN" is a publication concerned with the survival of aborigines and wildlife; it is sold on your own campus — lately, due to pressures and confusion we have decided to publish quarterly.

We would welcome topic-writers to contribute to the pages of "ORIGIN". We can't offer them a bean, but we do have the space to promote understanding in such fields as aboriginal news, affairs, arts and crafts, wildlife and the environment, overseas capital and control, the earth etc.

Please spread the word for us. We cannot be everywhere at once and are fighting for the survival of a newspaper-magazine which could do a lot of good. A few people would like to squash "ORIGIN", so we're looking for some friends.

Yours sincerely,

Scott Hooper.

EDITOR'S NOTE

Advertising space is available in "Origin" for \$2.50 per single column inch. Advertising enquiries can be directed to Mrs. Danny Hill, 29 Wakefield Street, Kent Town, 5067. Phone 42 1684.



What's this 'ere

ABORIGINAL CULTURAL COURSE

Tribal and Urban Culture

Tuesday 13th June and every Tuesday to 25th July — 7.30 p.m. at . . .

RELIGIOUS CENTRE,
Flinders University.
Organized by Flinders Abschol.

IF YOU KNOW OF ANY FACTORY POLLUTING STREAMS OR POURING SMOKE INTO THE ATMOSPHERE (EVEN IF ONLY ON CLOUDY NIGHTS). CONTACT FRIENDS OF THE EARTH, C/o STUDENTS' ASSOCIATION.



"There now isn't that nice?"

L-S-H-W-N-G-Z-2-100-POST

Dear Sir,
In reference to the cartoon (ON DIT 11, pg. 17) by R. Cobb (who it seems will be honoring us with his presence in the near future), I find the situation too serious to say, "I told you so". However, in a previous letter I did claim that "Everybody blames God."

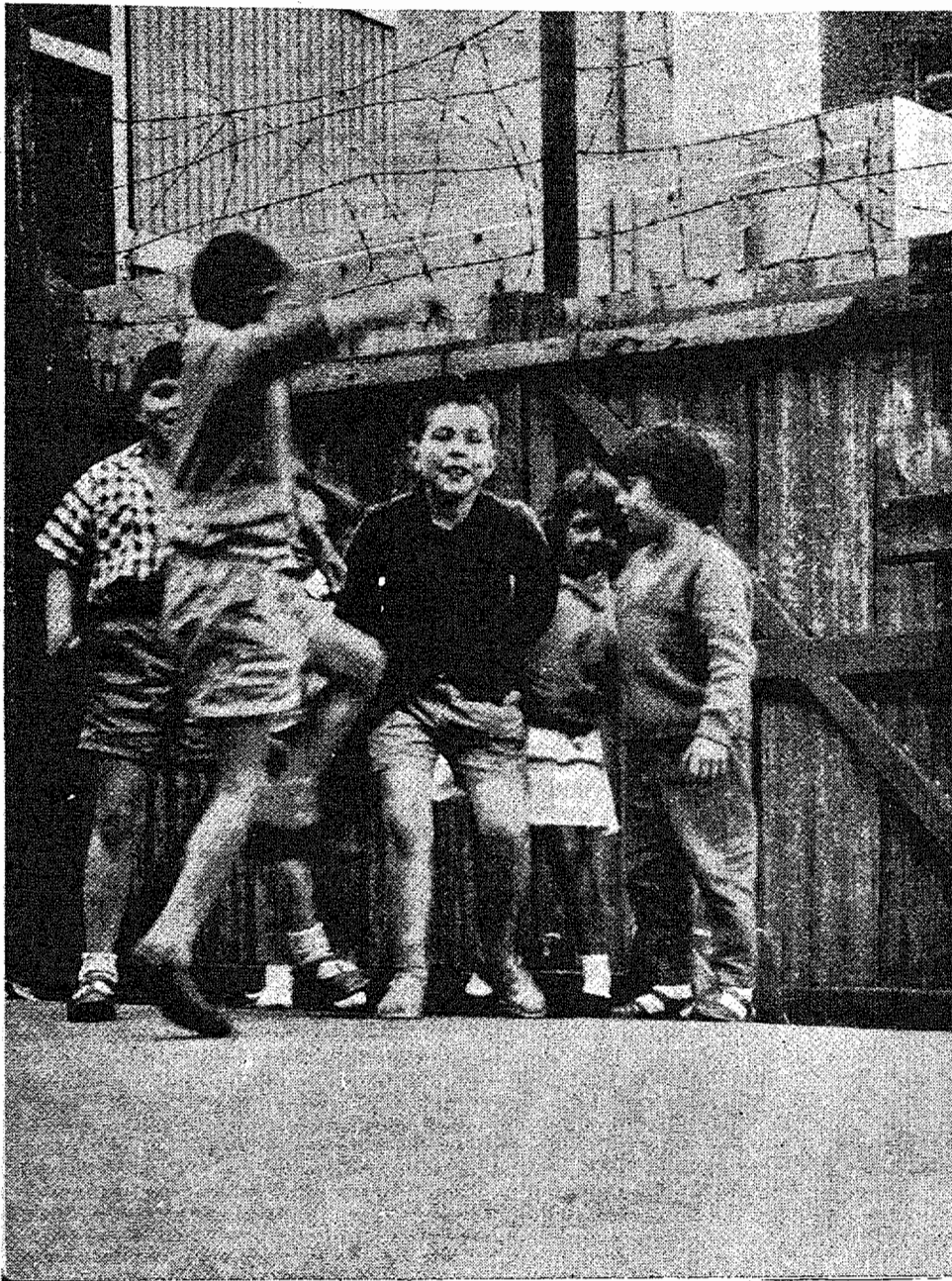
Why does everyone blame God? It is always the guilty who speak first. It is always the guilty who attack the innocent and righteous. So people blame God because they know deep down that they are doomed to Hell, because of their rejection of Jesus Christ as Saviour. Mr. Cobb has experienced this — it is apparent from his statement "Abolish Hell now". And they know deep down that if they do not turn to Christ, God's judgement shall come upon them. "For it is appointed unto man once to die, then the judgement." Hell is a fact that cannot be abolished or ignored.

God will judge you because you have rejected Him. You have said in your heart "there is no God." Mr. Cobb's cartoon said "God must bear ultimate responsibility for all human error." This is not so. God was not responsible for Adam's sin, or your sin. But because He loves you, He sent Jesus Christ, that you might be free from the Hell to which you are at the moment, doomed.

Jesus Christ suffered and died on a cross for you. And you know what He said while on the cross, about the people who crucified Him. "Father forgive them for they know not what they do."

Jesus said "Satan has blinded their eyes, and hardened their hearts, lest they should see with their eyes, and perceive with their hearts, and turn and I should heal them." Satan is turning you away from Christ into Hell, can't you see that?

Yours,
Ken.



SOCIAL ACTION AND TUTORING

For the past three years S.A. has been tutoring in institutions. Has this been a success? What is the measure of success? What is the present situation as regards tutoring and our society? Every S.A.A. program must consider the overall situation of society.

In my opinion, the important role of S.A. programs at this time should be educative. S.A.A. must aim at showing people that this present society isn't only worse than it should be, but that it is downright disgusting. In short, it should not only aim at making people more comfortable in this society but should encourage people to actively and critically examine their predicament. The action can then be handed to them if they want it.

The open signs of our sad position are there — poverty and pollution are good examples. The more hidden signs, hidden because of the indoctrination we have all been subjected to, must also be pointed out. These are the millions of checks and inhibitions imposed on our free spirits, not in consideration for others, but there to perpetuate this maniac society which evolved them.

The experts tell us that we have 6 or 7 — some optimists say 30 years before we reach some ecological crisis. I see a crisis which has been going on for thousands of years — the repression of the individuals right to act as a human being. The unhappiness today is evident to us all. Divorce, starvation, suicide, war, etc. all point to the problem. Most importantly the intrinsic uneasiness of all people you know, whose personal identity has been confused for so long with the public identity. Few can find any real meaning, and therefore joy, in life.

So we are faced with a hung up, desperately unhappy society and an almost, it seems, destroyed world. WE are faced with a system of government, essentially the same everywhere all over the world, which only pays lip service to giving the people what they really want, what any creature demands, while draining energy from the people and resources from the environment into a small elite. On top of that the bi-products may spell the actual destruction of mankind.

The people don't want that but they are kidded into believing they are happy, indoctrinated to be subservient, often wholly occupied with just the struggle to live, and they hold little power.

Once the reality of our own dehumanisation is understood, the position of the children in these homes becomes more apparent.

Many of these children are even more emotionally disturbed than we are, and many end up delinquent. This delinquency, (a rejection of society) is channelled often into a vicious youth subculture which is perpetuated through their lives. This culture, born of the extreme competition that these people are forced to adopt to get even things like attention (you have all experienced this while tutoring), is based on aggression and violence instead of compassion. They must use some template on which to base their moral code, and this is all that is available.

Tutoring so far has I believe been totally inadequate in dealing with this problem, and often almost certainly retrogressive. I believe that any semblance of a teacher child relationship must be retrogressive because it imposes upon the child the same subservient role that has been intrinsic during his life of being kicked around.

For this reason a motion was passed at the S.A. Conference to replace the word tutoring with contact. Recognising the immense practical difficulties involved and the much more demanding nature of such an intercourse, I think that this motion should be put into effect as much as possible. Most of you have probably been moving away from a teacher child relationship anyway, realising that the child doesn't want this.

A contact session should be one of conversation with the child with the aim of bringing forth the true person, not the sham protective outer shell that these children often (and we) present. The child in a home is going to be influenced much more by the other children than by his tutor and therefore group activities and discussions should be encouraged. Creativity, spontaneity and compassion, values which aren't encouraged much in our society, should be encouraged. Football, cars, sex, television, environment — anything to encourage the quiet ones to speak and all to say what they think is right without fear of punishment, should be encouraged.

The most important thing however, is to realise our own repression, our own lack of spontaneity, and try to overcome this in our daily lives and while tutoring. Help them to become independent of this dehumanising society, not by dropping out and becoming delinquent, but by being stronger than the repressive society that threatens to overcome them. Help them to realise that they are real people worthy of human qualities and not just the forever battling pseudo-animals society encourages them, and us, to be. They will find it much harder to overcome this than we will. Help them in that way.

There will be a seminar on Sunday afternoon, June 18. Meanwhile examine yourselves, are you truly happy, if not why not. How can you expect to give anyone happiness if you haven't got it yourself.

Steve Baker.

To be a tutor

To be a tutor is to attend Adelaide University, symbol of free thinking, be a member of Social Action, and visit kids in institutions once or twice a week. To be a tutee is to be separated from one's parents, to live with twenty to thirty people of the same sex, and to be bound to follow certain rules laid down by governments or committees for the benefit of 'underprivileged' children. Put them in a home, provide three or four people to look after them, stop them from being juvenile delinquents, and forget them. You have then solved one of society's problems. That is, what to do with unwanted children.

Social Action as a whole attempts to awaken society to its own malfunctions. It attempts in many instances to provide positive answers for positive problems, in a society that needs no other qualification than to say it is what it is. Tutoring in institutions, and one 'cottage home', is a small part of Social Action, yet it deals with many people, and could have a great influence on some of these people. As part of the entity it is fast becoming the ignored child; working under short term aims it has stagnated, yet there is much to be done.

No one who has been to any of the institutions can be happy with what confronts them. The homes provide a service to the community, but in comparison they have changed little, since Oliver asked for more. The kids in the homes today very rarely feel pains of hunger for food, they do get fed and adequately clothed.

But the old "what the eye doesn't see, the heart won't want" approach works quite effectively. The kids don't know very much about actualities outside the homes, and probably their one commendable feature is this security they provide.

But why do the majority of kids leave school when they can? Why do their outlooks on life seem very similar? Why is the home often only a step from a corrective institution?

What is needed is an awakening, preferably to the fact that these homes have to go; that better alternatives have to be found. Conscience-easing, tutoring is never going to achieve this, unless tutors have this idea in mind from the time tutoring starts. The homes have to be studied, and ideas as to where they are wrong and better alternatives have to be brought into the open. Of course some homes are good in comparison to others, of course the kids seem happy. But kids have the inevitable knack of being happy and being kids in the most degrading situations. The point is, the homes could be better, the kids could be happier. And that must essentially be what the representatives in Social Action Tutoring are aiming at. It is all too easy to excommunicate unwanted children to various institutions, it is all too easy to indoctrinate the kids, it is all too easy to make them the future unemployment lines, it is all too easy to make them the basis of continuing this society. It is all too easy. People unite now, something must be done to give the kids of the world a chance.

Mike Nichols

ONE INSTITUTION — A SUMMARY

Staff:

- Well intentioned, but underpaid, overworked and undertrained.
- Very little time for the individual care of children which is essential.

INMATES: (The term the government uses)

- Most are products of broken homes. Ages vary from 5 to 15 years.
- The younger ones seem reasonably content with their lives but as they grow older the expected rebellion usually occurs. Police records are common among the older ones.
- Keen to be tutored. Look upon it mainly as a means of getting personal attention. (How many kids their age that you know would ask to be tutored.)

GENERAL:

- Adequate food — but issued only at meal times — no snacks.
- A bed each, but no single rooms — mostly dormitories for about ten.
- Clean — but white walls are good for hospitals.

Sunday Seminar

Social Action is planning to review tutoring, and to act on the institutions which we find are largely unsatisfactory.

The initial program involves a seminar for the dissemination of information on tutoring, radical education, institutions and society. Discussion on actions, and Social Action's roll will also occur.

Speakers will include Sally McGregor from the Department of Social Welfare, who has just returned from a research tour of England. Other speakers will discuss other topics, all of which are of great importance to all tutors and intending tutors. In fact, anyone interested in education, children, social work or Aborigines ought to attend.

The seminar is on June 18th which is this SUNDAY AFTERNOON, 2-5.30 p.m. SOUTH LOUNGE in the New Union Building.

Commonwealth holds up funds to Aboriginal Organisations

ANVIL

When it comes to bureaucratic obstruction and wielding the heavy hand, it takes a lot to envisage a more unsavoury crowd than those who control the purse-strings at the Office of Aboriginal Affairs in Canberra.

In this 'anxiety' to help the Aboriginal people, they have twice recently caused great embarrassment to local organisations and have so directly hurt the needy who rely on these bodies for relief and welfare.

The S.A. Council of Aboriginal Women was the first to face the frustration of a hold-up in urgently needed funds — very suspiciously around the time of the Brockman demonstration in which some of their official workers were involved — and their money was almost two months overdue when they finally received it. (In the meanwhile officials from the Office of Aboriginal Affairs had interviewed some of the workers and had discussed 'Black-power' with them).

Last week Vince Copley, Chairman of the Aboriginal Cultural Centre, an organisation which works in the same premises and in close conjunction with the

Women's Council, was forced, through desperation, to send a telegramme to Mr. Howson, questioning that funds be provided, as the centre's money had been withheld for over 8 weeks.

Abschol, supporting Vince Copley's request, also sent a message to the Minister of Environment, Arts and Aboriginal Affairs, Mr. Howson!

"Adelaide University Abschol deplores the present attitude displayed by the office of Aboriginal Affairs towards the Aboriginal Cultural Centre, Adelaide. Their valuable work being sabotaged by withholding of urgently needed Commonwealth funds."

Perhaps the thought of adverse publicity shook them up, for two days later the funds materialised!

And people ask "Why a Black Monatorium on 17th July? When Authorities supposedly concerned with the Aboriginal people act in this high-handed fashion towards responsible organized bodies, then what is their approach to more easily hidden problems and the inarticulate money?"

Mel Davies

Demonstrations

Various views on demonstrations

and the right to demonstrate

There is considerable discussion continuing on the subject of demonstrations and also a lot of disagreement as to the aims of demonstrations and their effectiveness. Some time ago we asked selected people to write on the subject and in this edition of ON DIT we cover the following topics.

- The development of demonstrations in Australia over recent years.
- The psychology of demonstrations.
- A left liberal view.
- A police view.
- A liberal club members view.

We invited members of the various left movements to write articles on the subject but haven't received any in time for this edition. If they arrive in time for the next edition we shall print them then. Your comments on these articles are invited.

Student Protest in Australia

Michael Davis

A history

The phenomenon of student protest as it exists at the moment can be traced back to the early 1960's, when there was a revival of student political activity in the Australian Universities.

Before this date, the universities seem to have been rather quiet as far as political activity was concerned and left wing activity, especially remained on the academic level.

In March 1960, immediately following the Sharpsville Massacre, 1,000 students demonstrated in Sydney against apartheid in South Africa and there were nine arrests. In 1961, in Melbourne particularly, students campaigned in the Federal elections as a "third force" around the issue of the White Australia Policy, using novel gimmicks to attract media attention. As one student said at the time:

"Here is an opportunity for ingenuity and enterprise — how to organise a series of demonstrations and rags that will force the politicians to act like statesmen". (1)

The issue of Hanging, Education and South Africa were also targets of student protest around this time.

There is an obvious difference between the assumptions of student protest leaders at that time and their attitude today. The features of student protest in the early 1960's were: the assumption of democratic pressure group politics, of working "within the system" to reform it; the assumption that students were an interest-free elite, adapting previously non-political practices like marches and newspapers to a political campaign to demonstrate their moral judgement on a question. (2)

One commentator claims that there are two note-worthy features of student protest in this period. Firstly, that student protest was initiated and organised by students themselves and secondly that "the left" of Australian politics was not directly concerned with this organisation, although the issues were clearly in line with "left liberal" causes. (3) As one, possibly cynical, student leader said at the time, student action could "be categorised as belonging to the 'Instant Coffee' stage of demonstrations, i.e. Instead of adding water, just add issues." (4)

It was not until June 1965 that Vietnam became an issue on campus and it has remained an issue till this day. It is claimed that the style of university-based Vietnam protest in Australia was identical to and derived from that in the U.S. (5). However, the difference was an Opposition Party in this country which opposed Australia's military involvement in Vietnam, and in 1966, many students and academics identified themselves with the cause of the A.L.P. in the Federal elections of that year. Thus there was a peace involvement with both middle-aged Communist-allied sympathizers as well as many student protesters, taking part in the spirited election campaign of Arthur Calwell.

The crushing defeat of the A.L.P. in that election and the visit of Air Vice Marshall Ky of South Vietnam had a "radicalizing" effect on the student protesters which will be investigated in greater depth below.

Philosophies of the student protest movement

In order to understand the features of the student protest movement of the present time, it is necessary to look at the reasons why it has changed from an outlook which was basically liberal-reformist to its present more radical one.

The protest movement then split. Some academics and students were prepared to continue working through the A.L.P. to change Government policies on Vietnam and conscription, whilst other student-based groups decided to adopt a more radical political outlook under the name of the New Left.

An example of this trend was the decision by the Monash University Labour Club in mid-1967 to send financial aid to the National Liberation Front in Vietnam, an action which alienated student radicals from other sections of the left in Australia. This caused the Government to pass the Commonwealth Defence Forces Protection Act.

Certain specific events can be associated with the "radicalization" of the student protest movement in Adelaide. In the 1968 State election, the A.L.P. obtained the majority of votes and became the opposition, whilst the L.C.L. obtained only 42 per cent of the votes and became the Government. This cast doubt on the image of parliamentary democracy for some students. A group called "Students for Democratic Action" was set up at Adelaide University and discussions on participatory democracy and "the struggle for democracy" in the factories and universities themselves were initiated.

Disillusionment with the party system in S.A. was probably also caused by such events as, for example, in 1966 when demonstrators holding a vigil on the steps of Parliament House were arrested while a Labour Government was in power. This type of action was interpreted by them as hypocrisy on the part of a Party which supposedly supported their cause. (6)

Disaffection with the Labour Government by student protesters has continued to grow in S.A., especially in relation to the Government's ambivalent attitude towards the Vietnam Moratorium demonstration in September, 1970. (7)

Thus, it is true to say that since 1967 student protest in Australia has become increasingly radical as student protesters drifted away from the concept of "working within the system" to achieve reform. As a leading exponent of the New Left from the University of Sydney, Warren Osmond, put it:

"What followed between 1967 and 1970, then, is on the one hand an on-going involvement in public protest (Aborigines, civil liberties issues such as censorship, foreign policy, conscription) plus, on the other hand, an increasingly radical view of the university per se." (8)



APRIL 22nd — March. A section of the march.

Lynn Arnold, chairman of the Campaign for Peace in Vietnam in Adelaide has summarised this transition:

"It was not until the student movement took itself out of the realm of liberalism that it became aware of its total involvement. Attempts to build up a movement with a broader social base where the participants cease role-playing and start to act as individuals." (9)

It is claimed that liberalism involves four basic concepts (10) which can be refuted to justify a more radical attitude towards society's problems:

(1) The first concept is that society is the sum of individuals in it and if you change the individuals, you can change society. This belief allowed people to "work within the system" for change and the key word was "influence" not "power". This concept is not rejected by many student protesters who claim the society is no longer merely the aggregation of the numbers of individuals contained in it, but also contains many "corporate entities" which exercise more power than just the sum of their individualities.

J. K. Galbraith talks of the "techno-structure" of modern Western society (11) which exercises control by a hierarchy of management committees with responsibility being so diffused that no one person or groups of people need claim it. President Eisenhower originally used the expression "military-industrial complex" to describe the coalition of powerful economic and political forces in American society. This expression is often used by student radicals when criticizing the structure of our present society. They argue that development of nuclear arms and deadly biological weapons are clearly not in the interests of the individuals in society but may be in the interests of the "corporate society", in which they live.

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They point out that educated men have made the scientific advances that may eventually destroy this planet. They disagree with the present nature of education, saying that it should be "the fulfilling of individual talents regardless of their economic usefulness" (14) — and the elimination of prejudice, both of which make diplomats and diplomats irrelevant. Further, it is argued that the present education system has resulted in a furthering of the trend towards specialization so that people believe that scientists should leave the political consequences of their inventions entirely in the hands of others. This, to the radical, is a misconceived attitude.

In his outright condemnation of the education system, however, the radical tends to overlook the possibility of reforming the education system "by infiltrating the ranks". It still seems conceivable that the education system can be adapted towards more humanitarian and egalitarian ends without destroying the whole system.

(3) The third concept of liberalism is that conflict is evil and harmony is good. Many radicals say that people who believe this are adding to the suffering of people overseas in Vietnam, for example. For this reason, many students have chosen to leave the realm of harmonies dissent and enter upon the "dissent of confrontation". Lynn Arnold rationalizes this as follows:

"The change of basic attitudes held by people can often only be done by plainly offending or insulting the attitudes that they currently hold, by so doing you are crediting that person with the right to hold a belief, and the capability of understanding it and the possibility of being changed to another opinion. Sometimes attitudes are so deeply ingrained that they can be changed only by dramatic and perhaps offensive methods." (15)

He claims that this is conflict which offends only the finer superficialities of another person and not his basic integrity. In the light of experience of protests and demonstrations, however, this distinction is perhaps a little too subtle. It is very hard to draw a line between protesting strongly against a person's or a group of persons' policies and the persons themselves. In any case, the persons whose attitudes are being assaulted, in many cases quite forcibly, are unlikely to appreciate this distinction. This explains the "polarizing" effect of protests.

It is said that as the body of opinion grows without the Government acting upon this, a more determined attitude is needed. The example of Dr. Martin Luther King's civil rights movement in the U.S. is often cited:

"... shortly before his assassination Martin Luther King was organizing a 'people's poverty march'. He had been advocating and urging vast numbers to come to the cities and sit down in the streets by their tens of thousands. The outcry was enormous, but he felt that the time had come when the resolution of the people could no longer be expressed by casual promenades and that the Government should stop talking in platitudes when other people's lives were involved." (16)

Why Demonstrate?

T. M. Rymill Vice President Adelaide University Liberal Club

The right to demonstrate is commonly regarded as a privilege belonging to a citizen. Inherent in this notion is the freedom accorded to the individual to decide whether or not to demonstrate. But do not let ideas such as "freedom of individual", and "citizen" bull you into a complacent Athenian dream, where you might possibly have found a (system of structures called) democracy.

In the current scene, the individual who has to decide whether or not to "vote with his feet" ought to view his action with respect to the effect it will have, both upon society, and upon himself. Will this peddler be a manipulated pawn, a useless waste of time and energy, a detrimental influence to the cause, or the folk hero who unselfishly liberates the object of his case?

The reasons and purposes of a demonstration are well known — influence a decision maker. But if it is fruitless, it may be nothing more than a token effort, such as congregational religious worship — a mere sop to appease the conscience.

For instance, assume that a demonstration is attempting to influence Parliament with respect to forthcoming legislation. What if the politicians are senile, deaf, asleep, blind, moronic, or brainless? (That about covers the lot). Plainly, they pay no heed to someone else's electors, and go their own predictable ways. Need one ask if there is an analogy with capitalists or fascists? So instead one attempts to bring about change by creating a groundswell from the grass roots.

Immediately you have arrived headlong at a barrier of resentment, distrust, fear, and contempt, for not only are Australian grass roots a complacent bunch, but they are also intolerant of "inconsiderate" wowers; inconsideration is when you do something differently; wowing is when you complain about 'them' doing a different thing).

(2) The second concept of liberalism is that education is the key to social change. Many radical students reject this idea, arguing that to be a highly educated person is not necessarily a worthy achievement.

(4) The last concept of liberalism is that men are essentially rational and that things can be reformed by exercising rationality and persuasion. Thus sections of the community supporting particular groups add respectability to their campaign but not identifying with them, but merely acting on their behalf. But the radical argues that by being rational and detached, one is giving the oppressor respectability, thus making it harder for the oppressed to gain social justice.

"One can rightly oppose an oppressor because if one believes that what he is doing is wrong, then it should be shown to be so and not given some degree of respectability by seeking to negotiate with it." (17)

Therefore, we find some student groups expressing not sympathy, but solidarity with the N.L.F., for example. A student group in Adelaide called Worker-Student Alliance, as its name implies, exemplifies this tendency of identifying with an "oppressed" group.

As a result of this radicalization of the liberal reformist movement in universities, there is a small core of students each university calling themselves "revolutionaries" (who should at the outset be distinguished from students who engage in acts of civil disobedience to express their protest).

The meaning of the word "revolutionary" varies from one radical student group to another, and it would be a tedious task to analyse the differences in the philosophies of the many different groups. (18) Lynn Arnold gives his own interpretation of the word "revolutionary":

"My own interpretation of it is a broad one. Firstly, I believe that change must in some cases be immediate; people who are being oppressed can't afford the luxury of waiting, they want change now and there should be no reason why they should not have a right to it now. Secondly, this change must be substantial; there should be no milk-stop compromise efforts, and this often means changing fundamentally the framework of the society we live in. . . . The process of constant change, the cultural revolution is needed, because institutionalized society can only be relevant for a very short period." (19)

At the same time, the realistic revolutionary faces a contradiction when he realises that for practical reasons such a revolution will not happen in this country in the foreseeable future. For this reason he concentrates his energies on short term reforms in society and often acts of civil disobedience supported by a more radical political philosophy than that of the political reformer of five years ago. As Warren Osmond put it:

"It is in attempts to develop long-term radical bases in the universities that we should look for the real mainsprings of periodic student protest. Only by analysing the deeper attempts to provide an alternative set of social organisations and principles, can we gain a sense of the context of an increasingly diverse and by no means weakening student involvement in strictly protest activity". (20)

A pessimistic, perhaps cynical view; but a demonstration is unlikely to have a direct and immediate influence on any particular decision of anyone.

Next point of inquiry is to ascertain whether the demonstration is honest. Is it only for its stated purpose, or is there a (longer term) ulterior motive? Are you there as an individual, or has some partisan group claimed you as a supporter? In illustration, if you took part in a John Birch Society of the Movement to Restore Decency (Motoned), would you, as you, be attempting to state your opinion, and voice your request to restore 'decency' (?); or would you be supporting the John Birch Society, who might claim you as an adherent.

If so, would that be helping the society in their communist hunting activities; would your support for this cause help them to alter the fundamental system of U.S. politics? (Which is their ultimate aim). It is not too difficult to think that this could happen, albeit unwillingly. So, is the individual being manipulated? Has some group (usually of extremist politics) cynically, dishonestly and selfishly abused the citizen's freedom by using him for a purpose which he may not wish to support?

Gloom, gloom. What can a demo do? Provide activity for neurotics of all types. Provide healthy exercise. Give the militia over time pay, and masturbatory thrills. Make adherents, and opponents to a cause intolerant.

Perhaps a massive, widely based support demonstration could have an effect, a great deal depending upon the magnitude of the demonstration, and that of the decision maker (ego?). Compare Clutha, and National Service — see if you can find a difference (see if Clutha can find a new place, on the quiet).



CPV March, May 1972: P. Love.

Predictably, the starting point for 'attempts to provide an alternative set of social organisations and principles has been in the universities themselves.

As a result of a radical or 'counter-analysis' of the function of a university within 'a repressive and conservative system of power', (21) campaigns have been waged in many universities under the catch-cry of 'staff-student control' of decision making bodies. This has usually resulted in several student representatives being allowed to sit on Councils, Faculties and other academic committees. Cases in which university administrations have been stubborn in this respect have often resulted in confrontations in the form of occupations of buildings and occasionally the destruction of property. (22)

There are three popular interpretations of what the role of the university is in society. (23)

(1) The older conventional view that the university is a haven of social criticism; a liberal and elitist institution which should be the conscience of society but not a political institution in itself. This analysis, of course, does not accorde with the revolutionary political philosophy I have outlined, as it accepts the basic structure of education as it exists at the moment.

(2) Another view is that the university is a grant degree factory serving capitalist society, with the university administration having direct links with big business and acting as an arm of the State. According to this view the student movement should be an extension of the working-class movement and confrontation with the administration as a major act in the struggle against society. (This view partly explains the objection to the use of the computer at Adelaide University by Weapons Research Establishment last year.)

It is argued that this view is not truly radical, however, as it "retains crucial features of the old liberal protest, despite the ultra-revolutionary rhetoric in which it speaks; it relies upon vicarious issues, and aims its activity at the mass media in an attempt to arouse the 'public conscience', assuming such a thing exists." (24)

(3) A more sophisticated view is that the university's role is primarily cultural and non-political in that it provides a conservative authoritarian compartmentalized education which provides a world-view unfavourable to solving society's basic problems. It is argued that this is the only genuinely radical interpretation of the university in society.

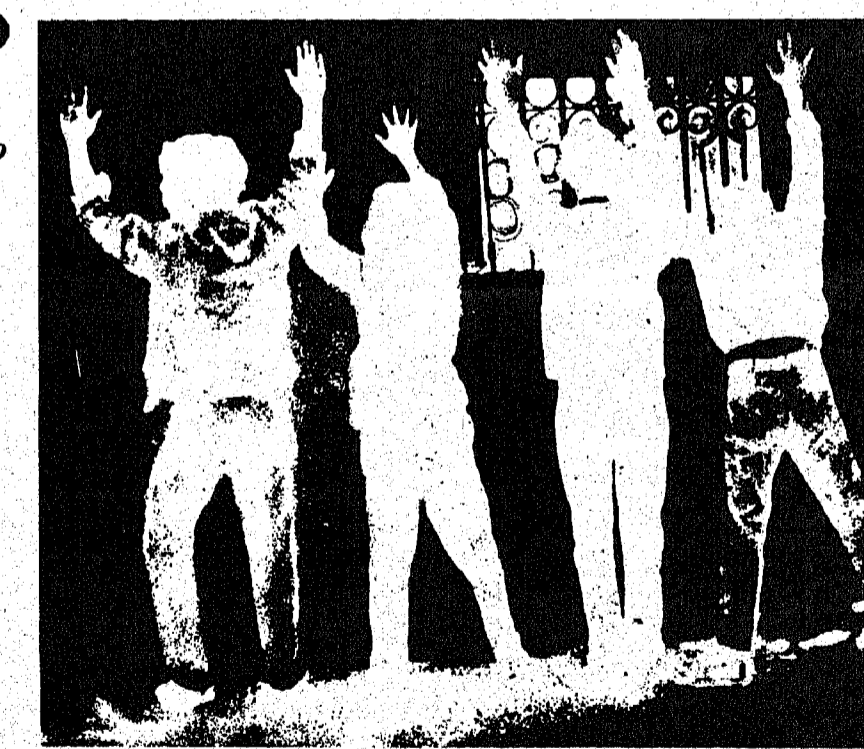
Another factor which promotes increasing student protest and radicalism is the generalised rebelliousness of the young, often expressed by the term 'youth culture'.

This often infers the use of drugs, rock music and life-styles not usually accepted by the community in general. It has been suggested that youth culture "finds its home in the modern university" (25) and therefore intersects with the more traditional values in that university. This illustrates the fashionableness of protest amongst the young and is a factor which should not be underestimated when looking at the influence on protesters.

Student protest in Australia is now an important part of the political movement in Australia. Its history is colourful, its achievements are widespread and its role is vital.

Footnotes

- (1) Farrago (University of Melbourne) Oct. 6, 1961.
- (2) Warren Osmond, *The State of Student Protest*, Current Affairs Bulletin, 1970, p. 125.
- (3) Gerard Henderson, *Student Protest in the 1960's — An Australian View*, Twentieth Century, March 1970, p. 262.
- (4) Richard Walsh, quoted in Henderson, op. cit. p. 262.
- (5) See Gerard Henderson, *Vietnam and the Victorian Universities*, *The American Influence*, Twentieth Century, Spring, 1969, p. 5.
- (6) Lynn Arnold, *Student Protests: Aims and Methods*, University of Adelaide, Seminar Paper, p. 5.
- (7) Dr. Neal Blewett, *The A.L.P. and the Moratorium*, Issue November 1970, p. 9.
- (8) Osmond, op. cit. p. 126.
- (9) Arnold, op. cit. p. 1.
- (10) See George Lakey, *Peaceable Role in World Revolution*.
- (11) Galbraith, *The New Industrial State*.
- (12) Humphrey McQueen, *The Road to Socialism*, Sunday Review, June 13, '71.
- (13) Quoted by Dr. Spock on "Four Corners" interview, June 1971.
- (14) Arnold, op. cit. p. 4.
- (15) Arnold, op. cit. p. 4.
- (16) Arnold, op. cit. p. 4.
- (17) Arnold, op. cit. p. 5.
- (18) Students for Democratic Action, Socialist Youth Alliance, Worker-Student Alliance and the Draft Resisters' Union appear to be the main groups in Adelaide.
- (19) Arnold, op. cit. p. 6.
- (20) Osmond, op. cit. p. 126.
- (21) Osmond, op. cit. p. 126.
- (22) See Sydney University Liberal Club, *The Present Crisis in the Universities*, 1970.
- (23) Osmond, op. cit. p. 126.
- (24) Osmond, op. cit. p. 126.
- (25) Peter Berger, *Movement and Revolution*, 1970, Ch. 3.



Maybe, (gleam of hope) the process of demonstrating (as opposed to any single demonstration on a fixed issue) can increase the desire for activism amongst citizens; create in them a need to be aware of all decisions and processes that affect them — virtually create a grass roots revolution. It is a disheartening process, for firstly one is not being totally honest about the purpose and the cause of the demonstration; and secondly because it takes many years, many disappointments, and much anguish to achieve the desired result, (and by the time one does it one will probably be passe' — remember Cohn-Bendit?) Could one be discouraged by the continued existence of Wallace red-necks?

Can one be encouraged by the increasing number of people who tolerate demonstrations?

As the demonstration is not the sole means by which one attempts to influence one's environment, one need not always anguish too deeply if it has no effect.

Intervention is often a successful means of achieving the direct result needed. Thus, combined with demonstrations, won the day for the anti-apartheid activists.

But this has brought us to the question of tolerance which is another story.

So there you have it. Will the demonstration affect the decision maker? Even if it does not, will it have a worthwhile effect? Are you a pawn or a person?

Well, if you want an answer as to whether or not you should join the next demo, do not ask me — I don't know.

The psychology of Protest

Dr. Ross D. Harris

I must tell you at once that I value non-violent action in the interests of social change. I feel strongly that a protest march can send a message to community or government only so long as it does not frighten the community into anger and rejection of both protesters and their point of view.

Experience in Washington D.C. during the years of protest, 1967-1971 has enabled me to come to close quarters with different styles of protest and these are my conclusions.

We must separate in our mind at least two different groups of people who protest. The larger group (in the student community) is intelligent, concerned, responsible and issue-oriented. Freeman and Brubaker (Journal of Counselling Psychology, 1971, 18, 462) have shown that in one University, campus demonstrators were more inner directed, more self-actualized, more competent in use of time, more spontaneous, more self-accepting, more capable of accepting aggression and sustaining close interpersonal contacts than non-demonstrators.

These findings closely resemble the results reported by Watts and Whittaker, (Journal of Applied Behavioral Science, 1966, 2, 41) and Winborn and Jansen (Journal of Counselling Psychology, 1967, 14, 509). The implication is that those students who are unwilling to quietly accept what they perceive as injustices in the world around them bear a close resemblance to the type of students which universities have historically sought to develop.

The second group of students present in most protest movements and marches is much smaller numerically and again, has been profiled in the literature. Flacks (Journal of Social Issues, 1967, 23, 52) suggested that activist students, prone to violent behaviour, were likely to have come from highly educated, upper middle class families where some parental support was gained for confronting behaviour.

Whittaker and Watts (Journal of Counselling Psychology, 1971, 18, 200) found many personality similarities between violent protesters and student drop-outs. Compared with non-confronting student protesters, the violent minority showed up as needing greater autonomy, greater change, greater exhibition (defined as behaving in such a way as to elicit the immediate attention of others) and greater expression of aggression.

Thus the emerging picture is one of a small group of students, who may have a genuine concern for the issues but whose behaviour becomes expressive of personality needs to a far greater extent than among the non-violent majority of protesters. With low impulse control, this group will utilize the protest as a cover for blatant ego gratifications, often at the expense of other protesters.

Just as the people who protest can be identified as "issue-oriented" or "ego-oriented" so it is important to identify and understand the dynamics of the two phases of protest. Simply these can be called "preparation" and "march" phases, where "march" may stand for any protest behaviour in which the group encounters the wider community. In the preparation phase of protest, the issue is paramount. Posters are displayed, leaflets distributed and talking encouraged.

It is rare that in this period anyone talks of hostile confrontation. The discussion concerns Nixon's bombing of Halphong, or National Service, etc. People act very much as individuals in this phase. They figure out the pros and cons and decide whether they will take part in the planned protest activity. While speakers may express deep emotion, I have never seen violence in this phase. For leaders and marchers concerned to keep the activity from unprofitable confrontation, this is a critical period. If clear instructions are given as to purpose and activity, the possibility of later hostility is lessened.

In the second phase of the protest activity, the aim ought to be to keep to the prearranged plans and purposes. Any deviation at this point virtually spells hostile confrontation. Let it be said that instructions and purposeful keeping to plans is the keynote of successful non-violent protest, for once on the street, the issue ceases to be of major importance.

It is replaced by the very present tense dynamics of group participation. Leadership must remain with those most rational or impulse behaviour may spark rapid and swiftly escalating confrontation with police. Todd Gitlin, a seasoned protest leader wrote in "The San Francisco Express Times", Sept. 1968, "Spontaneity in the street is like bennies in alcohol: one might (MIGHT) send you high, but chances are you'll hurt, and hurt bad. Know what you are doing and harness means to ends."

The problem which faces protest leaders is how to maintain a cohesive group which has in its entirety, a life limited to this one activity and in which the members hold very diverse values and intentions. The importance of preparation has already been stressed in order to establish some clearly defined group norms. Gitlin again: "Know what you want to do, and then you have solid ground to refuse to follow people who take you where you do not want to go."

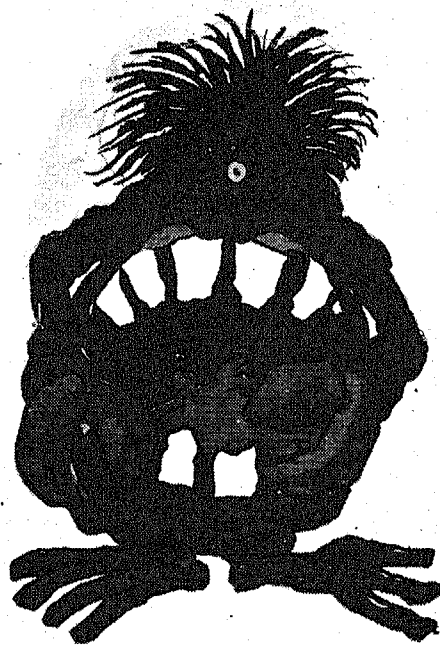
The difficulties of controlling a protest demonstration once it has been mobilised are very great. Not only are there unstable elements in the protest ranks, but in the police too, or among the anonymous bystanders there are likely to be individuals who are not well controlled and who therefore can engage in destructive activity.

When Nixon invaded Cambodia, demonstrations were organized on all U.S. campuses. At the University of Maryland a small faction of the weathermen succeeded in blockading a nearby interstate highway, involving state police at once. The demonstration deteriorated into angry skirmishes between students and police, to the advantage of no-one except the people on violent ego-trips. Next day the S.R.C. called a group of faculty and students together to discuss ways of defusing the trouble makers. This meeting resulted in the formation of the students' own "counter-insurgency" force, whose job it was to isolate the violent few. They did it in a very simple and effective fashion.

On identifying a trouble maker, he would be approached by one of the selected group and engaged in conversation on the issues of the march. If he stopped and talked, which most would, then he was effectively removed for that period from a position of leadership and danger to the group. If he would not stop and talk, he was not detained, but permitted to go his way. On the regular occasions of demonstration which followed, the plan worked well. Enough rebels were side tracked to render their friends' attempts at confrontation ineffective. The main body of marchers was enabled to proceed according to plan. Simple, but sufficient.

Some similar strategy seems to be needed in every responsible protest activity. Otherwise the few can easily divert the many into behaviour which will invite assaultive reaction.

Cesar Chavez, one of America's more successful revolutionaries has said, with wisdom and considerable experience of the psychology of protests;



"I don't subscribe to the belief that non-violence is cowardice, as some militant groups are saying. In some instances nonviolence requires more militancy than violence. Nonviolence requires you to abandon the short cut, in trying to make a change in the social order. Violence, the shortcut, is the trap people fall into when they begin to feel that it is the only way to attain their goal. When these people turn to violence it is a very savage kind.

When people are involved in something constructive, trying to bring about change they tend to be less violent than those who are not engaged in rebuilding or in anything creative. Nonviolence forces one to be creative; it forces any leader to go to the people and get them involved so that they can come forth with new ideas. I think that once people understand the strength of nonviolence — the force it generates, the love it creates, the response it brings from the total community — they will not be willing to abandon it easily."

The question of march psychology is thus a question of who the people are who are marching, plus who the people are who are confronting them (usually the police) plus the impact on both of the emotions generated by group participation.

Society seeks to stifle its unease by the application of remedies which will not remove the cause of the trouble (a difficult and expensive business) but dull the unease. Sheer suppression of the facts is the surest remedy; one may note the almost total failure to allow research into poverty and the persistent pushing of aboriginals out of sight. If this fails, the pejorative label is useful; we ought to respect people's rights, but need we respect the rights of faculty or students?

The protester's first duty, then, must be to break the conspiracy of silence, establish the bits and untie the label. The first right must be that of free arguing (as realised long ago, see the 'Apology' in "The Last Days of Socrates" by Plato (Penguin)); the second of free publications. On some issues, such as conservation, the press will freely publish; on others, such as contraceptives, they will not; on most the newspaper owners tend to oppose stirring up issues and the journalists to favor it, and what emerges may depend on the size, vigor, and effectiveness of the protest. This is not to say that with the press "inside" the battle is won; Conservationist protests have made little impact as yet in a society devoted to capitalist expansion, and the next generation may still have to live in a squalor and breathe carbon monoxide.

If the press is not co-operative, the question of alternative forms of protest becomes acute. Several are traditional in Western society; the protest march, picketing and strike action are the best known, and are quite often effective either directly or indirectly, by influencing public opinion. These protests approach, and at times overstep, the boundary of what the authorities are prepared to allow; civil servants and teachers especially cannot afford to indulge in them.

So far I've been discussing cases where specific evil exists which in one way or another devalues human society but does not directly compel men to act immorally. But what of cases where the law is on the side of the evil? Conscriptio, to me, is one such case. It involves forced labour (which we are ready to condemn in the Nazis and Russians!) and also compulsory military training.

There is an outlet for the 'conscientious objector', if he goes through the prescribed routine, if his objection is not to a particular war, if the court believes him. This is totally inadequate, and the system is so bad as to morally justify those who refuse to comply and do their best to persuade others to do so.

At this stage only right-wingers who have assiduously far will conclude that my liberalism was a sham and that I am a revolutionary after all. This is not so. If a society as a general rule allows political liberty (and ours, I think, does) it does not seem justifiable to me to attempt to overthrow that society by revolutionary means; and I would refer dissentients here to another dialogue from the "Last Days", namely the 'Crito'. The point that is made there — the greater the freedom and privileges, the less right the recipient has to overthrow the society that grants them — is particularly relevant to those in the protected position of university staff. If a law is a bad one, and cannot morally be obeyed, it must be disobeyed but the consequences of doing so must be accepted. The best weapon for the repeal of the law is the patent injustice of the attempts to enforce it. This is to appeal to the most painful of the protester's weapons, which no society can take from him, the right to suffer unjustly. It is the way that the founder of Christianity went, and one that his followers may have to tread if it is the only way of redemption.

I may add that I am glad I am old enough to escape this issue at least.

One final point. It may appear that I am appealing exclusively to individualism — the right of the one against the many. But a society which allows inhumanity to continue is to that extent a sick society; only a protester can offer a genuine cure rather than a pain-killer. Athens killed Socrates, Jerusalem killed Jesus; both societies lost whatever freedom they had and fell victim to tyrannies. The average man-in-the-street who would be happier if the voice of protest ceased to disturb him does not know what he is wishing for. May he never find out!



APRIL 22nd — March. Before the march at Elder Park.



APRIL 22 nd — at King William Street Rundle Street intersection: S. Boyd.



CPV March, May 1972: P. Love.



CPV March, May 1972. A section of the crowd at the Parliament House steps: P. Love.

Demonstrations and the Police viewpoint

by R. M. Tremethick, Secretary, Australian Federation of Police Associations and Unions.

The Australian Federation of Police Associations and Unions represents every police force in the Commonwealth. During the week of September 13, 1971, the Federation held a Conference in Melbourne which was attended by representatives from all member police forces of the Federation.

One of the motions passed at this conference dealt with demonstrations and it may be appropriate to begin this article by quoting that motion —

"That this conference express alarm at the growing tendency of certain sections of the community who resort to actions of organized violence and lawlessness at demonstrations in the streets and other places throughout Australia, and that this motion be brought to the notice of all Members of Parliament throughout Australia."

In passing this motion the Federation did not seek to deny people the right of democratic protest. The Police, like everyone else, believe that a democracy must agree with the right to protest. If the right of protest is denied, then it may well be that persons who are in a minority group would not have the opportunity of bringing their point of view before the Government and the public generally.

Police have never disagreed with the right of the individual to protest nor have the police ever disagreed with the right of the individual to take that protest into the street provided that the person or group conducting the protest gives due regard to the rights of others and the law relating to the conduct of public demonstrations.

It is the question of organized violence and deliberate acts of lawlessness to which the police object. They do not object from a personal viewpoint but from the point of view that they are charged by the Government who is the representative of the people to prevent violence and lawlessness and to protect the rights of the individual in the community.

When acts of violence and lawlessness take place the police are obligated to carry out their duty, which generally speaking includes the apprehension of offenders. Apprehension is something that the police prefer to avoid because it frequently brings with it physical violence to themselves, and there are a number of policemen today who still bear the scars and permanent injuries inflicted upon them during violence at demonstrations.

It is the police viewpoint that the persons who create these situations are not the genuine demonstrators, but persons who use the demonstration as a vehicle to carry out acts of violence and they join the demonstration for the express purpose of creating some ugly scene involving the police in order that they can later protest against the actions of police whom they regard as the symbol of authority.

We do not believe that these people are consciously attacking the individual police officer as a person, they are attacking what they consider to be the established authority and it is this authority that they seek to overthrow.

The Police cannot and will not be intimidated by minority groups who believe that they are the only persons who hold the correct point of view.

The Police Federation has sought the assistance of Members of Parliament throughout Australia to try and convey to people that they have the right to demonstrate but not the right to engage in lawlessness and violence. The Federation sought this assistance from Members of Parliament because they are the elected representatives of the people and leaders in the community, and it is hoped that they will be able to convince people that their protests will be heard, that their demonstrations will be permitted, that they will be successful in conveying their message of protest and they will not suffer any undue interference providing they obey the law.

Police can and do give assistance and protection to persons engaged in protest marches and similar public demonstrations. They will only be able to give proper assistance and guidance if they are kept properly informed by those who are organizing the particular demonstration. If the police receive the cooperation for which they ask then the protesters can be assured that they will receive the cooperation of the police.

The police are always at a disadvantage in situations such as demonstrations because they can be abused, spat upon, used as Aunt Sallies and be relied upon to act only after serious provocation has occurred. There are many who will deny this statement but it cannot be denied that the small numbers of police who have been charged with the conduct and control of many thousands of demonstrators have been very tolerant in spite of provocation offered to them.

It will not be denied that some police may respond to provocation more vigorously than they should but it must also be remembered that the same officers have been subjected to a constant barrage of provocation before they reach the point of being goaded into action, and there is a limit to the amount of abuse and insults that one can be expected to endure without some retaliation.

It cannot be denied that situations involving violence and damage to property would have been far greater in the few demonstrations if it had not been for the restraining influence of the police officers present at the time.

While some people are able to make wild statements to the Press concerning the behaviour of police, the police officers themselves are not permitted to tell their side of the story nor are they permitted to retaliate by telling the facts relating to the actions of persons on the other side.

The police accept the fact that they will be called upon in the future to protect the lives and property of individuals often at grave risk to themselves. They will not turn aside from their duty and they will not be intimidated by abuse and threats of violence. The police believe that the safety of the public is the supreme law, and they will not stand aside while minority groups endeavour to destroy the democratic rights and civil liberties of law-abiding citizens.

If it is necessary to have demonstrations in public places to ensure that the feelings and point of view of the people are made known to the community generally, then let us have demonstrations but these demonstrations must be orderly, they must be properly controlled and must be free of the violence, lawlessness and larrikinism that has been a part of the scene in recent demonstrations.

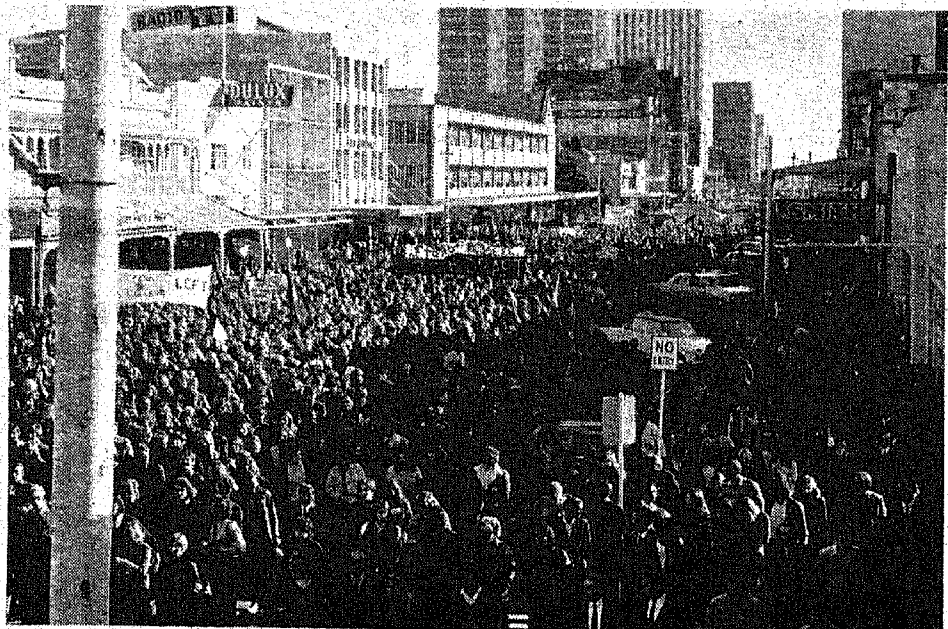
Some persons have seen fit to make allegations that the police force is anti-Government. It should be clearly understood that the police always have been and always will be loyal to the Government they serve and that they will carry out their duties in accordance with the wishes of the Government without fear or favour, malice or ill-will.

Recent legislation passed in South Australia gives greater freedom to members wishing to demonstrate. The police will respect the Government's wish in this regard but at the same time the Government have expressed their concern where acts of violence have occurred and it is apparent that the Government shares the viewpoint of the police in this regard.

Let us have our demonstrations but let them be without violence.

To those who wish to demonstrate we say organize properly, keep the police informed of your intentions and try to keep people out of the demonstration who are not prepared to respect the rights of other citizens.

Why and how people protest



JUNE 30th, 1971. Last year's crowd: S. Boyd.

By D. A. HESTER (Chairman, Australia Party, South Australia).

There are, I suppose, three main reasons for protest; there is protest for protest's sake, indulged in by the social misfit; there is protest with an ulterior motive (e.g. to produce a confrontation with the hope that a situation will be created in which a revolution is possible), indulged in by doctrinaires; and there is protest against specific evils.

It will no doubt be obvious that I consider this last type of protest the only legitimate kind. This is sufficient to brand me as a small-liberal that nervous character who is always trying to look both ways at once and dodge the brickbats from both the right and the left (bouquets are much rarer).

My first attempt at self-defence must be to establish that our society contains evils against which protest is necessary. Australia has the reputation of being a complacent society, but I think most Australians would feel some unease at our treatment of pensioners, the poorest section of society, who are growing steadily poorer as inflation easily outstrips their pensions; aboriginals, deprived of their lands and livelihood without compensation and then criticised for idleness and drunkenness; and schools, where the biggest subsidies are given to those independent schools in least need of them. Conscriptio and conservation are other major issues to which I shall return.

ALTERNATE THOUGHT PROCESSES

"THE USE OF LATERAL THINKING"
Edward De Bono. \$0.85.

This is an interesting book on a subject which will intrigue anyone who likes to think about what happens in their head. Basically De Bono sets out to explain an alternate thought process.

It entails rejecting what he calls vertical thinking — the "straight" process of logically proceeding from one idea to the next in a predictable defined manner. Instead the author would have us take mental paths of low probability (as opposed to high probability logic). This seems to require a worship of chaos not order (which defines things and narrows the range of possibilities) so that thought association proceeds at random rather than logically.

It is easy to see how this can lead to a new approach to any subject and eventually may yield ideas which, though a vertical thinker, would not be able to discover them, could be re-constructed in vertical terms.

De Bono illustrates his hypothesis with stories, historic and folklore. He points out the below average "intelligence" people who have had more useful ideas than the scores of vertical thinking high I.Q. academics. And he uses visual situations such as the "T" and "I" unit structure analyses. This is where he lost me a bit but perhaps those with more understanding of perception tests will see more significance here.

If the author's aim was to explain the concept and convince the reader of its validity, then he has only partially succeeded at both. After digesting the first three chapters, I feel he was putting into words things I had been vaguely feeling for years. But reading on I found his theory digressing from my preconceived ideas and my understanding and belief were lessened. Overall, though, his writing style makes it pretty easy to follow and thought provoking to say the least.

An interesting point is where Dr. De Bono compares the lateral thinking process with the "butterfly mind which flies from idea to idea" when the subject is under the influence of a psychedelic drug. In his foreword, the author states that "lateral thinking is . . . a different and more creative way of using the mind (but) the psychedelic cult is an abuse of it".

This is 140 pages worth reading — so do it and form your own opinion.

Mike Leach.

IT'S NO SEXARAMA

CARNAL KNOWLEDGE — Jules
Feiffer. \$0.85

CARNAL KNOWLEDGE was dedicated to Mike Nichols; so it was the least Nichols could do to make a film out of it; and he did; and it stars Arthur Garfunkel, Candice Bergen, Ann-Margret and Jack Nicholson.

Unless you're prepared to give the message some thought it might be easier if you saw the film and then forget it all.

Feiffer's dialogue is neat:

SANDY: You don't want a family?

JONATHAN: I don't want to put it down, but who needs it.

SANDY: You can't make — your life's work.

JONATHAN: Don't tell me what I can or can't do.

If you think it's a sexarama you don't understand your own language. The name of the play is CARNAL KNOWLEDGE and it's not called that for nothing.

Rosemary O'Grady.

VERY KINKY READING

A DUTIFUL DAUGHTER
by Thomas Kenneally. \$1.20.

"It is the duty of a good child to let his parents know the second they turn into animals . . ."

Virginia Woolf claimed and argued persuasively in support of her claim that there is no justification for the existence of critics of fiction. I admire V.W. and agree with her that critics of politics, economics and social sciences are essential, but that critics of the arts are essentially expendable. So it was with a sense of relief I learnt A Dutiful Daughter is Kenneally's own favourite among his novels. It's easier to be objective when one agrees with the subject under review.

Then again, one experiences a certain self-congratulation when one discovers that the New York Times feels the same way as oneself, regarding a new novel. The N.Y.T. Book Review (16-1-72) was uncompromising in its judgement that A Dutiful Daughter is Kenneally's best novel.

" . . . it puts the Cheiron myth to better use than Updike had, takes Joan of Arc's witchcraft more seriously than either Shakespeare or Shaw did, and details nightmare in daylight realistic style without any reliance on Kafka. It is an extraordinary book in every way . . ."

Who am I to disagree?

Sufficeth to recall that Cheiron was the Centaur, son of Cronos, and it was he who reared Asclepius. In fact, he raised many young heroes in his school, and his most famous rule was that among the gods, one should honor Zeus first, and among men honor they father. Not thy sister.

One is rarely moved to read fiction during the academic year. Not even the English students get all the way through their lists.

This book is an exception. Its weird women, hip young Helen from the University of New England, and the gruesome female general practitioner examining the victim, make very kinky reading.

Rosemary O'Grady

RIGHT ON THEATRE '62

THE MATING OF ULICH DOOLEY
by Ralph Peterson, directed by Bunney Brooke.
Theatre '62 for a month.

What do you say about a play that's well written, produced, directed and acted and highly entertaining? Bloody good. Four stars, recommended. But that's not a very long review, so a few random highlights.

The set. The best I've seen. Not elaborate, but realistic. Authentic pub fittings in the intimate Theatre '62. Right on.

The opening. Plenty of bustle, the principal characters' lines muffled by pub sound effects which gradually fade as the voices come up. Smooth.

The play. Another Irish comedy! Not an astounding plot, but witty, warm, human, etc. A few gently observations on human nature and (thank God!) a really nice happy ending.

The acting. Anybody who only knows Gordon Poole as the man who shouted the odds before Olde King's Shows has missed Adelaide's finest semi-comic actor. Kudos also to Mark Roman, cheeky and entertaining as Foggity, Robert Bains, big, beery and engaging as Hogan, Andine, Leith, convincing as Kathie. O.K., so maybe one or two weren't quite up to the high standard of the others, but no matter. An Irish accent is the acid test of an actor. Full marks.

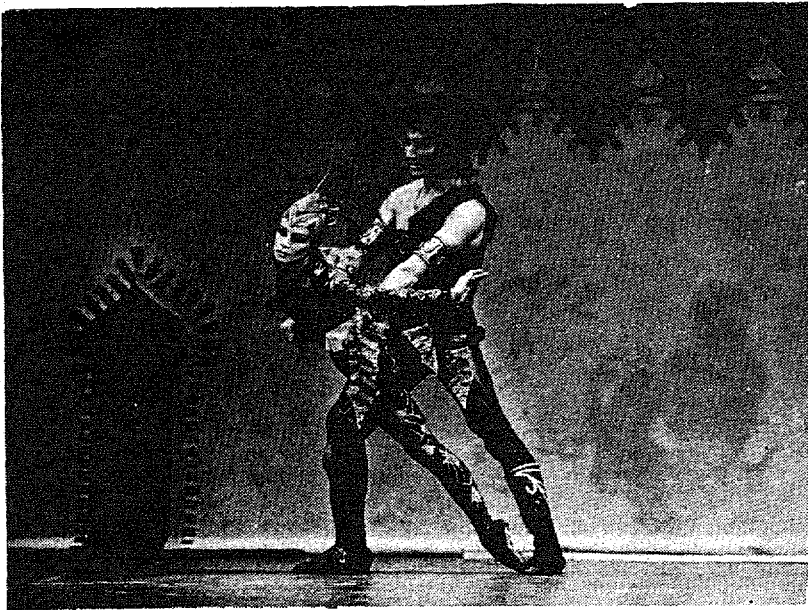
The interval. Chris Winzar, immaculate in 3-piece suit and tiepin, serving up free hot roast spuds from a barbecue on the footpath. Outtasight!

The curtain-call. A little jerky, sped-up film mime routine. Nice touch.

Theatre '62's policy of running plays Wednesday to Saturday over a long season gives people plenty of opportunity to see them.

See this one. With Dooley, right on top of their recent "Man in the Moon Marigolds" success, Theatre '62 are scoring pretty well at the moment.

Robert Bath



Lucette Aldous and Kelvin Coe in "The Firebird".



A scene from "The Firebird".

THE AUSTRALIAN BALLET YOUTH CONCERTS

The Australian Ballet is going to stage two youth concerts for people twenty six and under. Program one to be performed on 3rd July includes Yugen, Highlights, and The Firebird. The second program will be staged a week later, and includes Images Classique, Sebastian and Mam'zelle Angot.

Nine youth concerts held in Melbourne and Sydney last year were packed full to over full. From all accounts the programs are going to be really something so you'd be unwise, if you enjoy ballet, to miss out.

Tickets can be obtained from Her Majesty's till Saturday 1st July, for the youth concerts and both programs can be seen for \$4.

If you only go to one show it will cost you more.

Further details can be obtained from a brochure which is available from the Students' Association Office.



The right to know and the right to decide

Second part of the S.A.U.A. submission to the university council on
STUDENT PARTICIPATION in University government.

Student Participation on Appointments Committees



Specific Arguments in Favour of Student Participation on Appointments Committees

(i) Student representation on an appointment committee is an example of meaningful rather than token participation of students in decisions which most affect them.

(ii) Appointments committees determine aspects of Educational Policy and thus students have a right to participate and vote on any such discussion as people most affected by that educational policy.

(iii) Students in general might have opposing interests to the staff with respect to:

(a) Research vs Teaching

The Research and Teaching activities of staff often clash. To some staff students are a necessary evil, to be tolerated but not to be allowed to interfere with research. Student priorities differ here quite markedly. There must be a balance brought about between these two opposing forces in the appointment of new staff.

(b) The quality of Teaching

The quality of teaching is of more concern to students.

Their interests are of ensuring that it is of a high standard. Will students support tenure if it means that generations of students are to be afflicted by an appalling lecturer or tutor?

Student priorities

(c) Student priorities in general may be quite different to those of staff and these should be taken into account at the most fundamental of levels, particularly in the appointment of staff.

(iv) Students have already shown themselves responsible and useful in appointments committees within the University. There is no argument against an extension of moves already initiated within the University. The move to have students on the Registrar's appointment committee is a small step in the right direction in this regard.

(v) Students as a right should have a say in the appointment of those who control their education they receive. Students will be impressed by evidence of scholarship. They will be impressed by manner and of teaching reviews. There is no reason to suspect that his views will not be useful in the consideration of the appointment of an academic.

(vi) Perhaps the most fundamental argument is summed up in the words of the Principal of Bedford Park Teachers College, who said in 1969:

"It seems to me that there is no area from which they should be excluded. Further, that in the case of a committee system... they should have sufficient representatives on the committees to ensure that their voice is effectively heard and that they have direct influence."

The machinery which might be used to set up Student Representatives on Appointments Committees

This problem is not as difficult as it could be made out to be. The cumbersome general election process is not an efficient or sufficiently quick method for election of student representatives on appointment committees. I must insist that this is only the suggestion of one person. Other students may validly feel that election or some other method is a better way for putting students on appointments committees. That is a problem to be solved when it comes up.

I suggest the following procedure:

(i) When the University is about to set up an appointments committee the Appointments Board could simply approach the Students Association asking it for a pool of names plus qualifications and explanation by the Students Association on why they think those students would be useful on an appointments committee.

(ii) The S.A.U.A. would seek these names from the following sources:

(a) Its own structure where there may be some students who are well qualified to work on such a committee.

(b) From faculty representatives who may be able to make useful suggestions.

(c) From departmental committees which have students on them.

(d) From miscellaneous sources.

(iii) This whole procedure relies on several factors:

(a) That those who are the elected members of the S.A.U.A. would be acting sincerely and in the best interests of the University in submitting a pool of names.

(b) That the information can be collected and presented in a reasonable time.

I don't think it is necessary to appoint students on the basis of their academic merit. It seems to me that a student would not have to be academically brilliant to be a useful member of such a committee.

I do acknowledge that the students might have to establish some principles upon which they might base their recommendations but that is something which can be done when the problem arises.

The procedure depends on a working together of the university administration and the students. I do not think that introducing a procedure which demands this working together is a bad idea. There should be more of it.

Some current moves in Australia relating to Student Participation in University Government

with particular reference to Appointments Committees,

(i) There are two students on the committees of the Murdoch University Planning Board (W.A.) which is to select the foundation professors.

(ii) The January 1972 "Report of the Joint Committee of Council and Senate set up to enquire into the whole question of Student Participation in University Affairs" at Newcastle University, recommends that two students sit on the Senate.

(iii) The 1971 report of a committee of the A.N.U. Board recommends that several students sit on the Board of General Studies (i.e. Professorial Board/Senate).

(iv) The University of W.A. are about to add several students to their new Academic Council.

(v) Most C.A.E.'s have 2-4 students on their Academic Boards.

It seems from this that Adelaide University, once considered to be in the fore of such progressive moves on student participation, has fallen well behind on this issue.

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(b) D. R. Ellis; Participation or Tokenism? (pps. 25-28).

(v) T. Tescher and T. Roper; Student Participation in Australian Tertiary Institutions Report from A.U.S., July 1971.

United's

VIEWER'S FINAL HEAT NUMBER 7,
JUDGE'S 3RD SPECIAL
PERFORMANCE GRAND FINAL

TALENT QUEST

We of United are tremendously excited about this just get a load of the swell line up so far —

Direct from the States — whip cracking act — just returned from the night club circuit in Las Vegas Zarbo — nude drumming act — Rodney Sweet and lovely Denise Alexander — juggling and magic act — and many more.

There's still room for you — so come on now — entry forms now available from SAUA Office.

Come fly with me

S.A.A. 77 JO'BURG

South African Airways have now set up a new South African Airways office in Johannesburg. This office will handle all bookings, ticketing, and baggage for flights to and from Johannesburg. The office is located at the Johannesburg Airport, Johannesburg, 2011. Telephone: 44-11-1111. Telex: 44-11-1111. Fax: 44-11-1111.

SAUA

The great way to South Africa



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1.00 p.m. THURSDAY, 22nd JUNE, UNION HALL.

For lovers of good living...

If you're going to South Africa we think you should enjoy it

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DEEDS NOT WORDS

The Adelaide Dip Ed

Although this article should be mainly of interest to current and intending Dip. Ed. students, I suggest that all students should follow the course of the debate over the next few weeks, for the Department of Education exhibits most clearly the failings of many academic courses. Outdated teaching techniques, lack of direction, stifling assessment procedures, poor communication with students, you'll find them all in our Department of Education.

"To countless thousands of people throughout the world, education is almost synonymous with examination. The two have nothing to do with each other."

"... my own belief that examinations, tests and constant competition are pedagogic bankruptcy."

Believe it or not, the above are the words of Professor Neal. (Australian Book Review, March 1970). This year, students of his department have eight compulsory essays and four end-of-year exams. Last year, when your writer did the Dip. Ed., we had only four essays, which could be ignored, and the option of seen exam papers. It is rumoured that even that option will disappear this year.

It seems that the staff's pride has been hurt by the widespread criticism of the course and their response has been to wave the big stick of assessment. (I mean, you couldn't make the course more interesting, could you?)

The divergence between theory and practice evidenced by the department's attitude to assessment is also apparent in their attitude to change. Last year and this the liberal rhetoric bowed out, and lo and behold, we discover that staff are very sympathetic to the student view. The practice of the department indicates the contrary. Over the last three years, when student dissatisfaction has been strong, the only major changes have been those forced on the department by the growth in numbers and indeed, its practice has become more repressive than before.

Also, despite the verbiage to the contrary, there is a basic unwillingness to change. I suggest that if the staff were really concerned, they would begin the year by saying how unhappy they are with the course and inviting students to discuss reforms with them. What happens in practice is that individuals and groups of students discuss their grievances with the individual staff members, who then go away and discuss the suggestions in the absence of students.

In the course of this procedure, student demands are distorted and their urgency lost, and the status quo is maintained. The staff shy clear of making decisions at joint staff-student meetings — it's a benevolently despotic set-up.

In the above discussion, I have referred to "the staff" and "the department" as if they were an homogeneous body and of course this is not the case. While not wishing to play at personalities, I feel bound to record that it is common knowledge in academic circles outside the department that no staff meetings had been held in the department until last year, when Professor Neal was away on study-leave. This suggests that staff-student relationships are merely a reflection of relationships between the staff, where Professor Neal reigns as a benevolent despot.

A suggested reform

Whenever criticisms are made, the howl goes up for constructive proposals. Here are mine. Professor Neal argues in his "News" article of the 8th June, that teachers are being inadequately prepared for the so-called "New Education". To my mind an adequate Dip. Ed. course would give students total freedom to follow their own interests, since that is just the sort of freedom they are meant to give their future pupils.

For some students this could mean a course like the present one. For those like myself, it would mean a year of reading, plenty of discussion and argument, and some practical teaching. There is no justification for staff imposing forcibly their courses on students — we must be free to follow up those matters which concern us, no matter how wrong-headed we may be.

Now I realise that much of the above is contentious, and do not wish to argue my case fully here. Suffice it to say that my argument above is restricted to courses in education, and is based on my view of what education is all about and on my view on the needs of students who have just finished an undergraduate degree — they need freedom to 'find themselves', especially if they are going to be teachers.

Simply then, my reform requires the abolition of assessment, something which I do not argue for in other disciplines, where it is not immediately viable. In Education however, it is.

BLAH BLAH BLAH
BLAH BLAH BLAH
BLAH BLAH BLAH

There it is not an amorphous 'Society' that demands assessment, but only government and private schools, who I am sure would not be at all upset if assessment were abolished. And, contrary to what Professor Neal said at last Wednesday's meeting, the abolition of assessment could be quite easily achieved. When the Politics Department liberalised its assessment procedures in 1969, the Faculty merely noted the fact — no motion for or against was required, since it is Faculty policy to accept the autonomy of departments in such matters. (Faculty of Arts Minutes, October 1969.)

It's true that the Education Committee of the University Committee was upset, but ultimately sanity prevailed. To go one further than Politics and abolish assessment would again not have to be voted on at Faculty, while the Administration's exam policies could be circumvented by conducting an 'exam' where everyone was asked how many beans make five. (This is a temporary measure until any statutory hang-ups could be changed). In this way assessment could be abolished this year and Professor Neal's words (quoted at the beginning of this article) translated into deeds.

How times change

Finally, lest it be thought that the Adelaide Dip. Ed. is unique, I append an extract from the report of AUS's National Seminar on Dip. Ed. courses, held in December 1967. The gloomy picture of that year apparently still persists everywhere except at La Trobe, where differences amongst staff have led to five separate courses being offered.

The extract:—
There was unanimous agreement among those seminar participants that had just completed a Diploma in Education course, that present courses were far from achieving the above aims and the majority made little attempt to even formulate aims. This led to a list being made up of faults common to all the Diploma in Education courses discussed (seven in all).

The faults were seen to be:—
1. Courses were too shallow owing to:—
a) The attempt to cover too much material in the time available.

b) The necessity for a first-year University standard treatment to allow for those students with no background in the subject — especially as most students had only just completed in depth third year courses.

2. Courses were poorly integrated with each other, if at all, including such faults as:—

a) repetition of content.
b) Examinations and methods in one course being similar to those criticised in another course.

c) A lack of overall purpose other than certification.
d) A lack of a comprehensive view of the year as a whole.

3. Courses were basically conservative and did little to encourage original thought.

4. Teaching methods employed by Education Faculty Staff were seldom exemplary and often of a very poor standard.

5. Too much time was spent in lecture situation and insufficient time in seminars, tutorials, and discussion groups.

6. Little attempt was made to either:—
a) Cater for the disparate backgrounds of the students initially, or

b) Motivate or encourage students to continue their studies of, (or even their interest in) education.

7. Practice teaching was piecemeal and inadequate due to:—

a) The concentration on assessment rather than assistance.

b) Small numbers of adequate school supervisors.

c) Lack of reality in that a supervisor was always present and the teaching load extremely light.

d) Non-graduated approach whereby the student teacher is taking full classes within a week of entering the school.

8. Teaching Method courses were of little benefit and did not appear to be fulfilling their assumed function — to establish a tie between what is taught and how it is taught.

9. Philosophy, Sociology and Psychology courses often showed little applicability to education as such, and were treated as a course in that discipline rather than (as their function was assumed to be) an application of that discipline to education.

10. The years work was in a vacuum between full-time student life and full-time teacher/citizenship and no attempt was made to ease the transition from one to the other.

Brian Samuels,
(Education Officer, SAUA)

HELP!

We are running over our budget in ON DIT.

Shortly we shall have to cut down unless we can get more advertising revenue.

If you are interested in selling advertising for ON DIT you may contact Mrs. Osman in the Students' Association Office.

A commission of up to 20 per cent is payable on advertisements obtained.

Go to it. We need your help.

ON DIT 12

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is smoking a drag?

Find on the last demo that you only had breath enough to make it to Victoria Square, let alone up the steps of the Police Building? You wanted to "holla" those obscenities loud and clear, only to let the apathetic masses of Adelaide see you collapse in a coughing fit of paroxysm. You tried to knock the cobbles from their horses, but before you could draw breath, found yourself in a paddy-wagon.

Or was it the other night, and you found your non-smoking partner gasping for air between your smoke-laden exhalations, and found you were short of wind, because when it came time to go, your partner was left low and somehow your heart wasn't in it.

Let's face it, your heart's never been in it. Neither for that matter have your lungs. Not since about 16 when you started smoking behind Mum and Dad's back. Now everyone sees you smoke 20 a day and you want to quit, but you can't.

If the thrill of "bucking" your parents has left you and you now find smoking a drag, if you really want to stop, but can't, if you have got the motivation to stop, then we have got the means to stop.

In a scientific programme of group therapy beginning on June 19 and running for 5 days at lunch-time (1-2 p.m.) at the South Lounge, a group of doctors and students will introduce to you a plan that has proven 80 per cent success rate for those who really want to stop smoking. It is not easy to give up smoking when you are addicted to it and perhaps you are a little fearful of the withdrawal symptoms.

The doctors in this programme realise that, so day by day for 5, they will tell you the action of nicotine on your body systems and what withdrawal symptoms you will have, so you are ready for them and not scared of them.

The cost is \$1.00 each (you would spend more than that in smokes for a week). Get your application form from SAUA Office. Only room for first 80 applicants received.

Remember — if you've got the MOTIVATION, we've got the MEANS.
Rob. Scragg.

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**TO SUPPORT THOSE BUSTED
FOR YOU IN MAY**

POSITIONS VACANT

Want an exciting job with a great office staff and masses of education material at your fingertips. Then you obviously want to be AUS's Local Education Officer (LEO). Position becomes vacant at beginning of third term. Contact: Brian Samuels, LEO.

Angela Davis Invited to Australia

The Moratorium for Black Rights last night decided to send an immediate invitation to Angela Davis, well-known American Black militant who was acquitted on murder charges in California recently, to visit Australia in time to speak to a rally to be held outside Sydney Town Hall at 3.30 p.m. on National Aborigines Day, Friday July 14 from 3.30 p.m. to 4.30 p.m.

Invitations have also been sent of Black Panther leaders in America Bobby Seale and Huey Newton. American Indian author Vine Delores has also been invited. Invitations have also been sent of New Guinea and New Zealand.

It is hoped that at least some of these will agree to visit Australia to speak. The Moratorium understands that the Committee to Free Angela Davis and all Political Prisoners in Sydney has also issued an invitation for her to visit Australia and that there is a reasonable chance she may be able to come.

THE UNIVERSITY OF MELBOURNE

TRUGANINI SCHOLARSHIP

(Regulation 6.144)

Applications are invited from students descended from an aboriginal native of Australia for the award of a Truganini Scholarship (see Melbourne University Regulation, 6.144).

Applications may be considered from students at any Australian University, and should be addressed to:—

The Registrar,
University of Melbourne,
PARKVILLE, 3052.

A. T. J. BELL,
Registrar.

Further details are available from the Registrar, University of Adelaide. The University regulation quoted is displayed on the SAUA notice board.

The University Liberal Convention - a report

During the second week of the May holidays the 25th annual conference of the Australian Universities Liberal Federation was held in Sydney. The conference comprised delegates from Liberal Clubs of all but two of the Universities throughout Australia.

The agenda was directed in two areas — a seminar on the relationship between Government and Universities, and secondly consideration on and formulation of policy motions.

The seminar was divided into five different working groups to enable delegates to examine issues in depth and to reach reasonable, well researched conclusions. At least one member of Parliament was present at each seminar group — the politicians being in a position to consider the ideas, concepts and policies being discussed, and hence to be generally acquainted with a particular student viewpoint. A national political body such as A.U.L.F. is listened to with respect, as shown by the willingness of M.H.R.'s and Senators who devoted their time in this direction. The conclusions from the seminar are being drawn together and documented to be presented, with the relevant arguments and details, for consideration by Federal Cabinet, State Governments and M.P.'s.

The seminar groups considered the following topics:—

(a) **University Finance.** The most difficult problem to be faced in this area is the determination of how University funding is to be organised. The present ratio system of Commonwealth — State grants appears to lead to inequitable results. It has been suggested that instead of the present system of the Commonwealth providing \$1 for every \$1.85 the States provide in recurrent grants, a method of "needs evaluation" to be established. This concept rejects any rigid and artificial ratio system and examines the needs of each University working from loosely drawn criteria. It is suggested that it operate through a "Need Evaluation" Commission and a "Fund Allocation" body.

(b) **Student Finance.** The two main approaches considered were whether students should contribute or whether tertiary education should be free. In favoring the latter policy the seminar called for the abolition of all fees; allowances to assist in compulsory purchases, and for necessary books and equipment; and a living allowance, which if it is to be feasible may have to include a means test, or a system of loans to assist students to pay living costs during their studies.

(c) **Academic Freedom.** No organisation in Australia, student or otherwise, has actually attempted to consider ways and means whereby present threats to academic freedom and the freedom of Universities and students to run their own affairs can be met. In Sydney in recent weeks, Federal Ministers have taken the Matteson affair out of all proportion and used it for an attack on the University, its administration and students. Among the topics considered by this seminar group were the ways and means whereby a University and its members can remain independent of government and community pressures, methods by which the community can be made aware of the importance of academic freedom, and safeguards for the future independence of Universities against government and public interference.

(d) **The University and the economy.** Three issues were investigated. Firstly, whether governments should have the right to require Universities to produce minimum numbers of "useful" employable graduates. Secondly, whether the government should provide a series of vocational skill courses to bridge the gap between University and employment. Thirdly, whether there would be any value in establishing research units to advise both governments and Universities about job requirements.

(e) **Inequalities in education at a tertiary level.** The present entrance system is clearly resulting in serious social inequalities. Three alternatives were considered:

(i) To leave the system alone and concentrate solely on the inputs before one reaches the entrance problem;

(ii) To modify the present system by a category broadening system, where special under-privileged sections of the community have special entrance qualifications;

(iii) To institute a new entrance qualification and quota system, where examinations may be supplemented by other factors or abolished completely.

Such was the broad outline of the seminar discussions.

The last day of the Conference saw the arrival of the Minister of Education and Science, Mr. Fraser, who spoke generally on Government—University relations with emphasis directed towards matters considered by the seminar group.

The next three Conference days were devoted to debate on policy motions. A wide range of topics were discussed and included consideration of economic, legal, philosophical, social and domestic matters.

There was a motion condemning the Commonwealth Government for taking no action to stop the wholesale purchase of Australia's resources in key industries by foreign interest. It was urged that the Government introduce sliding tax scales against foreign companies according to the degree of the foreign ownership, and that all merchant banks be brought under the control of the Reserve Bank.

In relation to education, the Conference decided that inequality of wealth in Australian society has led to inequality of educational opportunity, and urged the Commonwealth and State Governments to initiate a program of positive discrimination in favor of underprivileged children and the schools they attend. In particular, it was urged that the opportunity of pre-school education be given to all Australian children through the building or subsidising of pre-school centres with concentration on those areas where parents are unable to subsidise these themselves. Specialist teachers should be provided to schools to deal with the specific problems of under privileged and migrant children. Teacher promotion schemes should be modified to encourage staff to stay at schools in under privileged areas, so as to provide their students with at least stability and continuity of concern. The allocation of Commonwealth scholarships should be based on a stringent means test. Grants to schools in particular the Commonwealth Library and Science block grants should be made according to need.



One motion stated that the conviction and penalty for possession of marihuana in non-commercial quantities, should be abolished; another called for a policy of Zero Population Growth to be adopted by the Australian Government. The Conference considered that voting at all Federal and State Parliamentary elections should be voluntary. It was unanimously decided that a national Constitutional Convention should be initiated to deal with the present unsatisfactory condition of the Australian Federal system and in particular urged that matters in relation to restrictive trade practices, wage and price controls, the corporations power and rights to respect of the territorial sea and Continental Shelf, be dealt with at a federal level. A.U.L.F. also called for the reassessment of the examination system in Universities, with a view to the abolition of such examinations.

Perhaps the most spectacular motion passed was the following:

"That this Federation expresses its great dissatisfaction at the failure of the Federal Government to produce long term policies capable of improving standards or reducing injustices, in particular in the areas of social services, education, the rural recession, industrial relations, economic management and foreign affairs; and condemns its weakness to the pressure of outside organisations; and believes that any government which fails to present viable and imaginative policies in the areas mentioned, should not be re-elected."

This motion has been adopted by the Sydney University Liberal Club and is now being presented to and considered by the State Council of the N.S.W. Liberal Party.

These were just a few of the motions discussed. All the policies agreed upon are presented to the relevant political parties and persons, and their implementation encouraged. The reasons and arguments for the various motions are submitted in detail.

Delegates to the Conference also found time to participate within an official reception at Parliament House, Sydney, organised by a group of N.S.W. M.P.'s and Ministers.

The annual dinner was notable for the presence of Andrew Peacock, Minister for External Territories. He delivered a self-entitled "major speech" in relation to the movement of Papua New Guinea towards self-government and independence.

The final analysis of the week's events proved the exercise to have been a worthwhile and enjoyable venture and one that had covered an extremely broad spectrum of political concepts and policies. In particular, attempts to implement the seminar conclusions should prove successful, and there is every indication that a positive result will be forthcoming.

RESULTS OF INTER-VARSITY SHOOTING

I.V. was held at Merrett Rifle Range, Williamstown, Victoria, and was shot on Wednesday 17th May (short ranges) and Thursday 18th (long ranges). The Vernon Nathan Shield was won by the University of New South Wales. Scores were:

UNIVERSITY	TOTAL		
	300 - 500,	600 - yds	800 - 900 yds
New South Wales	1145	1130	2275
Adelaide	1148	1117	2265
Melbourne	1151	1112	2263
Monash	1120	1120	2240
Sydney	1135	1101	2236
Queensland	1117	1068	2185
New England	1076	1068	2144
Western Australia	1060	1068	2128
A.N.U. (% team)	407	385	792

Individual trophies were won by: J. Howland (Adelaide) — the Short Range Aggregate (147/150) and the Grand Aggregate (293/300); and, H. Askin (Melbourne) — the Long Range Aggregate (146/150). The Tony Trotters Trophy was won by the team from Queensland University.

RESULTS OF NEW ZEALAND UNIVERSITIES TEAM'S MATCHES

(i) On Saturday 13th May a match was held at Bacchus Marsh, 35 miles from Melbourne. Scores were:

N.Z. Team	579
Bacchus Marsh Rifle Club Team	578
Melbourne University Rifle Club Team	562

(ii) On Wednesday 17th May the N.Z. team shot over the same ranges as the intervarsity teams, scoring 1139 points.

(iii) On Friday 19th May, at Williamstown, the N.Z. team had a match with an Australian Universities team composed of the best I.V. shooters, and beat the Australians by some 20 points.

(iv) On Saturday 20th May, as its last match, the N.Z. team took part in a five way teams competition at Williamstown. Scores were:

No. 19 Metropolitan District Rifle Association	703
Victorian Rifle Association	696
N.Z. Universities	691
Australian Universities	681
Australian Colleges of Advanced Education	656
Melbourne University Rifle Club Women's Team	607

(v) Members of the team also attended social shoots conducted by country rifle clubs at Werribee (15 miles from Melbourne) and Moe (94 miles from Melbourne).

• six (apologies to M.U. Women).

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Jesus Revolution on campus



100 Students at a Bible study?

Last Tuesday about 100 students crowded into the Horace Lamb Lecture Theatre at lunch-time to hear Geoff Bingham, Principal of the Adelaide Bible Institute give the first of 5 lectures on the Holy Spirit.

This seems to reflect the current worldwide trend for students to re-examine the person of Christ and what he was all about.

There is tremendous confusion as to what is meant by the "Holy Spirit". In his first address, Geoff Bingham pointed out that the Spirit is not a "thing" or an "influence", but a living person.

He will continue this series on alternative Tuesdays, the next one being on Tuesday 13. These meetings have been arranged by members of the Evangelical Union.

Nearly everyone talks about God, but often we're quite ignorant of our topic. This series is an ideal opportunity to get really informed, and to debate the subject in the question period. So join the crowd in the Horace Lamb next Tuesday lunch-time!

Ian Hutchinson

Inter faculty Debating

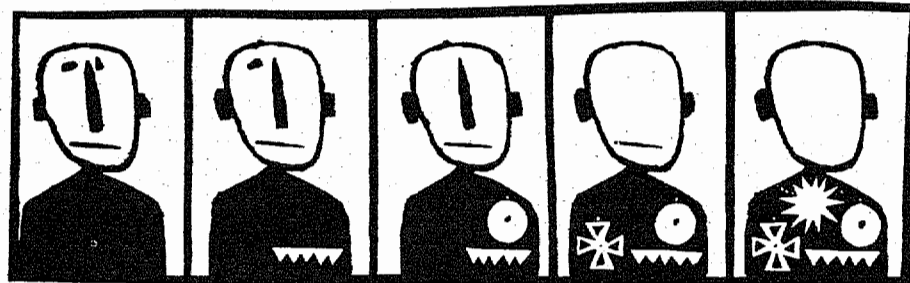
On Monday, June 26, at 1.10 p.m. sharp, round 2 of the Nehru Shield will be competed. Law II and Science will debate "That the best contraceptive is No", with Law affirmative in the Lady Symon Hall. Arts II and Medicine will be in the Lady Symon Library debating "That women make the best men", Arts affirmative.

Keep Friday July 7 at 1.10 p.m. free to attend Round 3, Law I vs. Law II, and Arts I vs. Arts II will debate on the controversial topics "That the fair sex is unfair" and "That fairy tales should have an R certificate."

Grand Final Night is July 7 at 8.00 p.m. This should prove to be an excellent night with two faculties battling over "That nothing is but what is not" for the valuable shield. All University people are urged to attend these functions to support their faculty and enjoy high standard lively debating.

S.A.D.A. Debating

Wednesday June 21, at 7.30 p.m. is the next round of Association Debating. Topics are: A. Grade "That burning the bra is going too far"; B. Grade "That our standard of living must fall if we are to survive"; C. Grade "That compulsory voting is beneficial to Australia." A total of five teams will be debating at Uni. Audiences are a necessary part of debates — makes them so much more interesting. All people are welcome to come and meet in the Anna Menz Room 7.30 this Wednesday.



NOTICE

A.U.F.S.

ZOETROPE CLUB

Presents the one and only TIM BURSTALL

Director of STORK and other Aussie flixs, talking and screening (bits) about Stork and the Film Industry here at Union Hall, Tuesday, 28th June — 12 noon.

ST. ANN'S-AQUINAS COLLEGE PRODUCTION 1972

Brendan Behan's

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JUNE 29, 30, JULY 1

UNION HALL at 8.15 p.m.

Prices: \$1.40; 85c (Students)

Bookings now open: Allans, S.A.U.A. Office.

VOTING RIGHTS AT EIGHTEEN

FERGUS McFerson Australia Party

Few people now oppose the view that 18, 19 and 20 year olds have a moral entitlement to vote at Federal elections. The dust settled some time ago on that aspect of the argument.

Our community accepts that when you are old enough to pay taxes, face a criminal charge, serve overseas in the army, drive a car and drink in a hotel — you are old enough to choose the people in government who make these and other decisions which affect your life.

But there are 650,000 18 to 20 year olds in Australia this year, some of whom look like waiting until 1975 before they are legally entitled to make the choice as voters in a Federal election. The snail pace of government administration has been left at the post by public opinion.

In Western Australia the 18 to 20 group has already voted in a State election. The defeat on that occasion of the governing Liberal-C.P. coalition gave rise to much speculation on the voting habits of the under 21's.

South Australia will give its 18 year olds a vote in State elections after June 30, this year. New South Wales has passed the necessary legislation but has not yet said when it will come into effect.

In Tasmania the proceedings are even more embryonic, while Queensland and Victoria have shown no initiative at all in the matter, preferring to wait for the Commonwealth to move.

This lack of consistency among the States is matched by the confusion of the Federal picture.

During his term as Prime Minister, Mr. John Gorton said with reasonable clarity that he expected 18 year olds to vote at the 1972 Federal elections.

Mr. McMahon, however, interprets Gorton's remarks differently, claiming that the legislative and administrative changes could not be made in time. The ability of the West Australian and South Australian electoral offices to prepare adequate rolls effectively disposes of this excuse.

This poses two questions. One is legal, the other is political — but they are closely related.

The legal problem concerns those people under 21 who at the time of the Federal election later this year are entitled to vote at State elections.

Section 41 of the Commonwealth Constitution says that: 'No adult person who has or acquires a right to vote at elections for the more numerous House of Parliament of a State shall, while the right continues, be prevented by any law of the Commonwealth from voting at elections

for either House of Parliament of the Commonwealth.'

In this otherwise unequivocal directive, only the term 'adult' is open to argument. Elsewhere in Commonwealth law an adult has been regarded traditionally as a person of 21 years or over.

The only means of testing this opinion is for 18 year olds in Western Australia and South Australia to seek a court ruling on Section 41. The Commonwealth will thus be forced to reveal the true extent of its sympathy for the under-21 cause when it decides whether to plead actively that "adult" is 21 and above.

This is the political question. Does the Liberal-C.P. Government really want 18 year olds to vote at the Federal elections? If not, why not?

Is the passage of the 18 year old vote legislation through the Commonwealth Parliament really beset with administrative problems, or is the delay a cynical attempt to save Mr. McMahon from defeat at the polls?

The introduction of votes for 18 year olds will swell the Federal rolls by almost 10 per cent. If these newcomers show any greater willingness than their parents to vote for the non-conservative parties the Federal government faces certain defeat.

It is generally believed among political observers that disenchantment with the Liberal-C.P. government runs highest in the younger age brackets. Aside from the W.A. election experience, there is some evidence to support this view.

The Gallup Poll of February this year showed support for various parties among the community generally thus:

p.c.	
A.L.P.	45.4
LIB.	30.6
C.P.	6.3
D.L.P.	6.3
A.P.	2.2
OTHER	2.4
UNDECIDED	6.8

The Gallup Poll divides its respondents into age groups, including the 16-20 bracket, which is the nearest appropriate for these purposes. In this group support for the various parties was shown thus:

p.c.	
A.L.P.	39.6
LIB.	21.6
C.P.	7.5
D.L.P.	7.5
A.P.	5.1
OTHER	7.0
UNDECIDED	11.7

Comparisons show a nine per cent drop in support for the Liberal-C.P., a 5.8 per cent drop in support for the A.L.P., a 1.2 per cent rise for the D.L.P., a 2.9 per cent rise for the Australia Party and a 4.6 per cent rise for others.

Neither of the major parties can find

much comfort in these figures since the drop in support for the A.L.P. among the younger set of 5.8 per cent is nearly as significant as the total 7.8 per cent drop for the governing coalition partners.

The pattern was repeated in the April Gallup Poll, where the figures and comparisons were:

p.c.	
A.L.P.	
All Electors	44.3
16-20 Group	42.6
Difference	-1.7

LIB.	
All Electors	31.1
16-20 Group	22.8
Difference	-8.3

C.P.	
All Electors	6.7
16-20 Group	6.8
Difference	+0.1

D.L.P.	
All Electors	6.4
16-20 Group	9.2
Difference	+2.8

A.P.	
All Electors	2.1
16-20 Group	4.0
Difference	+1.9

OTHERS	
All Electors	2.8
16-20 Group	5.4
Difference	+2.6

UNDECIDED	
All Electors	6.5
16-20 Group	8.5
Difference	+2.0

If the Gallup Poll can be regarded as a reliable guide, the Government could be forgiven for doubting its chances of survival if the 18 year olds vote.

Will legal action by 18 year olds in Western Australia and South Australia win them a vote despite possible resistance from the Commonwealth?

Can the New South Wales and Tasmanian Governments be pressured into proclaiming legislation on which 18 year olds in those states can base an appeal?

What can be done in Victoria and Queensland?

It seems that if 18 year olds want to vote at this year's Federal elections they will have to fight for it.

Already the Australia Party has initiated legal action in Western Australia and has distributed 100,000 petition-type leaflets to young people throughout the country. Legal action is also planned in South Australia after that State's legislation comes into effect on 30th June.

The A.L.P. has also announced it is examining the possibility of legal action but as yet it appears no action has been taken. Perhaps the A.L.P.'s poor showing in the 16-20 age group is influencing them as much as it is the Liberal-C.P. Government.

The Last Days As Prophecied in the Bible

I request that you read this article before you pass judgement upon it. The Bible has much to say concerning the world situation prior to the return of the Lord Jesus Christ. (Christianity being the only religion that has fulfilled prophecy.) The purpose of this article is to state at least some Bible prophecy concerning the last days, in order that you might appreciate Bible relevance, and the reality of Jesus Christ.

The Bible has much to say about the world situation (both physical and moral), the nation of Israel (other nations also), the state of the Church, and how Satan will eventually gain control over the Earth, before his eternal bondage in the lake of fire.

Physical signs foretelling the last days are very apparent. Wars and rumors of wars will come. Indeed, many nations have experienced war over the past decade. These include Vietnam, Laos, India, Pakistan, Middle East countries, Czechoslovakia, Indonesia, and most Mediterranean, African and South American countries. This increase in war was predicted by Christ, and with the diminishing strength of the U.S., the spread of Communism, the increase in power of Russia and China, and an increasing arms race, many more wars may be expected in the future. Indeed, there shall be no world peace before the return of Jesus Christ. The world leaders are in perplexity, they have problems that they cannot overcome, and this was also prophesied.

Other prophecies are famine, pestilences (upheavals, epidemics, diseases, cancer etc.), an increase in the number of earthquakes and weather effects (hurricanes etc.). This may be accounted for (by some people) by the ecological disturbances and population increase that has taken place. This may be so. Nonetheless, all this was prophesied some 2000 years ago.

Also, there will be a change in the power struggle in the last days. As Babylon was powerful in the past, so shall arise a political Babylon (economic) and a religious Babylon (not God's Church), which Satan will eventually use to take over the world. It is considered by many that the E.C.M. is, at least, a forerunner of the political Babylon and that the W.C.C. (World Council of Churches) of the religious Babylon, since both are forming according to Bible prophecy. (This prophecy is too complex to be unravelled here, however, the prophecy remains.)

Much is said of what will happen to the nation of Israel (God's chosen people) in the last days. The Jews shall be in God's favor. In summary —

WWI — freed the land for the people.
WWII — freed the people for the land.
1948 — Israel became a nation.

1967 — 7 day war, in which Israel regained much of her land.

Over the past four years —
— the Jews have been flocking back to Israel.

— the country is progressing both politically and economically (e.g. a large increase in rainfall was predicted), at a larger rate than any other world country. (Anyone who has seen the film "His Land" will realise the growth of this nation.)

Also Egypt will increase in strength, and oppose Israel, and Russia would eventually bring all her forces against Israel. This prophecy is being fulfilled. (e.g. Russian strength in Egypt.)

Over the years Satan has attempted to destroy the Jews (e.g. WWII) however, they have been kept by God, and will become a great nation.

Other world signs are the moral and ethical breakdown of society (remember the fall of Roman Empire). The Bible says, "as in days of Noah", "as in days of Lot" — there were no sexual standards, there was wife swapping, homosexuality, gluttony, violence, idleness (people had plenty of time and thus get increase in crime etc.), selfishness (didn't care about other people), haughtiness, (arrogant, boastful, mocking of truth, "the fool hath said in his heart, there is no God".)

Today we have no sexual standards. Indeed laws are becoming very liberal, homosexuals want their practice legalised, don't care anymore about sexual standards.

"Men shall be loves of their own selves, covetors, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure, more than lovers of God." Indeed today, it is obvious that moral decline shall not cease.

And finally a look at what the Bible says about the spiritual state of the world in the last days. The Bible says there will be great apostasy, great apathy, the love of many shall wax cold, there will be a great turning away. There shall arise false Christs, false prophets and decisions and they shall deceive many. (Look at the number of different sects in the world today — Christadelphians, S.D.A.'s, etc. The list is endless.) Today there are many people who claim to be Christ (read your daily paper) and many churches are turning away from God and they preach as social gospel and the W.C.C. (an instance of Satan growing in power). All this is as predicted.

But something else was prophesied, and this prophecy is being fulfilled today. A minority of the world's population will remain faithful to their God and God will pour his spirit out upon them and they will experience revival. The purpose of this revival is that God is preparing His children to be taken out of this world when Christ comes, because Christ will return to Christians that are alive and are expectant for the coming of their Saviour. And this can be seen in the "Jesus Revolution" that is sweeping the whole world (including Adelaide). This "Revolution" will not fade out, but it will continue to grow until Jesus Christ returns to take them out of this world.

The Bible is the word of God. Jesus is alive. Prophecy is being fulfilled.

God is preparing His children, and Satan is preparing to take over this Earth! Satan is coming to steal, kill and destroy. Satan is creating havoc in this world and is preparing to take over this world immediately after the Christians are taken out of the world. Then God's judgement and God's wrath will come upon this earth and "men shall seek death and not find it." Jesus said,

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in glory of his Father with His angel. Choose now — GOD'S LOVE OR GOD'S WRATH."

K.R.D.

MORATORIUM FOR BLACK RIGHTS — National Aborigines Day, July 14. NINGLAA-NA! x

Stoppages of work, marches and rallies will be held in every major city in the Commonwealth on National Aborigines Day, Friday July 14.

In the Northern Territory, a call has been made by the Larrakia tribe in Darwin and by other tribes for a 24-hour stoppage on July 14 by all Black workers, on cattle stations in missions and in towns. A march in Darwin will have representatives of all tribes taking part. A re-enactment of the first White landing and claiming of the Darwin area will be held but with Blacks landing, claiming it back for the Aborigines.

In Sydney, marches from the universities and other assembly points will converge on the roadway in front of Sydney Town Hall, where a rally will be held from 3.30 p.m. to 4.30 p.m.

Organisers stated that they expected full police and civic co-operation. Police had given full co-operation to two Vietnam Moratorium marches which used the area in front of Sydney Town Hall for rallies in May 1970 and June 1971. As Friday July 14 is National Aborigines Day and given the severe problems facing Aborigines, the organisers feel sure of full co-operation from the police and civic authorities to ensure that the marches and the rally take place peacefully and without any hindrance from the authorities.

Supporters of the Moratorium for Black Rights who recently completed a tour of Aboriginal reserves on the North Coast and in the north-west stated that the idea of a Black Rights Moratorium had been enthusiastically welcomed on the reserves. Over 300 badges were distributed there.

100,000 copies of a free, four-page printed broadsheet publicising the Moratorium for Black Rights and its aims will be distributed throughout the country.

Marches and stopwork rallies in NSW will be held in Canberra, Newcastle, Wollongong, Armidale and elsewhere.

The Moratorium for Black Rights promises to be the biggest, nationwide demonstration in protest against the shocking conditions in which Blacks live, yet seen in Australia.

Organisers expect 10,000 to march in Sydney and well over 30,000 throughout the country. Many thousands of Blacks are expected to lead demonstrations in all centres.

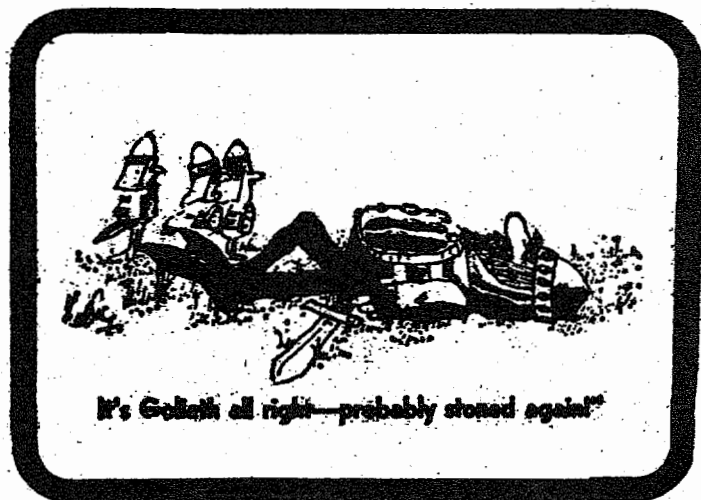
Organisers stressed that the Moratorium for Black Rights would not be seen as a flash-in-the-pan event, but would be the prelude to even bigger street demonstrations in the future and continuous action in support of specific Black struggles throughout the country.

Organisers also stated that the Moratorium for Black Rights would also provide an excellent opportunity for all those who during the anti-Springbok protests last year said that demonstrators should have been first concerned with the oppression of Black Australians, to also join the marches.

x Ningla A-na! is Arunta for "We're hungry for our land!" It has been adopted as the name and main slogan of the Black Moratorium.

AIMS OF THE MORATORIUM FOR BLACK RIGHTS

1. Absolute ownership, including mineral and forestry rights of all reserves and traditional areas to be vested in the Black communities associated with these areas.
2. Full compensation for all land seized since 1770.
3. The right and power of Black communities to control their lives and their land.
4. Support for all Black struggles, including those for:
 - a) An immediate and massive Health program to eliminate the very high Black infant mortality rate.
 - b) Full employment on at least award wages.
 - c) Decent housing and no evictions.
 - d) Black studies and culture in education.
 - e) Real equality in education.
 - f) An end to all discrimination and discriminatory legislation (e.g. Queensland Acts.)



It's Goliath all right — probably stoned again!

THE FABULOUS FURRY FREAK BROTHERS GO TO COLLEGE!

NEWS FLASH!!
LONG-HAIRED STUDENT RADICALS ON RAMPAGE AT STATE UNIVERSITY!

FAR-OUT UNBATHED LEFTISTS PRESENTED A LIST OF TWENTY RIDICULOUS DEMANDS...

PRESIDENT OF THE COLLEGE CALLED THE DEMANDS "SILLY" AND TOLD THE PROTESTORS TO GET HAIRCUTS AND BATHS.

...THIS INSIGNIFICANT MINORITY OF STUDENTS HAS SOMEHOW TAKEN POSSESSION OF THE WHOLE CAMPUS...
I'M GONNA SHOW THEM BOOJWAH CAMPER RADICALS JUST WHAT REVOLUTION'S ALL ABOUT!

...POLICE OFFICERS HAVE BEEN CALLED INSULTING NAMES...
YOU'RE GOING OVER THERE?
I DIDN'T KNOW YOU WERE POLITICAL!

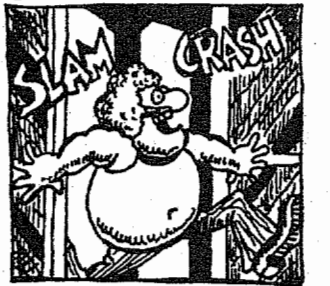
WELL, YOU'D BETTER LEAVE YOUR STASH HERE!
OH, YEAH...

TRUE REVOLUTIONARIES SHUN DRUGS!



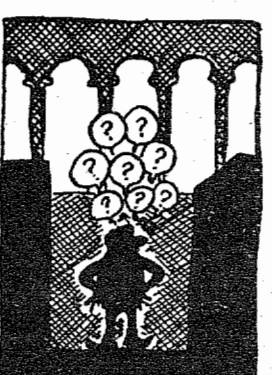
WHERE IN THE HELL'S THE LIBRARY???

VIVA LA REVOLUTION, COMRADE! WHERE'S THE LIBRARY?
YOU DON'T KNOW IT'S RIGHT OVER THERE!
SCREECH!



WHAT'RE YOU DOING??
WERE TAKING ALL THE BOOKS OFF THE SHELVES AND PUTTING THEM ON THE FLOOR! IT'S A REVOLUTIONARY DISRUPTIVE TACTIC!

I'LL HELP YOU!



HEY! WHERE ARE THE HORNY BOOKS?

(SOME BLOODY LIBRARY!?)
HM??
HEAD LIBRARIAN

I HEREBY LIBERATE THE HORNY BOOKS IN THE NAME OF THE REVOLUTION!
WHERE ARE THEY HIDDEN?
CRASH

WHAT DID YOU SAY, YOUNG MAN?

ER... WHERE ARE THE HORNY BOOKS HIDDEN, M'AM???

MY DEAR SIR, THE LIBRARY OF THE STATE UNIVERSITY DOES NOT CONTAIN ANY "HORNY BOOKS," AND AS A MATTER OF FACT...

...THE STATE UNIVERSITY WILL NEVER CONTAIN ANY "HORNY BOOKS" NOW GET OUT.

AND TAKE YOUR COMMUNIST PERVERT FRIENDS WITH YOU!

..... this true life saga of the revolution will be continued next week! (Victory to the students?)

FAT FREDDY'S CAT

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I GUESS EVERYONE EXPECTS ME TO GET UP ON THE TABLE AND GET THAT LEFTOVER TURKEY!

WELL, I JUST THINK I'LL FOOL EVERYBODY AND IGNORE IT.

SIR, ONE OF OUR SCOUTS REPORTS A TASTY GIANT BIRD'S BARRAGE ON THE KITCHEN TABLE.

THIS WILL MAKE A GOOD HEADQUARTERS! MOVE IT UNDER THE STOVE!
YEAH, SIR!



WHAT A PIG! YOU EVEN ATE THE BONES!