

INDIT

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Students Association

The S.R.C. system of Student Government died last year, mainly due to that well-known affliction - student apathy. In its place a new Students Association Constitution was set up. Its main features were, firstly, an emphasis on general student participation in its activities and secondly, the abolition of a council and the substitution of a number of autonomous committees.

After a year under the new Constitution it is obvious that there are serious weaknesses in the present structure. The main one is the lack of communication and co-ordination between the various committees. As well, the Utopian principle of general student participation has not been achieved.

After consultation for several months between representatives of the Committees in the present structure, a new structure has been drafted. This will be put to a G.S.M. on Thursday, 20 July on the Barr Smith Lawns at 1 p.m. The G.S.M. will be asked to abolish the old Constitution and adopt the new one. If this is done, a Referendum will be held from Monday 24 till Wednesday 26 July in the S.A.U.A. office to comply with the provisions of the present Constitution.

The proposed Constitution is designed to remedy the faults of the present Student Association structure without reverting to the old S.R.C. structure. It is composed of the following bodies:

The Council: The Council will be composed of fifteen ordinary members elected by postal ballot from among all students as well as a number of voting delegates and non-voting members. It will elect its own Chairman, Secretary, Treasurer and A.U.S. Secretary. It will concern itself with the administrative, financial and public relations aspects of Association activities, as well as such matters as social activities, student welfare and publications.

The Public and Educational Affairs Committee: (P.E.A.C.) -
The P.E.A.C. will concern itself with the ACTIVIST-type activities of the Association, i.e. the social political and educational issues which students normally participate in. It will have the j

The P.E.A.C. will be composed of eleven ordinary members elected by students. These students will elect a Chairman, Secretary, Treasurer and a Communications Officer. As well there are a number of non-voting members on it.

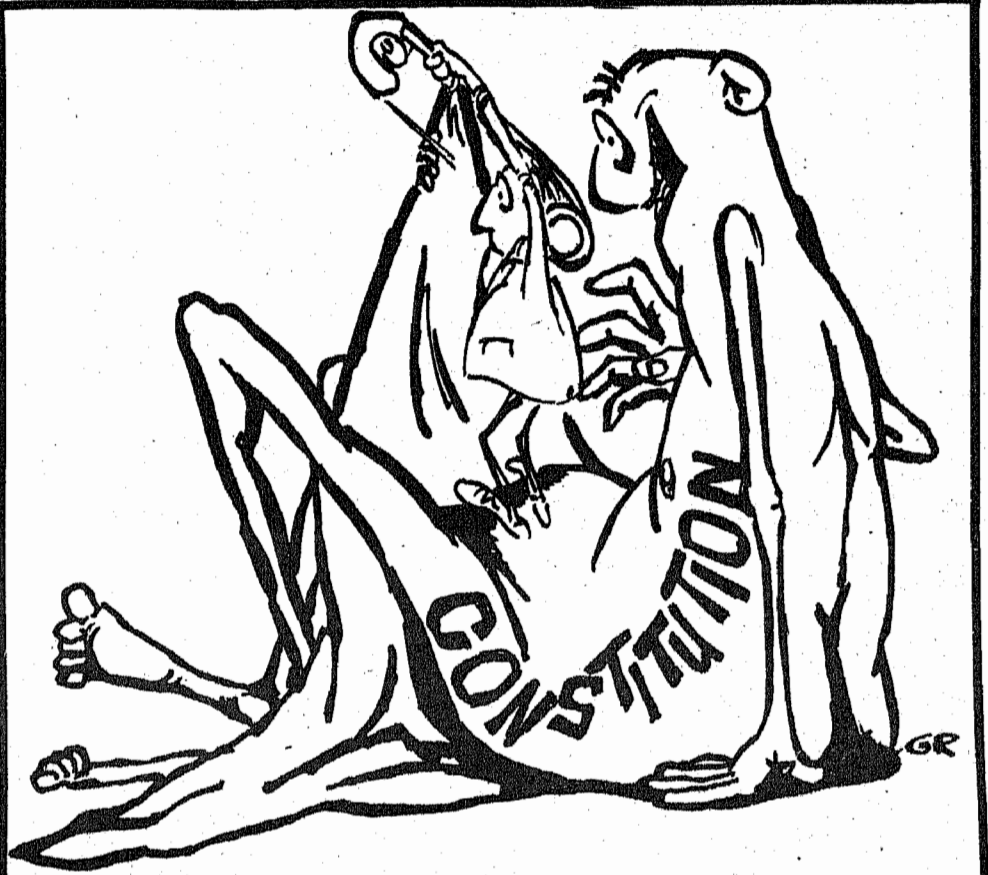
The P.E.A.C. will concern itself with the ACTIVIST-type activities of the Association, i.e. the social political and educational issues which students normally participate in. It will have the job of organizing meetings and speakers on these issues, initiating and encouraging student groups in these areas and doing research, preparing submissions and so on. It will have autonomy and the power to allocate financial assistance as it sees fit.

THIS NEW STRUCTURE COMBINES THE BEST FEATURES OF THE OLD S.R.C. AND THE PRESENT STUDENTS' ASSOCIATION. IT TRANSFERS THE ADMINISTRATIVE, DAY-TO-DAY DECISION MAKING FROM AN AUTOCRATIC 5-MAN EXECUTIVE COMMITTEE ON TO A LARGER DEMOCRATICALLY ELECTED COUNCIL. AT THE SAME TIME, IT GIVES STUDENTS WHO ARE MORE INTERESTED IN THE ACTIVIST-ORIENTED SOCIAL POLITICAL AND EDUCATIONAL ASPECTS OF UNIVERSITY LIFE THE OPPORTUNITY TO ENGAGE IN THESE ACTIVITIES UNDER THE AUSPICES OF THE STUDENTS' ASSOCIATION WITHOUT HAVING TO PUT UP WITH THE ENDLESS HASSLES INEVITABLY ASSOCIATED WITH AN ADMINISTRATIVE COUNCIL.

This new structure cannot be implemented, however, without the interest and support of students at the G.S.M. on Thursday 20 July and in the Referendum in the following week.

Michael Davis

Constitutional Reform



Changing the Constitution

Constitutional Reform
GENERAL STUDENT MEETING
Thurs 20 July
Barr Smith Lawns 1.00pm

Draft Constitution

1. NAME:
The name of the organisation hereby constituted shall be the Students' Association of the University of Adelaide.

2. DEFINITIONS:
For the purpose of this Constitution, unless the context or subject matter otherwise indicates or requires, the following terms shall mean:-

"Association"	The Students' Association of the University of Adelaide.
"A.U.S."	The Australian Union of Students.
"Chairman"	Chairman of the Association.
"Council"	The Council of the Association.
"Executive"	The Executive of the Association.
"P.E.A.C."	Public and Educational Affairs Committee.
"Student"	Enrolled student in the University of Adelaide.
"Union"	The Union of the University of Adelaide.
"University"	The University of Adelaide.

3. OBJECTS OF THE ASSOCIATION:
The functions of the Association shall be to promote and further the interests of the student Members of the Union, and in particular:-

- (i) to increase and promote student participation and activity in matters affecting their interests and in matters which the Association considers to be in the interests of the community.
- (ii) to organise general gatherings of students;
- (iii) to produce such publications as may be determined from time to time;
- (iv) to promote the social life and intellectual culture of the students;
- (v) generally to collaborate with the Council of the Union in securing its objects furthering the interests of the University.

Such functions to be carried out by the bodies hereunder described in the manner decided by the members of the Association.

4. MEMBERSHIP:
Members of the Association shall be all students currently enrolled.

5. OFFICE-BEARERS:
All Office-Bearers of the Association described hereunder shall be elected and/or appointed annually, and will be bound by the decision of the General Student Meeting or Referendum conducted in the manner set out below.

- 6. GENERAL STUDENT MEETINGS:**
- (a) General Student Meetings shall be convened by the Executive of the Association or the P.E.A.C. or at the written request of 20 Members of the Association provided that at any meeting called under this Clause the quorum as hereinafter provided shall include at least fifteen of the petitioning members, and such request shall state the exact form in which the question(s) shall be put.
 - (b) Meetings will be held within 7 academic days of receipt of request for such a meeting.
 - (c) The question or questions to be resolved shall be posted on prominent Union notice-boards for at least 3 academic days before the G.S.M.
 - (d) Any amendment to the notified resolution accepted as relevant by the chairman and carried by a majority of the students voting at such a meeting shall become the substantive resolution.
 - (e) No resolution submitted to a G.S.M. shall be passed unless a simple majority of the students present at such a meeting vote in favour of the resolution.
 - (f) 100 Association members shall form a quorum for a G.S.M.
 - (g) A decision of a G.S.M., conducted in the manner set out above, shall be binding on the Council and/or the P.E.A.C.

- 7. REFERENDA:**
- (a) A vote on any question shall be submitted to a referendum when such is requested by:
 - (i) a two-thirds majority votes of the Council.
 - (ii) a petition signed by 40 members of the Association; and the request shall state the exact form in which the question shall be put.
 - (b) The question or questions shall be posted on prominent Union notice-boards at least 3 academic days before the commencement of the referendum. The referendum shall commence within 10 days of the receipt by the Honorary Secretary of a request for such referendum and the poll shall remain open from 11.00 a.m. to 5.00 p.m. daily for 3 academic days, provided that no further petitions for referenda shall be received until the first requested referendum is decided.
 - (c) A decision on a motion carried by a majority of those voting in a referendum shall overrule any decision reached at a G.S.M. or Council or P.E.A.C.

CONSTITUTION CONTINUED

Meeting, provided that at least 200 vote at the referendum.

8. ALTERATION AND INTERPRETATION OF THE CONSTITUTION:

- (a) This Constitution may be altered by resolution of a G.S.M. conducted in the manner set out above, such alteration to be approved by the Council of the Adelaide University Union, and if so approved, to take effect from the day of the G.S.M.

9. COUNCIL:

- (a) The Council shall consist of:

- (i) Fifteen ordinary members.
(ii) Three voting delegates of the P.E.A.C., including the Chairman of the P.E.A.C.
(iii) One voting delegate of the Clubs and Societies Council.
(iv) The following non-voting members.
(1) Immediate Past-Chairman
(2) Warden of the Union
(3) Welfare Officer of the Union
(4) 'On Dit' Editor(s)

The duties of the Council shall be to secure the objects of the Association in general, and in particular:

- (i) to be responsible for all administrative matters within the Association.
(ii) to create and maintain channels of communication with the University Administration, the Union and other University groups on behalf of students.
(iii) to be responsible for the organization of social activities conducted by the Students Association.
(iv) to take initiatives in the area of student welfare.
(v) to appoint the On Dit Editor(s) for the following year before the end of third term.
(vi) to appoint or conduct elections for students to fill vacancies in University, Union or other external Committees, as the vacancies occur.
(vii) to appoint or conduct elections for such other officers as Council may from time to time consider necessary to secure the objects of the Association.
(viii) to appoint and define the powers and functions of such Standing Committees or Special Committees as the Council shall from time to time consider necessary to secure the objects of the Association provided that such Committees shall hold office for a definite period not exceeding that of the existing Council.
(ix) to be responsible for the proper administration of the Association's financial affairs and facilities.

10. PUBLIC AND EDUCATIONAL AFFAIRS COMMITTEE:

- (a) The P.E.A.C. shall consist of:

- (i) eleven ordinary members, and
(ii) the following non-voting members
(1) Immediate Past-Chairman of the P.E.A.C.
(2) Chairman of the Association.
(3) A.U.S. Education Officer
(4) A.U.S. Social Action Officer.
(5) A.U.S. Abschol Officer.
(6) A.U.S. P.&N.G. Officer.
(7) A.U.S. National Officer.
(8) A.U.S. International Officer.

- (b) The P.E.A.C. shall elect from among its ordinary members before the second week of third term:

- (i) A Chairman
(ii) A Secretary
(iii) A Treasurer
(iv) A Communications Officer
(v) Two delegates to the Council

- (c) The functions of the P.E.A.C. shall be

- (i) to concern itself with the social, political and educational affairs, both within and outside the University, of students.
(ii) to create and maintain student awareness of these issues by organizing meetings, guest speakers and debates.
(iii) to initiate and encourage student participation in these issues by establishing ad hoc student groups or by supporting existing groups.
(iv) to provide financial support, within its means, for any activity within its area of responsibility.
(v) to initiate research, prepare submissions, co-ordinate information and formulate policies of the Association within its area of responsibility.
(vi) to co-operate with and assist the activities of A.U.S. portfolio holders dealing with social and political issues.

- (d) The P.E.A.C. shall:

- (i) have autonomy in its area of responsibility,
(ii) have the power to refer a question to the Council or a G.S.M.
(iii) have the power to define from time-to-time the duties of its various members.
(iv) have the power to co-opt non-voting members in order to further its objects.

- (e) The Treasurer shall be responsible to the P.E.A.C. for the preparation of the annual budget of the P.E.A.C. and for the administration of the monies allocated.

11. EXECUTIVE OF THE ASSOCIATION:

- (a) There shall be an Executive composed of -

- (i) Chairman (of the Association)
(ii) Chairman of the P.E.A.C.
(iii) Honorary Secretary
(iv) Honorary Treasurer
(v) A.U.S. Secretary.

- (b) The Executive shall be responsible collectively, not individually, to the Council for the effective utilization of Association facilities, for the execution of decisions taken by Council and for the fulfilment of other functions and duties as provided in this Constitution.

- (c) All members of the Executive, except the Chairman of the P.E.A.C., shall be elected by the Council from among its ordinary members before the second week of third term.

- (d) (i) The duties of the Chairman of the Association shall be:
(1) to chair Council Meetings and G.S.M.'s called by the Council or requested by petition,
(2) to act as spokesman for the Association,
(3) to further the interests of students in such directions as he chooses or is directed by a G.S.M.
(ii) The duties of the Chairman of the P.E.A.C. shall be:
(1) to chair meetings of the P.E.A.C. and G.S.M.'s called by the P.E.A.C.
(2) to act as a liaison officer between the P.E.A.C. and the Council.
(3) to perform the duties of the Chairman of the Association, when necessary.
(iii) The duties of the Honorary Secretary shall be:
(1) to be responsible to the Council for the day to day administration of the Association and its offices.

- (2) to be responsible for drawing up agendas for and preparing minutes of the Council meetings.

- (3) to co-ordinate information within the Association.

- (4) to attend to correspondence and other normal secretarial duties.

- (iv) The duties of the Honorary Treasurer shall be:

- (1) to be responsible to the Council for preparation, in consultation with the Treasurer of the P.E.A.C. and representatives of all groups concerned, of the annual financial submission to the Union.
(2) to be responsible to the Council for the day to day administration of the Association Accounts.
(3) to be responsible for the administration of miscellaneous services provided by the Association.

- (v) The duties of the A.U.S. Secretary shall be:

- (1) to be responsible to the Association for the day to day administration of the A.U.S. business.
(2) to represent the policy of the Association on all relevant matters to A.U.S.
(3) to co-operate with the Treasurer in the administration of funds allocated for A.U.S.
(4) to ensure that all decisions of A.U.S. relevant to the Association shall be brought to the notice of the relevant body and to implement policy on them if that body so desires.
(5) to recommend delegates and observers to A.U.S. Council Meetings and Conferences in consultation with the relevant groups.

12. ELECTIONS:

- (a) Annual Elections for Council and the P.E.A.C. shall be by postal ballot before the end of second term and shall be conducted as herein described by the Returning Officer, and the councillors elected shall assume office within two weeks of declaration of poll.

- (b) Eligibility:

- (i) Only members of the Association shall be eligible to vote or stand for election.
(ii) No person shall be a member of the Council and the P.E.A.C. at the same time except the three voting delegates of the P.E.A.C. to the Council.
(iii) If a person nominates for the Council and the P.E.A.C. and gains election contravening (i) he shall resign from the Council or the P.E.A.C. and the vacancy created shall be filled by the unsuccessful nominee with the highest number of votes.

- (c) Nominations:

The Returning Officer shall call for nominations for all positions by causing notices to this effect to be printed in 'On Dit' and posted on prominent Union notice-boards at least 14 days before the election, such notice to contain a full list of all positions to be contested and a brief outline of the functions of each position.

- (d) All nominations shall be in writing, proposed and seconded by persons eligible to vote in the elections for which the candidate is nominating, and shall be signed by the candidate.

- (e) The Returning Officer shall scrutinize nominations to determine as far as possible their legitimacy and keep nomination forms received under lock and key.

- (f) If candidates so desire space shall be made available in 'On Dit' for publicity of qualifications and policies, and a time and place provided for the delivery of policy speeches to the electors.

- (g) Voting shall be 'first past the post'. Voters shall insert crosses in any number of squares not exceeding the number of positions to be filled for each committee.

13. BY-ELECTIONS:

By-elections shall be held on written request of 5 students to fill vacancies resulting from resignations, or insufficiency of candidates at the Annual Elections provided such elections are held more than 12 weeks before the Annual election and shall be carried out as follows:

- (a) Eligibility, nomination and candidacy as in Clause 12.

- (b) The election shall be conducted as in Clause 12 except that voting shall be by polling.

- (c) The Returning Officer shall arrange polling so that:

- (i) Voting is secret.
(ii) Polls shall be open at such times as are considered suitable on not less than three consecutive days.
(iii) Polls shall be manned only by the Returning Officer, his assistants or by members of the Association office staff.

- (d) All ballot papers shall be initialled by a polling booth official. Voters must present their student cards for initialling by a polling booth official.

- (e) Ballot papers not filled in properly or not initialled shall be deemed informal.

- (f) Candidates shall in no way attempt to influence voters within the precincts of the polling place.

14. DISPUTES ON ELECTIONS:

- (a) Validity of any election or return may be disputed by petition to the Council within four (4) days of the declaration of the poll.

- (b) Such petition shall be signed by 3 persons entitled to vote in the relevant election and shall set out the facts relied upon to invalidate the election or return.

15. FINANCE:

- (a) Budget. The Honorary Treasurer in consultation with the Treasurer of the P.E.A.C. and representatives of all groups concerned shall prepare a budget submission and present audited annual balance sheets to the Union Council for the purpose of the annual allocation by the Union Council.

- (b) Power to Augment Income. The Council of the Association shall have power to augment the funds of the Association for the purpose of this Constitution by any means not inconsistent with this Constitution provided that no moneys shall be paid out of such funds without the sanction of the Executive, provided again that any decision of the Executive may be reversed by the Council, and that any decision of either the Executive or the Council may in turn be reversed by a General Student Meeting or a Referendum.

- (c) Moneys to be held by Union Council. All moneys received by or on behalf of the Association, except those dealt with in Section 15(b) of this Constitution, shall be held in trust at the disposal of the Association by the Union Council which shall pay out moneys on requisition duly signed by two of the following:

- (i) Chairman
(ii) Honorary Treasurer
(iii) Honorary Secretary

Provided that no moneys shall be paid out of the funds of the Association without the sanction of the Executive, provided again that any decision of the Executive may be reversed by the Council, and that any decision of either the Executive or the Council may in turn be reversed by a General Student Meeting or a Referendum.

- (d) Balance Sheet. The Council shall present an annual balance sheet duly audited for ratification of a General Student Meeting and any resolution thereon shall be forwarded to the Union Council.

16. STANDING ORDERS FOR COUNCIL MEETINGS:

To be determined by the incoming Council elected in 1972.

LYNDON OWEN

THE ALTERNATIVE CONSTITUTION:

The advantages of the alternative constitution are that it allows not only maximum participation in student affairs by its council, specialized groups and members but also maximum flexibility for successive years of the S.A.U.A. eg. needs of members may be catered for more easily while at the same time redundant spheres of forgotten interest will fall away if not needed, therefore aspects of the Association continuing beyond their usefulness by being entrenched in a constitution will just lapse.

Possibly the greatest advantage in this alternative proposed is the decrease in bureaucracy that it is capable of bringing about. Under this new constitution one obtains a minimum of counter production and minimal overlap in the duties of administration. eg. A specialist group requiring administrative support would gain it with a minimum amount of fuss.

For the above reasons the following modifications to the draft constitution have been suggested:

The deletion of all references to P.E.A.C.

- Sec.1. As in draft constitution
- " 2. " " " "
 - " 3. " " " "
 - " 4. " " " "
 - " 5. " " " "
 - " 6a Delete reference to P.E.A.C.
 - " 6g Replace "P.E.A.C." with "Specialist Groups"
 - " 7c Replace "P.E.A.C. Meeting" with "Meeting of Specialist Groups"
 - " 9a. (i) Replace "16" with "23"
 - " 9a. (ii) Delete
 - " 9b. Delete "and in particular" and replace with "manner and form of carrying out these duties to be decided by council"
 - " 9b. (i) to (ix) Delete
 - " 10. Delete "Public and Educational Affairs Committee" and sub-sections (a) to (e) and replace with :
 - (a) Specialist Groups shall exist according to their need and the desires of members wishing to undertake projects.
 - (b) Such groups shall be subject to the Council or autonomous depending on decision of council.
 - (c) The official size of the group, its structure and procedure shall be determined by the group itself.
 - (d) Decisions made by these specialist groups in the name of the Association may be subject to sanction of Council or Councils Executive, if Council has seen fit to vest its Executive with this discretion.
 - (e) Sub-Section (d) shall not apply if Council has delegated this responsibility to the group making the decision.
 - " 11a. (ii) Delete "Chairman of the P.E.A.C." and replace with "Deputy Chairman"
 - " 11d. (ii) Delete "Chairman of the P.E.A.C." and replace with "Deputy Chairman" and delete duties (1) and (2).
 - " 11d.(iii) Delete duty (1)
 - " 11e. The duties contained in Sec.d. may be enlarged or curtailed as Council sees fit.
 - " 12a. Delete "P.E.A.C."
 - " 12b. Delete sub-sections (ii) and (iii)
 - Sec. 15a. Delete "the Treasurer of the P.E.A.C. and"
 - " 16. Delete "elected in 1972"
 - " 17. Delete "elected in 1972"

DIP. ED.

A Reply to Martin Simons.

Drawn out controversies are often boring for readers and usually difficult to follow without the previous articles being to hand. Nevertheless, Mr. Simons' rather confused article demands a response.

I did intend to reply at greater length, expounding my position in the eternal debate between freedom and discipline in education. I hope to do this next term, but in the meantime answer Mr. Simons' article in Heresay 14 before any more time elapses.

I am afraid his reply is unconvincing:

1. To argue as he does that essays and exams aren't compulsory because you can opt not to receive a Dip. Ed. is no argument at all. Given that State Schools require teachers to have a teaching qualification, then the student has little choice.

In any case, my argument (On Dit 12) was against the NUMBER of compulsory essays - eight in all, which the staff have since had to reduce in the face of student agitation.

2. He asserts that "some" students do not enrol for exams, do the course as suits them, but nevertheless "often" attend lectures and tutorials. Such an assertion is unanswerable in the absence of a survey. I can merely in reply that the students I

assert in reply that the students I knew last year who didn't attend lectures "often" sat for the exams. (and passed).

3. To say that students who enter the Department do so to get a Diploma and EXPECT to be assessed is a truism. It is illogical to argue that they therefore necessarily want to be assessed BY FORMAL METHODS such as exams.

(though they would certainly expect advice and criticism).

4. To argue that I should renounce my Dip. Ed. because I am against formal assessment may be strictly logical but does overlook the reality of the situation. viz. I am bonded and required to obtain a Dip. Ed. or Dip. T.

An analogous argument would be that if I am against taxation I should refuse to pay it and spend all my life in gaol. Logical, but hardly practical.

Further, such argument serves as a smokescreen to avoid justifying the retention of assessment in the Dip. Ed.

5. Lastly, I should reply to this accusation "When he accuses staff of failing to listen to students or distorting their demands, what he really means is that we listen to other students than himself and give their views as much consideration as his".

Last year 70% of full-time students attending lectures (a good number dropped out) expressed strong dissatisfaction with the course and asked the staff to enter into discussions with them. The staff did not do so in any meaningful fashion, the course remained unchanged. This year the number of essays was doubled. - I cannot see how that is responding to the wishes of students. Further on returning to the Department this year Professor Neal was told that our petition last year was a document that people signed mindlessly and that it contained no concrete proposals. The first is untrue, the second is true, we DELIBERATELY made the petition a GENERAL one, but at the same time invited the staff to discuss our specific suggestions with us. In other words, our case was distorted by (some) staff when represented to Professor Neal. (which distortion MAY be interpreted as indicating the inability of some staff to face up to the feelings of their course.)

To sum up, I am not a bitter frustrated radical angry because I didn't get my own way, which is what Mr. Simons' criticisms imply. I am in fact a sadistic angry radical who had the support of a majority of students, was angry at staff inaction, but now watches sadistically as the Department slowly moves in the direction advocated by three years of unhappy Dip. Ed. students. That a combination of repression (8essays) and subsequent action by this years students (to single out only 2 factors) has at last brought radical changes is indeed to be applauded, as I noted in On Dit 14.

Brian Samuels
(Foundation member of Ego-trippers Anonymous)

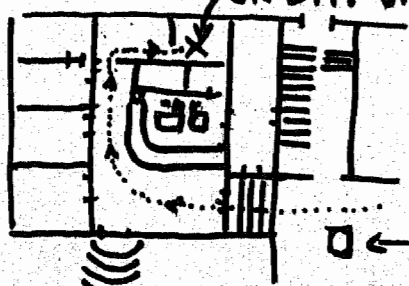
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SIT DOWN, SHUT UP, & RELAX.

ON DIT. office.



THE PROSH RAG is currently going into production. All this week we will be working on the layout and collection and writing of material. Any assistance would be welcome. Drop by the ON DIT office any time and find out about it and how you can help.

Make a friend. Make love. Make coffee.

← water cooler

ON DIT NOTES:

This is the last of the On Dits for this term and indeed the last of the weekly On Dits for 1972.

Next term they will be coming out as planned once a fortnight. This means that there will be a greater need for people to plan their publicity well ahead.

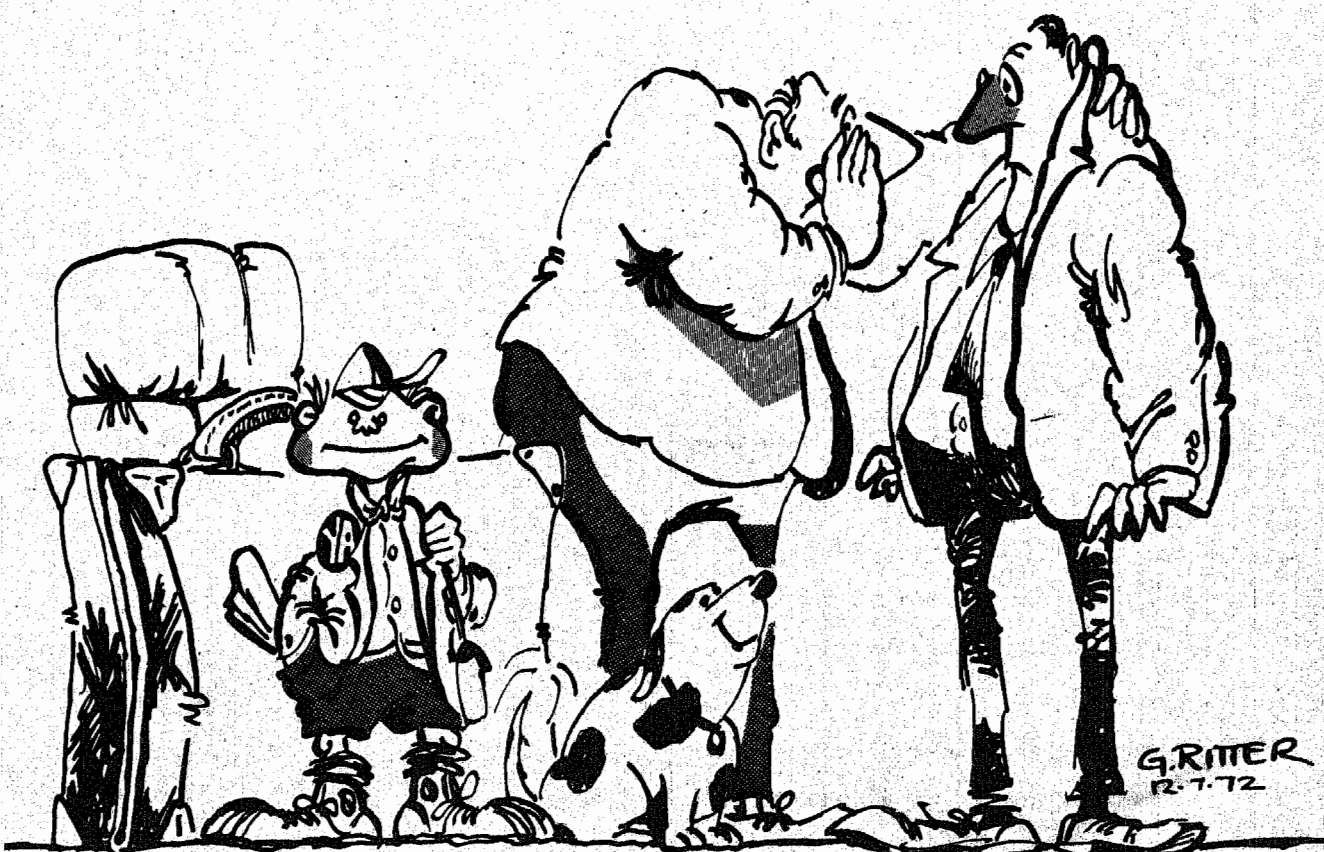
THE COMIC BOOK.

We have had some graphics contributed for the Comic Book but not enough for a worthwhile publication.

It is now planned to produce the comic at the beginning of third term and to sell it interstate as well as locally.

If it is a successful venture then it may be the forerunner of a series, thus providing a regular outlet for Australian Artists.

So keep on sending the graphics in folks and we will select the best of them for the super comic book to come out next term.



"Don't know about no eighteen! He's the new member for Boothby; beat McLeay on economic and pollution issues!"

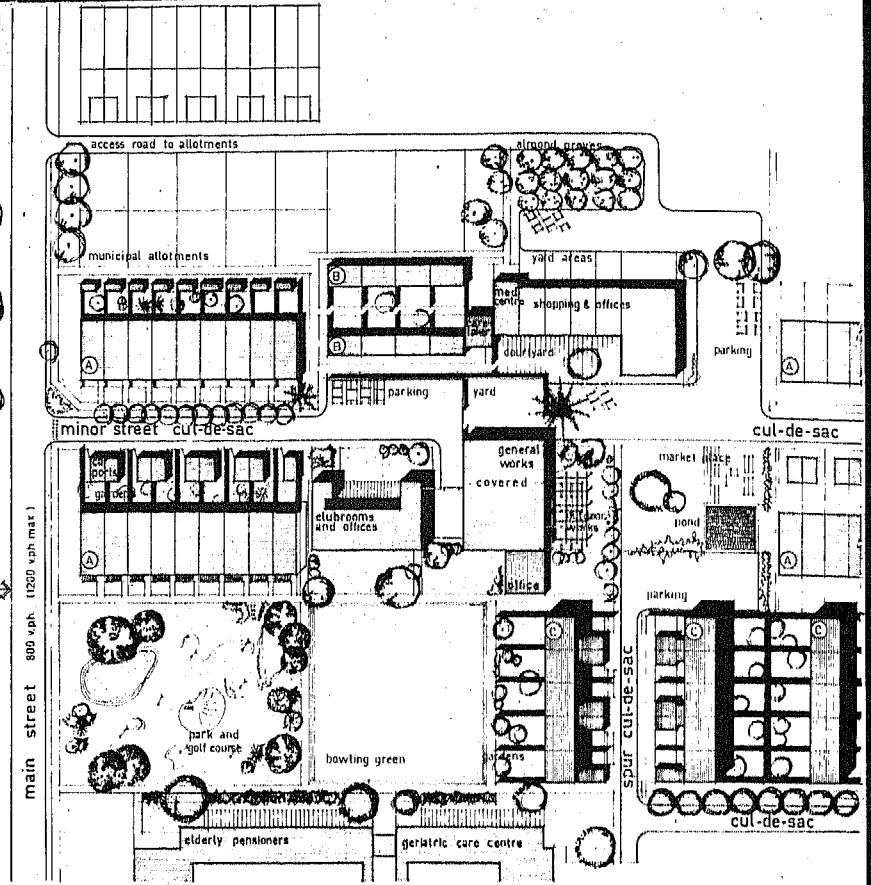
SOCIAL ACTION ELDERLY PEOPLE GROUP

SEMINAR on 20th

AT THE SEMINAR GRAHAM WILSON
WILL SPEAK ON P.A.L.'s PENSIONER
VILLAGE CO-OPERATIVE
THURSDAY JULY 20th. 1.10pm.
LADY SYMON LIBRARY

lake bonney

300' lake reserve



PENSIONER VILLAGE CO-OP

The neat of home units on pensioner estates or homes such as Aldersgate are only for the more privileged who can afford to contribute the money needed to buy a home. The rest live from one pension day to the next often spending most of their pension on rent. They have the choice of living alone in old cottages or rented rooms or else being sent to a home for the aged, condemned to live the life of a vegetable.

Graham Wilson, the founder of PAL (Pensioner Advancement League) realizing that pensioner organizations were not helping those most in need, has planned to set up a pensioner village co-operative at Barmera. Qualification for being in such a village will be based on need. (- all pensioners; not only elderly people but also disabled people living on pensions will be able to live in this village) Pensioners will have only to pay a maximum of \$5 a week for a home. PAL envisages a self-sufficient community run by the pensioners themselves with those who are able farming and making handicrafts.

Gordon Young, lecturer at SAIT's School of Architecture and building has drawn up an outline of the proposed village. The village is set in some 2000 acres 50 acres of which will be gardens. A residential density of 40 persons per acre is envisaged. Three different types of housing are available- single units, maisonettes or town houses and two-storey flatted units. A choice of housing is provided to give variety of design and to cater to young and old pensioners alike. Each unit will have its own private garden as well as being surrounded by a green area of a bowling green, golf course, vegetable allotments, and larger gardens. The village is entirely self contained with its own shopping centres, medical centre, covered workshops, and recreation centres.

This plan is a model for any urban community- it is a prototype for housing in the future- communal living in a village setting surrounded by green belt areas (The architect in particular sees it as a viable alternative to such redevelopment schemes as the Hackney scheme)

This experiment in communal living faces many problems before it can be finally set up.

EXTRACTS FROM "ON AGING" by SIMONE DE BEAUVOIR

(article printed in RAMPARTS sept. 1970)

If old age is not to be a derisive parody of our past existence there is only one solution: to continue to pursue the goals which give meaning to our lives- devotion to individuals, to collectivities, to causes, to social or political work which is intellectual and creative. Contrary to what the moralists advise, we should wish to retain in our old age passions which are strong enough to prevent us from withdrawing into ourselves.

However, these options are only granted to a handful of the privileged: it is during old age that the gap between the privileged and the vast majority of men is widest. In comparing the two groups we can answer the question: what is there that is inevitable in the decline of the individual? To what is it society that is responsible?

It is clear that the age at which decline begins has always depended on the class one belongs to. Today a miner is finished at 50, whereas among the privileged, many carry their 80 years with ease. Drained of his forces sooner, the worker also suffers a much more rapid decline. His exhausted body is prey to injuries and sickness even in his prime, whereas an old person who has been able to take care of his body can keep it more or less intact until the day he dies.

The exploited are condemned in old age to squalor or, at the very least, to severe poverty, oppressive living conditions and solitude, which lead to a sense

of failing and a general anxiety. They sink into a stunned numbness which is reflected in their bodies: even the diseases which affect them are to a large extent the product of the system.

Even if a person in retirement preserves his health and his mental faculties he is prey to the terrible blight of boredom. Deprived of his grip on the world, he is unable to regain it because apart from his work his leisure was alienated. The manual labourer isn't even able to kill time. His morose idleness turns into apathy which compromises what remains to him of his physical and moral balance.

But the injury that is done to him in the course of his existence is even more basic. If a retired person feels separate about the meaningless of his present life it is because his life has been robbed of meaning throughout.

This is the crime of our society. Its "politics of old age" is scandalous. But even more scandalous is the treatment society inflicts on the majority of people during their youth and their maturity. Society "prefabricates" the mutilated, miserable condition which is their lot in old age. It is the fault of society that the decline of age begins prematurely and is precipitous, physically painful and morally terrifying- because people come to it empty handed.

That is why all the remedies that are proposed to alleviate the distress of old people are so ludicrous:

I am not saying that it is entirely vain to try to improve their condition at this time. But that won't offer any solution to the real problem of old age, which is: What should a society be like so that in his old age a man can remain a man?

The answer is simple: he must always have been treated like a man. Society reveals itself in the fate it assigns to its inactive members: society has always considered them merely idle equipment. Society admits that only profit counts, that its "humanism" is purely facade.

The old workers' society turns its back on them as if they were a strange species. Old age denounces the failure of our whole civilization. It is the whole man that must be remade, and all relations among people recreated, if we want the condition of the old to be acceptable.

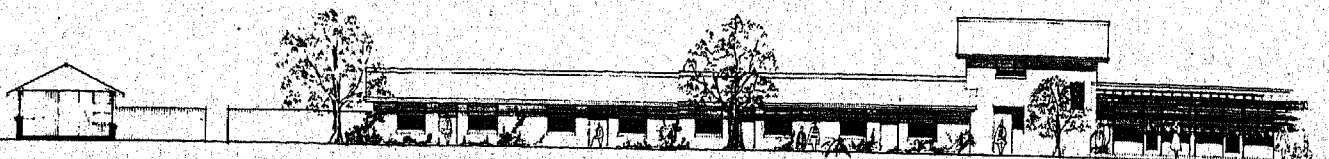
If culture were life and practice - and not inert knowledge, - if the individual had, through culture, a grasp on his environment which fulfilled and renewed itself over the years, he would be an active, useful citizen at any age.

In the ideal society I am picturing old age would conform in reality to the definition that certain bourgeois theorists give to it: that is, a moment in existence which is different from youth and maturity, but possessing its own balance, and leaving open to the individual a wide range of possibilities.

We are far from that. Society concerns itself with the individual only insofar as he is productive. Young people know all about this. Their anxiety on entering social life is the counterpart of the agony of old people on being excluded from it. In the intervening time, daily routine masks these problems. A young person fears this machine which will use him up; sometimes he tries to fight back by throwing paving stones; the old man, rejected by it, used up, exposed, has nothing left but his eyes to cry with. Between the two the machine turns, crusher of men who let themselves be crushed because they cannot even imagine escaping from it. Once one has understood what the condition of old people is, one cannot be content to demand more generous "politics of old age," higher pensions, decent housing, organized leisure activities. It is the whole system which is at stake, and the demand can only be radical: to change life.

Translated by Judy Oringer and David Kolodney

PLANS



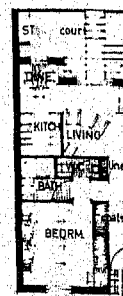
type B standard terrace unit
ELEVATION scale 1" to 8'0"

caretaker shops and courtyard

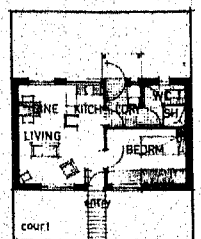


type A standard terrace units
ELEVATION scale 1" to 8'0"

clubrooms



floor plan scale 1/8" to 10'0"



floor plan

type A standard type terrace unit type B standard type terrace unit

JETHRO TULL



"... their music spins a delicate web of sensitive sounds; sometimes lilting sometimes soaring to form a brilliant back drop for the meaningful lyrics and improvisational techniques"

The St.Cleve Chronicle 7/1/72

A successful follow up L.P. to "Aqualung" would seem impossible but in "Thick as a Brick" they seem to have found the answer through a good concept continued brilliant musicianship and above all excellent P.R. The next Tull set is to be a double - each side being a single theme within a greater theme of the whole work, that will be something to hear!

On Saturday night at their concert they proved just what a brilliant group they are by doing a set of the best of the Jethro Tull album material from the post Abrahams era. After "Thick as a Brick" (83 minutes) they charged through a further hour of gear mainly from "Aqualung" and "Stand Up" doing a 30 minute encore.

Anderson was bizarre. Brilliant, too - but he gave the group an aura of spaced out medieval wizardry. Earlier in the day we met the real Ian Anderson at the Press Conference and what a different person he is off stage! Quiet and thoughtful mostly but cynical and sarcastic at times - above all, eloquent. He was the only member of the group at the interview - it was soon obvious why. We spoke to the others beforehand. (Martin Barre is a quiet softly spoken, rosy cheeked leprachaun who likes opals - could he really be the demented lead guitarist who exploded a thousand leads in his solo in "T. as a B.") But obviously Anderson is the personality in the group. A few of his pearls of wisdom plus miscellaneous facetious witticisms are interesting.

Q. Where is your music leading to, what is the future direction of your group?

A. That's a long question, long 'cos it implies a long answer, well I don't know - I do know really, but to go into it would take, you know, hours and hours - I know what we're going to do next but if I told you, then so would you and that wouldn't be very fair 'cos I haven't told the rest of the group yet.

Q. Why is Jethro Tull so stable when other groups are breaking up left right and centre?

A. Probably 'cos we eat all our vitamin pills regularly and keep healthy (mirth less laughter).

Q. You obviously all get on together.

A. Well sure, yeah I mean we have to, being on the road for the length of time we are.

Q. Does so much touring let the group develop the way you want it to go?

A. Yeah - all the writing and a large part of the arrangement is done on the road in motel bedrooms all over the world, that's our base of operation mostly.

Q. Does Australia seem to you to have much to offer to the music world?

A. If the question means do you have any indigenous folk music to offer, I don't know - you should be asking your locals.

Q. Do you have any idea why the Australians don't do more with this?

A. No idea, except that probably everyone is conditioned to accepting English and American music as offering the latest and you know, trendiest things which everyone else imitates.

Q. Do you find your group imitating anything at all?

A. Well I hope not. I don't like to listen to very much music 'cos I don't want to be influenced by anything going on or not going on around me. I prefer to use eyes and ears for more natural things - watching people in day to day situations.

Q. Would you like to outline your group and the music right from the start 4½ years ago - then to today?

A. That's not very exciting is it - you can read all that in magazines a lot better. I mean if you really want to talk about Mick Abrahams and why he had to leave and all that

Q. Don't you think it's relevant any more?

A. I think it's absolutely irrelevant 'cos we were only struggling at the time to find something to play - to amuse ourselves at that point. It's really only in the last two years that it's really meant anything - it was popular before for various reasons that aren't particularly relevant to what we are doing now.

Q. How did you get on to the flute and

why flute?

A. Because I was a singer and felt I was a totally inadequate fool when I got on stage. I wanted to play an instrument to justify my presence in the initial period when Jethro Tull was formed - because it was basically a blues group and we were struggling to play something which didn't really have a lot of meaning for me - or I think for the other people in the group at the time, but that was our commercial stage if you like, we had to be popular to get work, to live - yeah, playing all the old blues standards.

Q. Is there any chance of you giving up road work?

A. No, because I'm fully integrated into that kind of style of living.

Q. How much of the groups direction, now, is governed by you?

A. Oh, it's initial direction is 95% governed by me - where we end up is pretty well a, you know, 5 part effort.

Q. The others don't find your leadership powers are too restricting from their point of view to express their musicianship?

A. No I'm sure they would say something, you know, I mean, having known them for as long as I have I'm sure they would say something. They appreciate that I can do certain things that they can't do because they are secure in the knowledge that they can something that I can't do.

Q. You've always been regarded as a pretty incredible character on stage?

A. I've never tried to be anything I'm not. There's no act - put anyone on stage seven nights a week and different aspects of their character become exaggerated - I behave to one extreme during the day sitting in hotels and aeroplanes and the other extreme on stage at night. I hope the extreme to which I go when I'm on stage is relevant to the music and in some way expresses the idea behind the music at all times. I'm not particularly interested in pandering to public taste or compromising with the audience in terms of gaining acceptance - I mean I just play what I want to play - the same applies to the rest of the group.

Q. Wouldn't you say there's something in the way you perform that?

A. Well I wouldn't know - I mean you're asking me questions which necessitate an objective view point which I just don't have. I've never watched myself on T.V. or anything. I can just tell you why I do certain things. Your assessment is more important there - I mean I don't look at myself except when I'm getting dressed! I look in the mirror to see if my jock-strap is on right, you know, that's it.

Q. When "Aqualung" came out God was pretty popular with songwriters - would you say this influenced you?

A. Not really - I wrote the first song of that Album 2½ years ago. I wasn't aware of any trends towards what the press made a half hearted attempt at labelling God-rock. In fact of what I've heard of that completely fabricated categorization of music it just leaves me cold - I mean all that Jesus Christ Superstar business is Jesus Christ Super Sh t as far as I'm concerned. I mean I don't know what the hell that's supposed to mean except it doesn't mean anything other than updating the Bible in a musically absolutely disgusting way - I mean the songs are crap, you know they're crap, you don't need me to tell you that they're crap - it's crap music - it's not particularly well played, above all it has no feeling whatever - it's wishy washy - I mean, there are far more interesting ways of interpreting the Bible and far more meaningful ways of illustrating the Bible in musical terms but those two first rate wankers that did it, you know, they can work their way back to where they came from as far as I'm concerned. I mean they really are dicks, a couple of real pooks, you know what I mean, real pooks - it comes out in the music.

Q. What role have the Rolling Stones played in today's music and have they influenced your music.

A. I don't think the Stones have a great deal to do with what we are doing now - sure they are bound to be influences but they have helped to breed a nostalgia for a particular time and this music and its decadent roots which many people are still clinging to unfortunately 'cos it represents the good old days when they, you know, first raised a hard, or something of that sort, I don't know, you tell me - I was still in short pants.

Compiled by Mike Leach

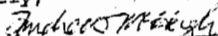
Dear Sir,

It is with much pleasure that I congratulate you on the fine cover which appeared on the latest On Dit - I should know, I designed it and was responsible for its existence. Lest my sentiments be construed in a manner quite foreign to my nature I am touched that my efforts are more appreciated by your newspaper than the one on which I work up here on the hill.

However, I perceive that you are still having teething problems re your change to a paste-up type layout so I am not tempted to defect yet. Long live the rip-off press!

Dear Andrew,
If you are referring to O.D.16 then I can say we ripped the photo and caption from a poster. Please return any spare O.D.15s as we have run out. Regards P.L.

Yours sincerely,



Andrew M. Hugh
sub-assistant junior layout artist
Empire Times

P.S. Nigel and I find On Dit's very useful for cleaning the obscene press.

Check your facts

Dear Sir,

Architecture students have been receiving a fair amount of publicity in ON DIT lately over the cancellation of the T.F. Much Ball. I find this strange as the committee of the Adelaide University Architecture Students Society decided in first term that there was to be no architecture ball this year.

We have no idea how our name came to be associated with this ball (unless because of the reputation gained by the 'Snatch' ball last year) and we would like to make it clear that we are not responsible for the illegal advertising, bad organization and the inconsiderate treatment of artists booked for the ball.

In future, please check your facts.

MARY VENNER

Secretary - A.U.A.S.

NOTE: I don't think it is a matter for ON DIT to check its facts at all. The report that appeared in ON DIT 16 under "Union Notes" was taken from the minutes of the Union Council.

In addition we did not tell the puppet masters or the other letter writers that A.U.A.S. was running the T.F. Much Ball but it was commonly stated that the Ball was being run by "The Architect Students". The misrepresentation is of concern to us also because somebody owes ON DIT money for a full page ad. Peter Love-Editor.

Hypocrisy?

MORE LETTERS NEXT TERM FOLKS

Dear Sir,

For sheer unadulterated codswallop Saik Lim's letter 'Hearsay 14' takes the cake.

The assumptions implicit in his letter leave one gasping. Despite what Saik Lim may believe, and to my knowledge he has never attempted to verify his belief by asking us, F.O.E. does not exist to reverse the course of history and lead mankind, piper like, back to the trees and jungle. Technology is undoubtedly the means by which we humans so effectively foul up this lover's nest we call planet earth. But without that technology the present population of the world could not possibly survive. And thus to advocate a return to even an agrarian economy, much less a more primitive one, would necessitate a massive extermination of much of humanity. Furthermore, to seek to abandon technology means we must perforce seek to abandon ingenuity and inventiveness. In short, we would, at Saik Lim's directing, abandon any intelligence above that of our nearest relative, the orang utan.

Unfortunately, a growing army of amateur ecologists have taken up the misguided notion that because primitive societies wrought little ecological havoc on their environment, then all we need to do is emulate their ways for a perfect solution to pollution. Firstly, primitive societies were never the eco-perfectionists people make out. The Aborigines were very likely responsible for the extinction of a number of the larger marsupials which may well have survived long enough for us 'superior' whites to have come and put an end to. The practice of lighting bushfires, to flush out game, has no doubt placed an indelible mark on flora and fauna distribution in Australia. Secondly, with their small stable populations the proportion of damage in relation to the area available, allowed the recovery of the environment to keep pace with the destruction rate. No human society can survive in an untampered natural environment.

Again Saik Lim goes off the deep-end and when he taunts F.O.E. members with hypocrisy over car ownership. Does he honestly believe that just stopping driving cars will even in a simplistic monocausal situation eliminate pollution? Quite apart from the gigantic economic ramifications of cessation of automobile manufacture, where 1 in 5 are employed directly or indirectly in the cult of car worship, our city itself has been designed around this four wheeled god. Thus to abandon the car not only means abandoning the fume production industry but also cutting oneself out of activities dependent on personal transport, e.g. attending meetings of an environmental type, talking to school students in one's lunch hour, investigating environmental damage and a host of toe

other things. In Saik Lim's letter is the clear implication that any environmentalist worth his salt must become, like it or lump it, an ineffectual drop-out. Why draw the line at the motor car when the phone, the mailbox, the newspaper and radio are all consumers of power (= polluters) if examined in their full context? One cannot, in all honesty, write to that indescribable thing we call a Prime Minister in Australia knowing that the mailman screeches around corners on his roaring scooter, the PMG use belching vans to cart one's letters and worse fly them about in thunderous jet aircraft.

What this all boils down to is that what we desperately need is a change in the direction of technology, not an abandonment of it. The sheer volume of research and development on the means of killing one-another in the name of glorious nationalism makes the expenditure on developing a foolproof, cheap as dirt contraceptive footling by comparison. If any single feature will ensure us of getting our money's worth from military hardware it is our exploding population, which we, in our infinite wisdom, will no doubt solve by exploding upon ourselves that self-same hardware. A largely non-polluting hydrogen-solar energy economy is within our reach if we so choose to develop it. Economic and political factors will doubtless ensure that we don't.

It is probably pointless to pick out any one section of society as being to blame for this mess but certainly the technologists have come into far more than their share of criticism. That we have developed an essentially junk economy based on the production of trivia for a trivia loving idiocracy so lovingly 'educated' and nurtured by the commercial media is not the fault of the technologists; unless of course one raises the question of complicity with others. What others? To a large extent the answer is all of us.

One group who are dragging their heels more than most are the economists. Economic theory as preached today grew up in the 1920's and '30's long before the age of technology as we know it. The touching faith with which economists cling to purely quantitative growth and the forces of the market place - long since made a mockery of by mass media advertising through the chicanery of multiple brand names, image advertising and psychological 'hidden persuaders' - as the only answer to development is currently fortified by the argument that ecologists are atheistic pantheists while economists are Christians - would God let the world over-populate or value nature on the same plane as souls? Why never! How preposterous! Bangla Desh anyone?

In the final analysis an ecologically sensible world order will only come about by there being sufficient individuals who can rise above the sodden apathy of their fellow men. If, as Saik Lim postulates, being an environmental activist is being hypocritical, and being soddenly apathetic is being virtuous in this world, it is surely a measure of how far there is to go before ecological sanity will arise or, of course, how little time there is before ecological catastrophe engulfs us all.

David Ball

DEAR HUMANS,

By cunning manifestations we have concealed ourselves among you since the moon was removed from the earth. Now you over-reach yourselves, and we shall take back that which was stolen from us.

Be afraid: we are your worst fears. Where-ever we are, there are our tunnels; we can appear anywhere. Your salamanders cannot help you now.

The Fortyninth Gnome of the Inner World.

Amaroo I.V.

Dear Sir,

The Sydney University Motor Cycle Club will promote the 1972 Inter-Varsity Challenge in September. The meeting will be held at the Amaroo Park road racing circuit on Saturday 16th. September.

A.C.C.A. licence holders from all Australian Universities are invited to compete. Racing will be conducted in 3 grades and 4 capacity classes. Women are encouraged to enter all races, and we expect to run a separate Ladies' race.

The General Competition Rules of the A.C.C.A. will be strictly adhered to, with particular attention to protective clothing and machine examination.

We anticipate that most competitors will have little previous experience and will be riding registered road machines. However there will be races for racing machines and experienced riders.

The track is approximately 25 miles from Sydney at Annangrove. It is a tight 1.2 mile clockwise circuit with an uphill straight, only one left-hander, and a stop corner.

Entry fees will be minimal, but must include \$1.50 per event rider insurance. (To a maximum of \$6). Practice will commence at 0900 on race day, and racing at about 1100.

Accommodation will be arranged for visitors, as will entertainment, including a free party on Saturday evening.

To obtain a Permit for the meeting we must know which clubs will be represented. Riders from any club not listed on the permit will not be able to compete, so if there is any chance that there may be a single rider from your club please write to us within

ADELAIDE UNIVERSITY MOTOR CYCLE CLUB
c/- STUDENTS'ASOC

UK is best

Dear Sir,

As the opinions of various 'heads' around this place concerning music seem to be getting -plenty of column space recently, I would like to present a view which may or may not be controversial/popular/bullshit.

First of all, almost without exception, all good music comes out of England. A casual glance reveals such pillars of brilliance as Moody Blues, Pink Floyd, Yes, Jethro Tull, King Crimson, E.L.&P., Deep Purple, ad infinitum. By evil contrast, the (in)famous nation on the other side of the Atlantic has produced little of note, with a few obvious exceptions (C.S.N.&Y., Doors, Grateful Dead). Australia of course, has produced no music worthy of mention. English music is in general, more original, technically better, and more lyrically and musically meaningful than American music, which tends to be startlingly unoriginal, and mostly very derivative.

Good English music tends to concern itself with more universal issues than American music, which tends to be very American. In general, English music is just better.

I realize this will be unpopular with those heavies who believe that the only decent music is 'good ol rocknroll', and that any music which has to be listened to with more than one ear to be appreciated is ratshit. Because their bag is American.

Leon Neasden (Richard's brother)

P.S. All readers please note the wave of Neasdenism now sweeping the country. Sister, Beulah Neasden is preparing a contribution for next week's issue. NOTE: There will be no ON DIT next week - Ed.

Reading balls

Dear Sir,

In reply to Peter "Daffy" James esq. I assume that this "person" has a somewhat Psittacoid brain. If this is indeed so, it explains his clearly confused ideas on the use of the English/Australian language.

Naturally, Sir, I have studied Bugs Bunny with a never to be paralleled voracity, and I remember clearly how, in one Tasmanian Devil episode, B.B. made a reference to the apparent intellect of "Tas. Boy": Spaketh B.B. "Boy, what a Maroon (short A, long oo sound, as in food). I am quite sure I did not write MORON; Your comments, thus, are understandable, and should be directed at the Editor.

Furthermore, Crimsons's 4th L.P. is ISLANDS, not "I STANDS", and the Book reviewer's name is BALLARD, not one of those things one expects to see at a Ship harbour.

Back to Mr. James; Granted the Tongue within the Buccal Cavity attitude at Blackmore II, he still shouldn't have said what he did. (I heard that Tull were quite good at Apollo Stadium).

Watkins references to Tull and the Who bear out my theory that most persons of this Earth are Insane (naturally with my exception). Possibly, though, Watkins can retain his sanity by pleading a state of temporary confusion.

As regards Blackmore's II Testicles, the term "Wants his balls read" bears no relationship to his altruistic desires. Thus, one could clearly see that the phrase was used metaphorically, in much the same way that Football Umpires, Politicians and the like are generally said to "Want his/their head (s) read." I assumed from Blackmore's II remarks that his brains have been addled by continuous "bang-ing" around, and strangulation by Jock-straps and things. I've heard of head, toes, nose and palm reading, so Testes will be the next to fall.

Thus, I have answered my critic/s in a letter which will clearly reek of incredibly conceited arrogance.

Richard Neasden

NOTE: I have made altruistic into altruistic and conceited into conceited. I hope his Lordship Neasden approves.

D. K. (ON DIT Typist).

PROVERB: HE who wants no mistakes should write legibly and spell correctly-Ed.

Help

Were you carrying a V.C. Flag during the May 15 Demo? Were you stopped by the pigs near Twin Street? We need your help. Bill, Ursula, Helen, Janet, Hank and Graham, 15 Harris Street, Norwood.



LETTERS

On Dit presents the unending story of the Great Jesus Debate

HOW
MANY
MORE
HARTSHORNES
legalise
euthanasia
NOW
e.u.

HOW
MUCH
MORE
ALMIGHTY COD
legalise
E.U.thanasia
NOW

He loves me

Dear Sir,

Mr. Rymill states that I have no right to force my views onto other people. I can appreciate this point of view, however, I must disagree. Firstly, because Jesus commissioned every Christian to preach the gospel to every creature. And secondly, because, Mr. Rymill and anyone else who has not accepted Jesus Christ as his personal saviour is condemned to HELL. Being concerned about people's

souls, I have the right to tell them about eternity- whether they will see Heaven or Hell.

About the Inquisitions- these people took advantage of and misused their position. What they did was not what Jesus taught. So Mr. Rymill, forget about the

Inquisitions and take a hard look at JESUS CHRIST. Christianity is not a matter of coming to a logical conclusion, it is the working of God's grace and love in your heart upon accepting and believing in Jesus Christ.

There remains two points-

1). God's love and eternal life, when a person looks to Jesus, repents of his former sin, believes that Jesus died on the cross for him and accepts Jesus into his heart.

2). God's judgement and eternal damnation, when you do not believe that Jesus died for you. Hell is a reality. It is my duty to warn you.

So Mr. Rymill, Mr. Hartshorne, and Mr. Reader- it's your choice- God's Love or God's judgement.

Ken Daniel

He loves me not

Dear Sir,

Ken Daniels letter (On Dit 15) is a refreshing exercise in sweet clear logic. So nice of him to unambiguously state that he doesn't condemn people but their actions. (He says he has no right to condemn people but he apparently has the right to condemn them by their actions even though we only know someone by his works as someone once said.)

Equally ridiculous is his conclusive proof that the universe was created by a creator because "You don't have a universe, so beautiful and complex as this without an intelligent creator." Personally, I know of no other universes to back up this generalization. But either way we must believe something has always been here - isn't it just as plausible to believe the universe had no creator as that a god had none?

It must come as welcome news to those involved in such fields as social work and psychotherapy that any "abnormal" behaviour is condemnable and requires treatment. May I proffer this profferance - surely anyone who leaves his grave after being beaten up and nailed to a wooden frame till dead is seriously abnormal and requires corrective treatment. Such a person is clearly under Satanic influence.

Ken's letter has afforded me great relief however, in that I know at least that Satan, not I, is responsible for my actions. I can now press on into the future hurting people, raping and treading over their feelings, I can pollute and desecrate and all the time feel the assurance that HE, not I, is responsible.

Ken Daniels shows such insight and intelligence that the University must surely see fit to grant him research funds to help him compile "The Daniels' Compendium of Modern Miracles."

Yours Unconvertably,

Alastair Knott

He loves me

Dear Sir,

I thank you that you are allowing this continuance of letters in ON DIT, for it allows us to finally put our point across.

I reply to Mr. R.T. Rymill (On Dit 16) who seems to agree with the now silent Mrs. Hartshorne. Mr. Rymill, we, and I now speak for most Christians, don't really mind what you think of us whether we are cranks or what. It makes no difference to us, so support Mr. Hartshorne if you wish. Again, because I like to be methodical, I will try and answer your assertions.

1. If Mr. Rymill would like to see me (refer ON DIT 15) I will loan him a book which has the following quotation of a woman who was injured at birth in Tasmania, had 1 leg longer than the other. "... As Ted prayed over me, I felt my leg suddenly grow hot and strengthen, and when I went out of the Church, I walked down a ramp, and found I could walk perfectly. My leg had actually lengthened! Surely this demonstrates the power in Christianity and Tasmania is a little close to home isn't it?
2. It is up to Mr. Rymill to find his God if he wants one (May I remind Mr. Rymill that his view here does not support Mr. Hartshorne's)
3. Mr. Rymill agrees that Jesus may have lived, this is told us in the Bible (our only source of reference) - Mr. Rymill, the Bible also says that Jesus was raised from the dead. Now, Mr. Rymill, believe all of the Bible or none of it please.
4. Society may create your perfect conditions Mr. Rymill but these conditions are only temporary. I ask you if this society has created anything that has given man complete satisfaction for all time? The answer is NO but as a Christian myself, and others, have found this complete life-long satisfaction.
5. Only Jesus claimed all religions to be the Way. Buddhism, Hinduism, etc. only claimed to be the forerunners of a greater being, i.e. Jesus Christ.
6. The basic difference between yourself, Mr. Rymill, and me is that I can see your point of view and you, because you are scared to try it, will not see mine, but this only spurs me on and I would say that the mere fact that the E.U. members are writing into ON DIT shows our willingness to see your point of view. However, Mr. Rymill, most of us at E.U. know your point of view all too well because a lot of us have held similar views at one time.
7. We are not bombarding or forcing upon you our ideas, we are simply telling of the wonderful things that we, as Christians, know. We claim our "democratic right" to have our say as you have your say.
8. If Mr. Rymill wants to believe in ethics, etc. let him, but he is missing out on some wonderful knowledge.
9. We are not telling Mr. Rymill that he "better believe it" because Christianity is the decision of the person concerned. We are merely stating our case.
10. We write in reply to your letter Mr. Rymill, not to "save your soul" but merely to put across our point in the hope that you may see a little of the beauty we know.

11. Mr. Rymill can come up with as many defiances as he likes and as many rationalisations as he likes but the thing is this - Ken Daniel, Peter Lambert and myself believe in one God who sent his Son down to earth. This Son died for our sins and your sins and was resurrected to the right hand side of God. So there is no need to defy us Mr. Rymill.

12. Maybe our religion is dead and obscene in several people's eyes BUT in our eyes, our religion is as alive as you and I and is far from obscene. Plus many people are finding that there IS a LIVING GOD with an answer to our problems.

Finally I ask what does Mr. Rymill intend doing if I don't want to keep my religion a private affair. The thing is that I have found a wonderful friend in Jesus Christ and I want to share him with everyone. Again I repeat the offer to explain the above statements in the E.U. room any Wednesday lunch time.

Again, I thank Mr. Peter Love for letting me use his paper to express my views.

I am STILL (and always will be)

Your Christian Brother

ANTONY (Note, Mr. Rymill, not Anthony) Murphy.

He loves me not

Dear Sir,

The defenders of Christianity in On Dit 15, all of whom seem to have taken a fundamentalist view, seem to be masters in self-deception. Behind each of the letters of Messrs. Lambert, Daniel and Murphy lies a most blatant error of reasoning - their arguments are circular, they assume what they set out to prove. I am told "The Bible" supports all these arguments; but kind sirs, what is the authority of "The Bible"? If you say it is inspired by God, I want to know why, and you can say, "Because it's in 'The Bible'". But then I want to know again, what is the authority of "The Bible"? Alternatively you can say it is a supposition that is to be made, but that is a supposition not even supported by common sense or common experience, and I am loathe to make when it is one of a million or more possibly correct suppositions. It's a gamble - if you follow this religion, you may be saved from the hell-fire (if it exists), but if that man Jesus was only pulling our legs, you may be damned by the terrible silent god who is just waiting for you to fall into his trap.

You don't accept that? Well, neither do I, but I don't accept your version either. Perhaps you can show me miracles performed even today, but show me the relationship between them and YOUR belief. I would rather it were proved by means of everyday experience, however, and I can tell you, my everyday experience has moved me from a position of accepting naively all the usual Christian dogma - even fearing not to believe it - to one where I feel that, if there is a god, he accepts us for what we are.

That is why I say, "How dare you assume, for instance, that homosexual acts are abnormal. This god of yours seems to have made people homosexual, and contrary to your assumptions, very few can remain totally celibate, and I should imagine that there are no homosexual people who do not engage in homosexual activities at some time of their life, e.g. masturbation with homosexual fantasies. Just like heterosexuals, aren't they? And again, you can't change their orientation. Well, I think that's a pretty mean trick of your god to play. Unless he is different to what you say."

Why do we have to believe the WHOLE of "The Bible"? Can't just part of it be true? I don't dispute that there are short-sighted people who believe the story of Adam and Eve literally. What I am saying is that there are many, Christians even, who don't take it literally. And how many Christians refuse to eat pork as they are told so sternly to do?

Now to the arguments against Christianity as an acceptable personal belief. To counteract the claims of miracles, I will claim that I know personally two people who have suffered nervous breakdowns by trying to reconcile their way of life with the already self-contradictory tenets of Christianity. They have since rejected the religion as not worth the suffering. On a larger plane, I suggest that Christianity can be shown to be no more than a set of interrelated assumptions (like most other religions). Those who are won over by the propaganda are forced to base their whole conduct on these assumptions. It is therefore a potential basis for prejudice, a prop for established (if incorrect) thinking, and an unreal justification for attitudes (particularly in areas of so-called morality) which would have no support otherwise. This barrier to rational thinking I consider to be in itself dangerous to society at large. I suspect too that Christian beliefs, because they are not specific nor definite, can be easily interpreted as supporting whatever aim you have, whether it be abortion law reform or the Klu Klux Klan.

Finally, it would be ludicrous to suggest that we would collapse into a state of barbarism without an orthodox religion. Morals can be separated from religion, as morals are rules laid out to avoid a certain end. Thus, most atheists will agree that murder is immoral if committed without alleviating circumstances. It is in the interest of the individual and the community to believe this.

I suggest to the would-be Christians in this University that they take a good look at the foundations of the belief they are going to let themselves to be governed by and determine whether it is not just a bogus which suits so well the ruling classes of our society.

Yours in Agnostic Concern,
Duncan Hartshorne

He loves me

Dear Sir,

The only controversy with Christianity is between those who refuse to try it and those who have submitting 100% to the authority and love of Almighty God.

I challenge anyone who hasn't tried to HONESTLY believe that Jesus Christ IS Lord and live accordingly in the Holy Spirit.

Yours Successfully (in Christ)

DON PRIEST. E.U.



'Let there be light', spaketh the Holy Spit

He loves me not

Dear Sir,

It seems that the letters column is being dominated by Christian fanatics. But who is Mr. Lambert, Mr. Daniel and Mr. Murphy trying to kid? Their ravings are an insult to the intelligence of university students.

Mr. Lambert claimed that to 'present the full facts of prophecy have to expound 22 chapters of Revelation, 48 of Ezekial, 12 of Daniel', etc. This is but a cloak over their ignorance. Anybody can interpret and invent all sorts of prophecies if one has to go through half the Bible, for the Bible is written in such obscure languages, parables and half truths.

As for Mr. Murphy he claimed: 1. What else has led to such complete and lasting well-being? 2. Could he give me an example of where Christianity has been to the detriment of the whole community? Only a totally biased person living in a cloistered virtue could make such sweeping claims. Jesus came to the world with vengeance and fire, he came to separate husbands from wives, he preached the subjugation of women to their husbands, he came to separate children from parents and to split up nations. In the name of 'Gold, Glory and God' the imperialists enslaved the yellow, black and brown peoples upon whose sweat and blood the Western World was partly built up. The forceful infusion of Christian beliefs into the 'heathen' cultures broke up the former and created tensions and cultural anonymity. For those stronger cultures (the Indian and Chinese) they have been able to survive this antithesis out of which a synthesis has evolved. The exaltation of man with God has replaced the preeminence of relations between men by our relation with God. We enter an unreal world. Our relationship with God comes first and whatever is necessary and at whose expense for the preservation of this relationship is therefore just. What are the outcomes? The cruelties and sufferings perpetrated and gladly borne by the sufferers for the potential rewards from an unknowing God. Witness the inquisition, the witch hunts, the perpetuation of wars to prevent communist domination of the world so that peaceful Christians can live in safety (sic). Mr. Murphy's thinking is so constrained by his immediate experience in a comfortable bourgeoisie setting that he is ignorant of the sufferings perpetrated in the name of Christ.

Mr. Daniel asserts that Christianity has not died. Neither has Buddhism, Islam or Hinduism. To understand the preservation of religion albeit in a diluted form it is necessary to go back into history. Religion is nothing but human reflections of terrestrial forces be it natural and social that shape man's life and evolution. In primitive societies, it was the forces of nature which were so reflected and which in the course of further evolution underwent the most manifold and varied personifications. But as man broke the umbilical cord that tied him to nature, and as he accumulated capital, he entered into the orbit of social relations. The gods became representatives of social attributes and acquired a national character. At a further stage all the natural and social attributes of the numerous gods are transferred to one almighty god, who is but a reflection of abstract man. However in bourgeois society men are dominated by the economic conditions created by the means of production which they themselves have produced which seems to be an alien force. The reflective activity that produced religion therefore continues to exist. The historical development of Christianity can be analysed within this framework. By the time the Romans conquered Israel, the Jews already possessed a national god, Jehovah. But the Roman conquest also destroyed Jewish social and political structures and of necessity the national god, Jehovah. It was in the midst of this general economic, political and moral decadence, that Christianity appeared as an antithesis to all previous religions. In all previous religions ritual has been the main binding force and method of identification, but Christianity by rejecting extreme rituals and addressing itself to all peoples became the first possible world religion. What is better evidence than the last supreme, universal ritual, the imagined sacrifice of Jesus?

Finally, Christianity struck at the chord which echoed in the hearts of countless men. The equality of all men before God as sinners, be he king or beggar. This spiritual salvation was so instituted that it could be understood by everybody. But as Christianity took root in Europe, the equality of sinners was relegated to the rear and prime importance was attached to the antithesis between believers and non-believers. At the same time it became institutionalised and bureaucratized, an anti-progressive bastion of conservatism. It has not denied itself modes of adaptation to changing social conditions. It has participated in and supported imperialism. And it has now become a base for 'revolutionaries'. The Jesus Revolution and disciples who call themselves radicals. Seeing that the young have seen through their hypocrisy and utter shallowness our Christians are now becoming progressive revolutionaries!! IN name only.

Mr. Daniel evoked the argument by design (ie. the infinite beauty of the universe) as a reason for God's existence. But everything comes from chance and necessity. Once certain chemical conditions are satisfied it is a necessity that the resulting reactions produce certain outcomes such that those outcomes fall into their rightful places or functions. Without this necessity we would have chaos. But then it seems that only earth possesses the designs by which God's existence can be inferred. Imagine that you are a space traveller and that there is no earth, all the planets you have visited are either molten liquids or dead cold rocks. It is quite improbable that you would infer a creator behind all these dead planets. It would be meaningless. This illustration suggests that our speculative inferences are prejudiced by our own existence and by our direct experience of the physical world. If one enters the world of the atoms, one would witness utter chaos but in the aggregate, irregularities are cancelled out and order reigns. Physicists have proved the existence of anti-matter whose properties are diametrically opposite to those of ordinary matter. So what's so fascinating about designs and God?

Chan P. H.

He loves me

Sir,

I am shocked that you would publish such things as the rude, illfounded, and blasphemous letter of T.M. Rymill in "On Dit 16".

I will refute the lies and untruths made in his letter:

There IS a God, and He surpasses temporal limitations (Genesis, Exodus 20:2-5 and 1st Coimm and 1st Commandment).

There IS a Son of God, who is Jesus Christ (Luke 12:8-1)

Christ was resurrected (MATT. 28 - Luke 20:35)

Man has a soul (Luke 12:20)

Christianity is not to be kept private, but is to be taken to the heathen (Matt 19:14-15 and Mark 6: 7-13)

Christians are able to form a clear and objective understanding of their religion. It is absurd to think otherwise. Mr. Shilton, Mr. Whitsett and Mr. Knuckey are fine examples.

There are no other religions, so his 6th point is irrelevant, in that one cannot make comparisons.

The inquisitors did not use tortures, as he claims, but even so were necessary as part of God's plan in His infinite wisdom for it is the work of his disciples to cast out devils (Matt. 8: 28-31) Further one is not to doubt the way of the Lord (Luke 4:12)

There is a God, and Christ, and He IS the answer to the problems of the world.

Miracles are performed everyday at Lourdes; you need only witness them to see people giving up their crutches, to KNOW that He lives. Pentecostals throughout the world perform miracles by healing "incurable" diseases. (If doctors would only realise that Satan is the cause of such illness, many more sufferers would be cured). The Bible, rather than being proved wrong by theories of scientific fantasy is being proved RIGHT by history - it has predicted all the important events of the world, and prophecies that Christ will come again when the Israelites over-power the heathens and the ungodly, which is happening NOW.

I need not go on to prove to any reasonable person just how blind, foolish and arrogant Mr. Rymill has been. In this letter I have shown that he is treading the wrong path, and I hope that no-one will be led astray by his false preachings. I fervently pray that the Good Lord will have mercy on Mr. Rymill's soul, but I fear that no matter how magnanimous God is in His awesome power, Mr. Rymill's soul is doomed to hell and eternal damnation. And may I add further that he deserves every bit of what his soul will receive in the infinite and incessant torment of hades and satan. Let me say that this miserable wretched creature has failed to heed the word of our Lord, the true God, and His Son, Jesus Christ, (whom he gave so selflessly to suffer and die for us). He has blasphemed, and insulted his Creator for which he cannot be pardoned (Matt 12: 31-32) His heart and mind are wicked. He has insulted the only bastion against fascism and communism. His heart and mind are wicked, and his tongue lies (Matt 12: 35-37) He cannot enter the Kingdom of Heaven.

Should he wish to repent, (and by a miracle of Grace he might be forgiven), then both Ken Daniel and myself are willing to help him find the true way. We may be contacted through E.U.

Mark Thomas

He loves me not

Dear Sir,

I dropped in to the Uni refec. last week to have lunch with my son John. I don't often do this, but it helps him to think his parents encourage him and appreciate his needs.

Imagine my shock and dismay, not to mention disgust, when I discovered that three persons in the near vicinity were Christians! I must confess that I became a little histrionic so greatly was I upset. I had no idea of the sort of people my son might be expected to mix with. I am deeply ashamed to think that he and other innocents like him may have to work with them in prac. or sit near them in lectures! My son has been very carefully and lovingly reared and has, fortunately, been warned by his father of the pitfalls and dangers that might confront him at Uni. He, I know, will not be corrupted, but it seems my duty to warn other students and their parents of this insidious danger that lurks on campus.

This vile group, knowing no bounds of common decency, grow like some foul cancer, publishing subversive literature, muttering seditious slogans, they campaign for "converts" (read "victims") without regard for rank, gender, race or creed. They own themselves to be supported by "prophecy" and "miracles", which they quite openly admit to be acts against the laws of nature. The most dangerous thing is that, except for that number who have "come out" wearing a little badge, they cannot be distinguished from the rest of the people - like some lurking denizen they move freely about campus, corrupting wherever they go. Over the last few weeks they have actively, blatantly campaigned in the pages of ON DIT.

Can nothing be done to halt the perversion and vice that threatens so many of our young ones whose lives are being moulded and polished at this beautiful institution? Where is the power of the University Authorities when they allow this sort of revolutionary menace to continue unchecked? Even those perverts we've been hearing so much about lately have the decency to want to do their things in private, but these CHRISTIANS are intolerable! Let's do something really positive to preserve the liberty, freedom and moral well-being of the community, both on campus and at large. Stop Christians!

Concerned Mother

He loves me

Dear Sir,

As the leading Christian Apologetic and Theologian of our times, I am at last moved to speak out against this most unseemly and unChristian wrangling that has festered on campus. The 'noise' and bickering that is being perpetrated has more in common with the herd of Gadarean swine than with the love of Christ.

This dissention is built up from two opposing and possibly irreconcilable elements. On the one hand we have the secular champions whose effort to remain within the bounds of logic and reason and their own unencumbered personalities is highly commendable and proper. Such was the position of the ancient scholars who we must remember, were pagan - and we respect them. Over against this group we have the dogmatists of the "Cult of Christianity", for so they have made it, whose effort seems to be concentrated upon virulent attacks on prominent men rather than a display, in action, of the love of Christ. Only by the active love of our Lord and Saviour, not in this vicious wrangling, shall anything be achieved. Are we to reconstitute "Holy" Wars and Inquisitions? Are we to once again despoil the wonder of our vision because we are not capable of the love that was portrayed in every act of the Master? These people need to be taken to our hearts hospitably, as brothers outside the Church - outside the body of Christ, and shown the value of Christian love and friendship. Christ never involved himself in such viciousness, neither should we.

Erasmus of Rotterdam



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TROUBLE IN THE WORLD IS ONLY CAUSED BY PEOPLE!



HARRY THE HOP BY DORMOUSE

downdraft. (D.R.U.)

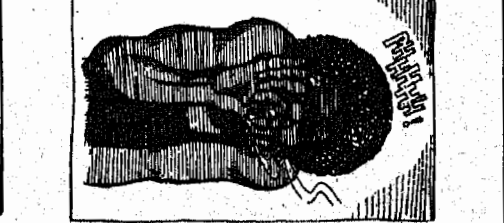
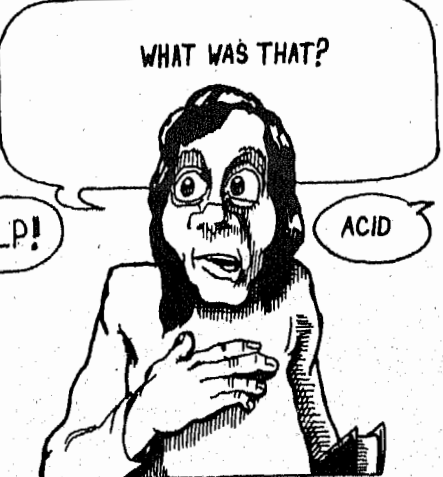
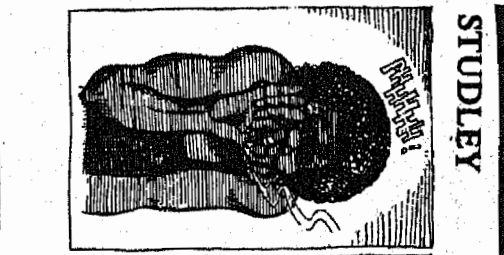
DOWNDRAFT a draft resistance manual
2nd. edition 40c.
(bulk orders 'over 10' 30c)



This could be one of the most important and immediately relevant writings now available for young men contemplating NATIONAL SERVICE. Not only for those yet to reach registration time but also for those who have or have not registered or have or have not been drafted. DOWNDRAFT is eminently readable and free from the sloganistic style of some revolutionary pamphlets. The articles are concise, brief and to the point. I would consider it most relevant and even ESSENTIAL to the prospective non-registrant disposing of many doubts one might have of the consequences of non compliance including a multitude of escape routes.

Besides the more general articles on draft resistance (its rationale), and more particular articles such as how to fail a medical, there are many personal statements by draft resisters and accounts of particular struggles. (eg. Melb. U. Resistance Commune by Mike Matteson). "Living Underground" by Tony Dalton is one of many new articles not included in the 1st edition.

The final section is an appendix of documents, opinion polls and relevant sections of acts of parliament.



HARRY THE HOP by Dormouse. Reprinted courtesy L. A. Staff (UPS).

STUDLEY

by Don Glassford

S.C.M.

THE CHRISTIANS PUT THEIR NOSES (FINGERS?) INTO IT AGAIN! (Sigh)
Support the fight for black rights:

- For - black ownership of all reserves and sacred land.
- reparation for all land seized since 1770.
- full employment, better medical facilities, real equality in education.

THE PROBLEM

1. There is no 'Aboriginal Problem', as the term is conventionally used.
2. The problem is YOU (and us) - the WHITES: After all, there would be no oppression of blacks, no poverty, hunger or gaolings if whites hadn't invaded this country 200 years ago.
3. Though you and we are not responsible for seizing Black Australians' land, WE ARE DIRECTLY RESPONSIBLE FOR ALLOWING POLITICAL AND ECONOMIC OPPRESSION AND CULTURAL DESTRUCTION TO CONTINUE.
4. Specifically, WE perpetuate the exploitation of the black nation and the elimination of its culture, if we -
 - (a) ignore the Moratorium for Black Rights and the Aboriginal Embassy (Brougham Place).

- (b) fail to support the aims of the Moratorium amongst our white contacts
 - (c) delude ourselves -
 - that we can contribute to the organization of black movements (e.g. the Embassy); all we can do is unlearn our paternalistic attitudes and provoke and educate our racist friends.
 - that we're doing, or capable of doing, anything (for Aborigines). We can only UNDO the work of our racist society, by changing our attitudes and fighting against the political and economic institutions. (e.g. the political impotence of the black minority, through the media and Parliament; the capitalist concept of 'economic viability' etc.) WHICH OPPRESS THE BLACK COMMUNITY.
- i.e. - ALL WE CAN 'DO' IS TAKE OUR WHITE FEET OFF THE BLACK NATION'S NECK - black people can, and want, to develop in their own way, without our 'help'. (rather our hindrance).

THE SOLUTION (?)

So start discussing racism in Australia. Read books (e.g. F. Steven's 'Racism in Australia' available in the Barr Smith) and articles (see Mel Davies, Economics Department) and LISTEN to all the paternalistic and racist crap that spews out of new items in the media, about aborigines.

Racism is only one symptom of the economic structure of our society. Be aware of the sexist behaviour exhibited by most of us and reflected in our society's structures. Become sensitive to the poverty and the meaningless nature of work in a community where workers have no ownership and no control over what they do.

BUT REMEMBER: All the time you are doing this, you're standing on STOLEN LAND - WHAT ARE YOU GOING TO DO ABOUT IT?

(The views expressed here are not necessarily those of the S.C.M.)

There is an S.C.M. meeting on Tuesday, 1.00 p.m. 1st floor of the Geo. Murray Building (above the Student's Association office).

The important point about this is that he was not invited to the Governor's mansion or the White House. The political leaders, instead of focusing on heroic citizen efforts in overcoming overwhelming odds and holding this kind of citizenship up for emulation among the young, invite to the White House political campaign contributors, polluters, comedians, athletes, actors and visiting foreign dignitaries. The common heroic act of citizenship did not qualify for that kind of recognition.

Student Action:

In Texas a group of law students had a suspicion that the big oil, gas and timber companies were not paying their property tax and they proved it in a very well documented report. The property tax was the main support for schools, public hospitals, and municipal facilities. They released the report but nothing happened. The Texas legislature did nothing. Instead of giving up, the students decided to establish a Public Interest Research Group. They got 27,000 other students to sign a petition for an assessment of \$3.00 per student per year from University of Texas. They sent it to the Board of Governors (made up of two parts of very conservative reactionary people and the rest more liberal). The vote was against the students, so their reaction was to go to the Legislature. They have got the 18 year old vote so the Legislatures governor and officials (that once heaped ridicule on them) are now very receptive to what students have to say. They went to the legislature in order to over-rule the Board. The point is that the students became more powerful after every defeat. They reacted to adversity by increasing their energy, increasing their drive and imagination, and that is the only attitude that will keep the public interest research group going. Never give up, assume obstacles, become stronger with each cycle and make your best teacher your last mistake. This is a type of growth under stress.

What Students Can Become Involved:

In the United States breaking the first barrier is very heavily on the shoulders of lawyers. Once they break the first barriers and once they get over the bureaucratic obstacle, then you have to bring in other skills. Then they can bring in the people in the arts, people who know how to communicate, that know how to write, people who know how to talk to blue collar workers, as well as the more technical, legal, scientific areas.

Australia:

Here in Australia there is a public interest group in Queensland who have just put out their first report on pollution which includes considerable documentation.

Similar efforts are now under-way in Melbourne at the Universities. Hopefully there will be several public interest groups in several states as well as a National one. Here in this state a number of consumer protection bills have been enacted which are ahead of other states in the country, and there is no reason why similar groups cannot be formed. There is no better way to combine the development of this citizen role, and a really vibrant educational experience that asks the question 'Knowledge for What?' and then asks the second question 'What has to be produced by way of knowledge in order to relate to people's problems, not only in this country but in less fortunate countries as well.'

There are problems in re-ordering some antiquated traditions (such as discrimination against women), the problem of the quality of the standard of living, the diversity of culture and the independence from foreign economic control, the problems of pollution, the really severe obligations that have to be paid to the Aborigines, the development of more openness in government, the development of an educational system that liberates imagination and puts a premium on innovation rather than the reverse. All these things are very important, and even though you are better off than most countries in the world economically, there are still extremely serious challenges to deal with in both a national and global context.

The Establishment of a Public Interest Research Group:

In the United States these groups are basically organised by a half dozen students who worked a few days or a few hours. It doesn't take a massive effort in terms of numbers, it just takes a small number of dedicated students to get it underway.

The concept is for citizens to start shaping the political dialogue, and not have the political dialogue shaped by the two contenders in the parties, and to make it focus on specific programme choices.

For a necessary change there not only has to be a theory of accountability and a dispersal of power in different ways, but you have to know what you are doing, because you may be very well intentioned but be completely wrong. It is not enough to be true, you have to be able to know what projections and future policies are going to be like.

Concentration on symptoms is the only way to do it. If you don't concentrate on symptoms you will never get the causes, except for those few who love to think theoretically and have grand utopian synarious. If you are going to have people understand what is happening to them and why you start with the immediate interface of their daily activities, the food they buy, pollution, conditions at work, how they react to government; if they become interested in the interface, they will become interested in more and more comprehensive scopes of analyses and involvement.

PIES GOOD ?

Gudday Edita,

Me and me good mate Ocka was down at a RSL meetin' tha uther day and we was passin' thru Uni when all of a sudden we sees this bloke a-runnin' from the refecta-bloody-tory like a bat outa hell makin' these strange bloody noises. I may be a mistaken' but I thinks he was a burpin' and a fartin'. Well me and Ocka was fearfully amus'd, and we just a stood there a laughin' like a couple a kooka-bloody-burras. Then we sees a coupla more doin' the same thing. Well we thinks it might be a commie plot ta overtake our inter-bloody-lectuals.

So we goes into the refec and there we sees some arful occurrences. There's a whole lotta fellas a eatin' and a groanin' in excrutiatin' bloody agony. Well we makes our way across ta the servery ta order some tucker when this good-lookin' fella a whispers in ma ear, "If ya don't want ta die a sudden bloody death, don't eat anything but a pie." But I notices that pies are 19 bloody cents each an I says ta this bloke, "Are these bloody pies gold-lined!"

Well he answers me by a sayin' that pies are the only things that aren't made at the refecta-bloody-tory so therefore they are worth 19 cents, specially if ya don't want a get tha food pois'n.

So I buys wun but Ocka, remember Ocka he's me mate, well Ocka aren't as edga-cated like me and he don't listen ta any-bloody-body, he buys some stew. Well Ocka eats all this stew and he even eats the fat that he was a scrapin' of the top of it. But that fella COAD was a right, he was he was the one that told me ta buy tha pie, nice chap but a little windy.

Next day back at the farm Ocka has wun a them internal Newclear-bloody-expressions that would a shamed the Frenchies but fair near blew him apart.

Now bein' a good Orstralian Catholick I calls both the priest and tha vet and just in case I administered sum Furst Aid by a givin' him a huge dose a sheep drench ta counta act tha poisin he ate. Well we, me and the priest, was a really wurried and I was just about ta lay Ocka intha grave when the vet came in and gave poor ol' Ocka a dose a wormin' powda and crutch'd poor ol' Ocka, all for 2 quid. (nice bloke the vet but a bit windy).

So right away I ring this COAD fella (good lookin' beast but a bit windy) and told him about poor ol' Ocka and he persuaddid me ta write ta ya and condemn the refecta-bloody-tory as a commie plot ta kill off all our inta-bloody-lectual.

So here I am and as I sees me mate a burpin' and a fartin' with a gutsake, the blood fare rises up in me vanes so I says to you beware of the commie infal bloody-tration and eat good Orstralian pies (those wuns that aren't made at the refec).

So Hooroo Cobber,
COAD

SCIENCE

Members of the Student Association,
UNIVERSITY OF ADELAIDE.

Dear Friends,

Thank you very much for sending me personally, information concerning your arts and photographic exhibition.

On reading the conditions and rules governing the competition however, I have decided NOT to exhibit any of my work at your exhibition. My reasons for my refusal are quite clear and precise: I do not think that a competition creates the right climate for the study and appreciation of work of artistic significance. Evaluation will take place of course in the mind of any observer who spends some time looking at the work and will make hiiw own judgements.

However, the awarding of prizes to a select one or two participants will mean undue attention will be drawn to these quite out of proportion perhaps to their real worth. It is my experience that invariably many other works of art not selected for prizes are just as, or, even more significant in value. For this reason I am not prepared to have my work rated or graded in such a fashion for fear of taking deserving praise away from other participants or (more likely) to have my work unduly neglected.

I also note that you do not announce the judge(s) of your competion. It is a well known phenomenon that with different judges you will invariably get differing opinions of which work is of the greatest merit. Consequently you will usually have different prize winners with different judges - this again is surely not fair.

Personally I do not know any authority in South Australia whom I could trust in such an undertaking.

I am sorry that you did not consider these factors before you decided on the form of your exhibition. But let's face it, Australians seem to feel that every aspect of human endeavour is measurable in the same terms as scientific phenomena - after all that is how you students got to university - through competition.

I do not wish to denigrate your admirable project in furthering involvement in the arts on your campus. I hope you will consider my criticisms and feel that they are constructive.

Please feel free to publish this letter in your magazine "On Dit" if you feel that it will be of value in getting further opinion expressed.

Yours sincerely,
Brian Callen

RULE of LAW

Dear sir,

62 Frederick St. Unley 13/7/72

I would like to inform you that racism is alive and well in the SA Police force.

On the 11th. July, 1972 at approximately 12.30 I was followed by a police patrol car, RLT-423, after having picked up two aboriginals near Police HQ. They attempted to intimidate me by taking my name and address etc., and one of the Aborigines by taking him aside and telling him that he should not associate with students and such people and if he continued to do so it could land him in trouble. But the final word of intimidation was directed to myself when officer 1761 said, "I will inform the Vice Squad of your activities."

Neither I nor the Aborigines with me were surprised, for such fascist tactics are not rare especially now that the Black Moratorium is close at hand. All of us realize that we must work even harder to help the Aborigines help themselves, for now the racists among us are worried that organization will lead to successful resistance of the repression imposed upon the Aborigines not only by the Police, the Vanguard of reaction, but by society as a whole.

All over Australia we see signs that indicate that Aborigines will no longer fight persecution on the basis of individual spontaneity, but are now collectively defeating the repression and solving their problems.

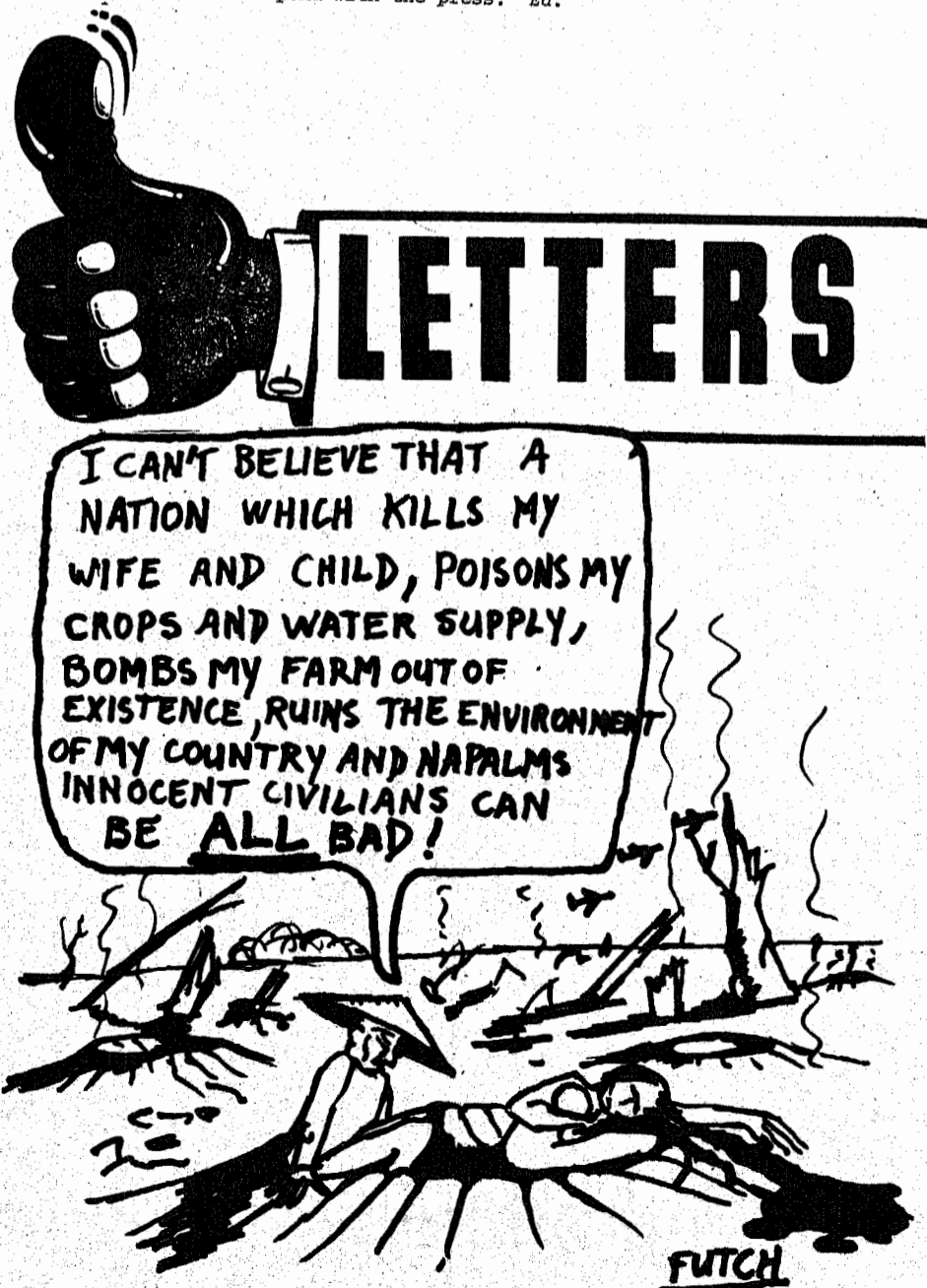
Aborigines are acting, and now white people must do the same to oppose racism. Those that don't act are only helping to perpetuate Aboriginal persecution. Silence is consent.

Yours Sincerely
D.D. Pollock

(F.U.)

REPLY

NOTE: We sent a copy of ON DIT 15 to Police Commissioner Salisbury with an invitation to reply to the open letter. He declined to do so, stating that it wasn't his policy to correspond with the press. Ed.



RECORDS



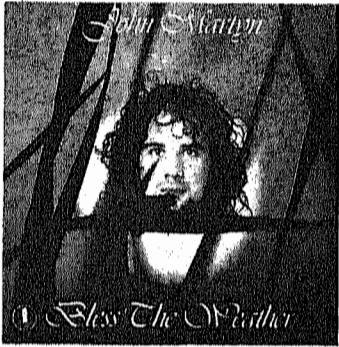
Humble Pie "Smokin'" (A&M)

Humble Pie's leader Steve Marriott is one of the handful of artists who have a true flair for brash, teenage, showy rock music. There are a ton of better musicians around and they're all playing stuff that is superior to Humble Pie's gear. But they ain't go STYLE. Marriott's got style. Just like Pete Townsend has, like Eddie Cochran had, like the Stones have. Anyone who writes hits like Itchycoo Park, Tin Soldier and Lazy Sunday just gotta know where it's at man.

By now you've read the Advertiser's review of this album so you'll know that Dave Clempson (formerly of Colosseum) has replaced Peter Frampton on lead guitar. My guess is that "Smokin'" was laid down very soon after Clempson joined the group as he only really gets it on for one track (It's a very good track though). Personally, I prefer the Pie's last double L.P. "Rockin' the Fillmore" to this newie. "Rockin'" had loads of live excitement and perhaps benefited from having better material. A few of the tracks on "Smokin'" are a real come down for someone who's really turned off to Marriott. However, there are still some truly great tracks on the L.P. which proves that

Marriott is not allowing anything to enroach upon his STYLE. To name the tracks which I think are great would be as pointless as looking for content in the Advertiser's record reviews. Suffice it to say that while "Smokin'" may not be a new high in Marriott's achievements, it has some music which is certain to appeal to all rockers. (Jazz-heads can forget it).

Trevor Mules



BLESS THE WEATHER (Island)
John Martyn

Hailing originally from Scotland, John Martyn is no stranger to English folk enthusiasts. Others may remember him as one half of the John and Beverly (Mrs M.) Martyn duo.

Although Martyn has produced four previous albums, one could be excused for thinking that 'Bless the Weather' is his first attempt at recording, as arrangements are occasionally messy with precious little cohesion between individual musicians. While all of the songs presented have potential, this potential is effectively buried by much pseudomelancholia, rendering each track suitable only as a theme for a second rate exotic erotic love movie. The tracks begin pleasantly enough but

don't progress: tunes penned by backyard folkies who bound University campuses.

"Glistening Glyndebourne" is the only track that deserves particular commendation, with excellent control of changes in mood and tempo due largely to some very fine piano. The only saving grace in most tracks is some cool double bass with obvious jazz roots.

Although the album grows on the listener, it remains disappointing: the enormous possibilities of tracks like "Walk to the Water" and "Just Now" are left begging. Martyn's guitar prowess in nothing extraordinary and therefore does nothing in enhancing his average vocals. If John Martyn is a typical example of British folk talent, Stove Foster, Mike Raupack and other lone folkies pack your bags - fame and success are waiting for you on the other side of the Commonwealth.

Michael Coghlan.



"Coming of Age" by Five Man Electrical Band. (M.G.M.)

On first hearing I decided the best way to review this album, for the benefit of readers, was to give a list of all the recent albums that were of better value. Realising that this would take a full page of "On Dit" I set

to work on a supposedly objective (read 90% objective, 10% "biased" objectivity) review.

I think this is the group that gave you "Signs". Remember. "Signs, everywhere there are signs" That is indicative of their music and their recent single "Absolutely Right", in its 2.14 minute entirety, complete with banal lyrics, is included. No information about the group is given on the back cover, and not being motivated to research into this pop phenomenon, I will move in to the area of conjecture lightly supported by my limited musical knowledge (agreement from Richie Blackmore II).

Five guys playing piano, lead guitar, bass, drums and a vocalist comprise FMEB. Fiddle, violin and bass are probably played by ring-ins as they don't dominate. Acoustic guitar also presents itself and about three of them have nice, high voices for the backing chorus.

Side 1, after all my rubbishing is quite passable. The title track "Coming of Age" is too long but average axe work and pleasant piano are quite encouraging. The 10 minute medley "Country Girl" to finish the side helps country rock on its way with some happy fiddle and piano and it shows that the faster tracks are certainly a much stronger point for FMEB.

Side 2 is mostly crap. There's no other way to describe it. "Julianna" opens the side and is comparable, in its donation to the pain of listeners, with "Sylvias' Mother". "Friends and Family" must really take the hype prize. Can you stand this-

"So then he went to see

my sister to ask about my mother, She said I don't care one way or the other..." My brother loved my mother, he said there was no other...."

Even the lyrics don't convey the whole pain that is excreted. The building of the theme "blood is thicker than water" is made by hitting a higher chord for each new paragraph of these meaningful words. 'Nuffsaid. "Isn't it a long hard road" begins well enough for about 20 seconds with a soccer crowd-type singing background echoing in the background but it degenerates into a sloppy sing along.

Another album to make you "splash your boats" as Bazza says. They've come of age alright - about 15 I'd say.

Mitchell Watkins

JAZZ, ROCK & BLUES CLUB RECORD DISCOUNTS.

Due to reorganisation in JR&B hierarchy the procedure for purchasing records has changed. Records are available to members (the price of this privilege is only 50c for \$5 per L.P.) Cut price and double albums etc are similarly reduced in price. They can be ordered from the Union Hall foyer during Friday lunch hour concerts, or from the Carnegie Room any lunch time. Records ordered before Wednesday, 4.00p.m. can be collected any time after 1.00p.m. on the Friday at the above-mentioned venues, and are paid for at that time.

theatre

Adelaide Theatre Group

"NO MOZART TONIGHT"

A musical extravaganza.

Devised and directed by Graham Purcell.

Sheridan Theatre - Wed. to Sat. July 12 to 29

A rather strange production for the Sheridan, it sure is a musical extravaganza. I mean it sure isn't a play, or even a play with music - it's a whole pile of songs and dances, one after the other, but held together rather well by the fact that they are all the same type of song, namely popular (not rock or opera or nothin, just singy songs), and because the whole thing is a progression from the year dot (well, 1890) all the way down the good old proverbial memory lane to the very here and now (well, 1970) - from scritch old 78's and yellowing sound tracks to startling stereophonic supersongs. The case of only seven did really well, singing in tune, dancing easily and happily and fairly polished, and the pianist went like a bomb all the way through.

There's just a couple of things I can't quite work out, like why it's being put on - that doesn't mean a justification is required, but it is a rather strange animal; I think about the only possible answer is that good clean innocuous word 'entertainment' - straight out, relaxing on-the-table, undemanding, bourgie, pleasant feeling cosy in the tummy.

Of course, whether or not you are entertained by it could be a slightly different matter. One gets the feeling that it is aimed mainly at the people who remember most of the songs, and can sit back and have a pleasant freak-out being led through the more romantic aspects of their past, at the same time smiling at the dancing faces who are bringing it to them in the present. For it is not without merit apart from its nostalgic value - it is kinda nice the way it's presented, with a rather delicate balance between presenting the songs as having intrinsic value in themselves, and as being something to be gently laughed at - I mean you can hardly watch a slightly hammed-up rendition of 'Down by the old (not the new but the old) Mill Stream' or 'Margie' without chuckling a little at the absurdity of it. But you have to chuckle with a sort of innocence and tolerance and friendliness, not feeling too self-sophisticated, so you can avoid the tempt-

ation of saying things like 'Hey man, what is this crap anyway?' In other words, you have to be in the right mood to be able to take it. I still don't know if I liked it or not, but I was in a friendly mood, it was done well, and some of their semi-send-up style was great.

A few words need to be said, however. This delicate balance between send-up and seriousness sometimes tottered a bit and couldn't quite work out where it was, hence tending to unsettle an audience a little. Secondly some of the funniness is a bit stale, most of it coming from organised mess-ups, like people stumbling about when they are supposed to be dancing, 'accidentally' hitting each other in the face, falling about and other assorted slap-sticky touches. Once again, however, this is great fun if you're under ten, over forty-five, or approach it with another dash of that innocence that can be expected of you at this show. But I still think the balance is just a little too delicate to be entirely safe. For example, if it had all been put on by the Lower Yarrawarra Ladies' Auxiliary it would have been atrocious. It is the glint of sophistication of attitude you can catch from the eyes of the cast which saves it enough.

One final little point; towards the end it can become a bit of a drag as they launch into fairly modern songs because most of them aren't stale enough yet to be laughed at or swayed to with nostalgic lumps in your throat. It's a bit hard to know how to take 'When I'm sixty-four', 'Raindrops ...' or 'What the World needs now', especially if you hated them when they were around.

But in spite of this uneasiness of not quite knowing whether to laugh, cry, smile or scream, I did have a good time singing along to a few old goldies, and listening to the guy next to me humming gently to 'Sweet Adelaide.' And by the way, costumes were super-terrific (congrats to Miki Caspers), and choreography was really good too.

Not to mention that the Sheridan was really helpful over a slight ticket hassle.

And that guy in the middle with the mouth - incredible expressions - a real natural.

Andy Bleby
(alias Dan Brewbley)

"HALF A SIXPENCE"

12-15, 19-22 July
A.T.C. Music & Drama Clubs
Scott Theatre.

Most musicals adapted from existing works butcher

'the original almost beyond repair. The process is to take a decent work of fiction, dilute it considerably, add milk and sugar, serve with a topping of colourful costumes and dolly birds. And so OLIVER TWIST becomes OLIVER and DON QUIXOTE becomes MAN OF LA MANCHA. Oh, no! Aaargh!! But H.G. Wells' KIPPS, a wholesome, humorous, bitter-sweet, gentle, etc. etc. novel stands the conversion to HALF A SIXPENCE without any headaches.

It was inevitable that one day director, Malcolm Blaylock and his willing cast and crew of the A.T.C. Music, Drama and Theatre Tech. clubs would come across the script in the musicals drawer, and sure enough they picked it up and laid it down with their usual flair. Well, you wouldn't say it wuz heavy or anythin', but, despite my usual sarcastic bias against musicals, I gotta admit - I liked it.

Colourful costumes there were, capably executed by Jan Cary (who may be leaving for London soon to study theatre design at R.A.D.A.) and dolly birds, too; unliberated, of course, but in step. In fact, everyone was in step; dance, everything, smoothly carried off. The only technical complaint that could be made is that some of the words of the songs got swallowed up in the more energetic routines.

As for the acting, two shone out. Mike Foreman, for X years the heart and soul of college drama, held the stage from start to finish, singing and dancing in a procession of different striped blazers, as Arty Kipps. A classic archetypal vaudeville hero role. Ian Mortlock (that costume!) was the most technically sound actor in the part of the corny playwright. The show is worth seeing just for "Flash Bang Wallop - Stick it in your family album."

Hey! I'm getting to like this musical business. What else can we do? WAR AND PEACE, perhaps, or WAITING FOR GODOT?

Bart Bother

books

"AUSTRALIAN CAPITALISM"

J. Playford and D. Kirsner (Penguin 1972)

In an age of shapeless and muddled books dealing with narrow and specialized topics it is refreshing to find one which is both ambitious in its aim and clear-sighted in its task. In part the

introduction reads:

"The purpose of this book is to initiate the project of mapping the foundations of our society ... The aim of such a project, as it is with all authentic knowledge, is human emancipation. The contributors to this book have not attempted to superimpose solutions on to the present, believing as they do that through demystifying the workings and structure of our society the possibilities of transcendence will be revealed. ... This book will be truly successful only when it becomes obsolete."

Australian Capitalism is a very useful collection of essays, bringing together socialist perspectives of Australian Society previously obtainable only in journals and pamphlets. (Most contributors feature regularly in "Arena") Bruce McFarlane puts Australia in context in the rise of world capitalism, consumer capitalism is analyzed, and Playford explicates the economic, political and ideological domination of the "ruling class." In 'Glory without Power' McQueen sets out to show how the A.L.P., "organizationally and ideologically fog-bound within capitalism," has served to integrate the work force into capitalism, while Doug White's essay includes a welcome chastisement of some of the Left for the low priority accorded change in education. He also points to the absence of associations of radical scholars in Australia (though see the latest National U 10/7/72 for a glimmer of hope), while placing some faith in an intellectual vanguard.

Such a faith is more explicit in Doug Kirsner's essay, 'Domination and the Flight from Being,' with sums up the conventional wisdom of today's New Left. (a glance at his footnotes shows that he has read the right books). He puts his eggs in the counter-culture comprised of the intellectually trained, who "may spearhead a movement which will help bring about a society in which being and communication are possible."

Now Kirsner's argument is a seductive one, especially if you happen to be intellectually trained. And he may be correct. - The revolution may be happening right now under our noses. (seriously folks). The danger is of course that while this alternative culture gains converts the remainder of society may destroy both itself and the alternative. This is a problem for which there is no clear cut answer, and that is hardly surprising since the question is the very basic one of how can we change society for the better.

In as much as the counter-culture has arisen 'spontaneously' in response to 20th century life, then that fact alone may indicate that it is the only sensible response. On the other hand, given the danger of impending doom mentioned above, a more explicitly revolutionary ORGANIZATION may be required to wrest power from the ruling elites. Whether a Leninist vanguard party is viable in our society of atomised and passive individuals is however difficult to judge. Ivan Illich's fatalism is certainly more alluring.

For me then Kirsner's essay is the most stimulating, attempting an overall critique of society, though admittedly not saying anything very new. The other essays are not less valuable for blocking in SPECIFIC aspects of our society's functioning.

Perhaps it's the knowledge explosion which makes essays and articles more attractive than books but if you spend your \$2.25 on this Penguin I'd also recommend another one, David Cooper (editor) "The Dialectics of Liberation". And while you're about it, you had better subscribe to "Arena" as well. (\$2.00 for 4 issues, Box 36, Greensborough P.O. Victoria, 3088.)

Brian Samuels

ON WOMEN

Clara M. Thomson
Mentor - \$1.65

distributed in Australia by Tudor Distributors

Clara M. Thomson (1893-1958) was a practicing psychoanalyst and feminist who published extensively on the subject of psycho-analysis. This volume about

women is an edited collection of her papers which were originally published over a period from 1941 to 1961. They cover a wide range of subjects from biological aspects to the cultural pressures on woman.

Throughout her professional work, Miss Thomson sought to use psychoanalysis as an instrument for discovering and developing the true humanity, however submerged or atrophied of the individual person, and this shows in her writings. She rejects dogma but rather seeks to determine the conditions which cause people to act the way they do.

In this respect she shuns stereotype formulations. Unconventional patterns, including homosexuality, may be the practical optimum for certain women.

While recognising the biological differences between the sexes she nevertheless places great stress on the cultural factors. She recognises Freud as a great clinician but explains that what Freud often attributed innate factors in a woman's personality could be explained in terms of her position in that particular society. Freud examined women in one society at one particular time and postulated the universal woman.

With her stress on such cultural factors she anticipates the writings of Women's Liberation and Radical Feminism, and it is a pity that she wasn't alive when these movements developed so she could have commented on them. An example of Clara Thomson's approach is provided by her treatment of the Freudian concept of "Penis Envy". Freud was convinced that this envy in women grew out of a feeling of biologic lack beginning with the little girl's discovery in early childhood that she lacked something possessed by the little boy. Because of this, according to Freud, she believed she had been castrated and either sublimated this wish in the wish for a child or by the development of neurosis, or by a character change described as the masculinity complex.

Miss Thomson sees "Penis Envy" as a symbolic representation of the attitude to women in this culture, a picturesque way of referring to the type of warfare which so often goes on between men and women. The situation of cultural underprivilege gives the impression of validity to the rationalization. She rejects the idea that inferiority feelings in women are due to a feeling of biologic lack.

The style of writing is straight forward and this makes it easy for the lay person to follow. Some of the other subjects covered are biologic aspects; psychoanalytic theories; childhood and adolescence; relations with her own sex; homosexuality; cultural pressures and the role of women; working women; middle age.

In covering such a wide range she demonstrates the complexity of the problems associated with Women's Liberation and gives some insight into the reasons for the position that women find themselves in today.

Peter Love

dance

THE AUSTRALIAN DANCE THEATRE

The first of the winter workshops of Australian Dance Theatre repeated three words of its June season and again demonstrated the exciting accomplishment of this youthful company.

To me the highlight was the numbingly powerful Release of an Oath by Elizabeth Dalman, the company's founder and artistic director. She has, choreographed the work since its premiere during the Festival of Arts.

It tells of the struggle of man to establish and maintain integrity. It is a common theme although the ballet's optimism as to the resilience of man's spirit is not always present.

Cheryl Stock danced the main role with brilliance. It seemed a personal statement as she progressed from internal search through humiliation and degradation to defiant dignity. Her performance had great sensitivity and her control was excellence throughout the demanding dance.

The major male part was not as well developed, but

its potential was exploited fully by Geoffrey Cichero in an excellent performance. His stylized approach suited the symbolic aspect of his role perfectly.

Limousine for Janis choreographed by Eleo Pomare was also danced. Four dancers were used to represent Janis Joplin through various stages of her life to her death.

The small stage area of the studio added a claustrophobic character to the dance increasing its impact. However, I was disappointed by the work. I felt that some of its impact was lost between the stage and the audience.

This may be a defect in the choreography for I am unable to fault any dancer. In particular, Sally Balfour was outstanding.

Elizabeth Dalman's Leaving was also performed. The many facets of Leaving were explored with sensitivity by the dancers. Excellent use was made of the small stage.

The season of workshops at the company's studio in Gay's Arcade will continue on Sundays until 30 July with visiting choreographer Ray Cook and Elizabeth Dalman.

One can confidently predict further triumphs for the company in view of the ability displayed by its junior members, Judith Haines and Michele Smith.

The company matches technical excellence and diversity of skills with impact and contemporaneity in its repertoire, and even greater success and recognition seem as inevitable as they will be deserved.

Paul Collins

films

THE GODFATHER

Showing at the Sturt Theatre.

Francis Ford Coppola has directed an old-style movie to put Peter Bogdanovitch to shame.

Based on Mario Puzo's best-selling novel about the lives of those who organize crime, THE GODFATHER illustrates the ethics of violence, and of absurdity of most ordinary concepts of justice.

Sylvia Lawton notwithstanding, it's a film that one can happily recommend, despite the fact that the producers have done a commercial double-take and captured both sides of the market.

Brando, as the Godfather, is pretty much the same Brando that Tennessee Williams thrust mumbled upon us many years ago. But he is a convincing grandfather-figure and the death scene in the garden with his small grandson is a brief and moving portrayal of old age, funbling, loving and careful of life.

Two excellent supporting notes come from Al Pacino as Michael, and James Caan as Sonny Corleone, sons of the Don; Michael's corruption is swift and tragic. The final scenes between Michael and his American wife Kay are painfully inevitable, and almost totally unacceptable to an audience which has at least heard of liberation or equality between the sexes.

Impulsive, beautiful Sonny is assassinated in the most violent, the ugliest and most brutal footage of gunplay that I have ever witnessed. Out of a barren, billboarded landscape Sonny drives to avenge his battered sister. He is torn to pieces by bullets and left, a pile of tattered flesh in the roadway.

The relentless logic of Christianity and vendetta is perhaps too heavily, but one feels quite justly emphasized, as Michael Corleone makes the baptismal vows on behalf of his godson, Michael Rizzi whose father engineered the murder of Sonny Corleone and is himself about to die in reprisal. A massive organ swells as the priest asks:

"Do you renounce Satan and all pomps?" and the new godfather replies, "I do renounce them" and in half a dozen parts of the city, the enemies of the don are swiftly, mercilessly, quietly removed from this vale of tears.

The role of the family in such situations as crime organizations is a most fascinating study. Because always it depends upon the necessity of there being a viable and strong father figure.

And the in-phrase for the next 12 months is undoubtedly going to be: "I'm going to make you an offer you can't refuse..."

Rosemary O'Grady

A PRISON AND ITS PRISONERS

THE FRYING PAN

by Tony Parker

"Teenage girls run riot!" screams the Advertiser's headlines at the time of writing (12/7/72). We are told 8 girls "defied authorities," "hurled missiles and obscenities" while barricading themselves in a room at Vaughan House Reformatory. From reading the reports it is difficult to assess what actually happened. But any such assessment that we are likely to read would probably not include any explanations given by the girls themselves: or if there was, this would be construed as evidence indicating what was wrong with the particular individuals. The girls are obviously some "problems". The Director of Social Welfare states that "the girls were the most disturbed in S.A." But the designation of what is a problem indicates more importantly the perception and definition by those in authority that this particular condition poses some threat which is against their interests and that something should be done about it. (It applies equally to the "problem" of radical students, disaffected blacks, striking workers etc.) In this situation thus, we can learn more about the mass media's reactions and attitudes, politicians' responses, (Mr. Hall said in the Australian that it was "an example of the S.A. government's leniency towards young offenders" - i.e. the ALP encourages disorder and lawlessness) and the officials at the

reformatory; (the Director expressed surprise at the disturbance: "we thought we had the programme functioning very well", and he would examine what could be done about the riot.)

There is however a growing awareness that in such a situation where "deviant" activity and behaviour is the "problem" some understanding of the whole social situation includes giving legitimacy to the views of the people labelled as deviants - whether students, delinquents, criminals, drugtakers, homosexuals or hippies. In fact there are many respectable "radical academics" who have made money - (along with their publishing companies) by reporting and studying the view of the deviants. And this often approaches the true reality of the situation. In the situation above, from the reports, we see that the girls were singing "we shall overcome" as they protested against some "new rules", and the Australian reported that they were trying to break out to "freedom" after being locked into a room by welfare officer after "trouble" had started. So a different view of what happened can possibly be gained from seeing the girls' interpretation. And theirs may well be the more legitimate one.

To a degree therefore a book which allows prisoners to speak for themselves, about their lives and crimes and about the prison is refreshing. Such a book is "The Frying Pan: A prison and its prisoners," by Tony Parker. (Panther paper back)

Here Tony Parker, who appears to be some sort of 'pop' sociologist, was allowed to live in England's first psychiatric prison, Grendon, and interview the prisoners or "inmates" as they are referred to. The author makes no explicit commentary himself, but lets the prisoners speak. Implicitly there is bias of course because you know that there is a choosing of what material to include, of what questions are worth putting to the prisoners, and the fact that often the answers are determined by the relationship of the interviewer to the prisoners. The initial decision to concentrate on prisoners' views also colours any explanations of crime merely because of the institutional effects of the prison. Some sociologists argue that to understand criminals you have to speak with them in their normal, every day environment. But allowing for this, the book can provide insights. And just as literature on any topic appears to add a human element as opposed to drier sociological statistics, then here is a personalised account of the actual feelings, worries, comments and views of the people involved.

I say that Tony Parker is probably a 'pop' sociologist, and to a significant degree his book is limited, because the psychiatrists, except one, refused to be interviewed by a non-expert and amateur. So there is no official explanation from the doctors in charge of the policy of psychiatric treatment and reform rather than punishment and no indication of the policy decisions of those rep-

A Prison and its Prisoners continued from the previous page.

representing the State's interests in the experiment, except for a guarded comment in the introduction by the Director of Prison Medical Service which reads as a publicity advertisement for the benevolence of the Home Office. The official politics of the reforms are thus not spelled out.

But the book is interesting in that some assessment of the new, reformed penal attitude can be made. It should be made clear that my assessment of the prisoners' replies are within a particular world view. Somebody else could read the same statements and conclude for example that the reforms were working, were more humanitarian than other penal policies, and indicated significant advancement in the control of crime. That somebody else would probably be a psychiatrist protecting his own interests and values, especially when, if the authorities could be convinced the new methods were working and worthwhile, the status and power of the discipline and profession would be enhanced. It's fair therefore to indicate how some of the material provides evidence for my own views about these new penal reforms.

Essentially I would argue that the so-called prison reforms are merely a different, and here a more repressive and tolerant form of control of people labelled by authorities as anti-social. What is more, even operating on the terms of the reformers that psychiatric treatment is an answer to the problem of preventing further crime, (it's fairly well established that the normal incarceration of criminals in prisons to deter them, or protect the public doesn't work) there is considerable evidence that the new reforms aren't working. Historically it can be shown that these reforms are not at all new. From the beginning of the nineteenth century, usually after a series of 'riots' and 'strikes' by prisoners over appalling conditions there have been calls for reforms. Attention to the treatment of the criminal with improved educational and therapeutic programmes, better conditions and training for the prison personnel, indeterminate and suspended sentence probation, reform of the criminal law in areas of personal morality, and research into all these areas is advocated. The arguments are reproduced every so many years by Presidential Commissions in the U.S., and by experts in various fields interested in controlling crime. But all these reforms function politically to obscure the continued control over "deviants" while assuring the public of the solving of the problem through "scientific" methods of rehabilitation. The object of any prison (and also of most institutions) is to make people function adequately in their work, and to adhere to the dominant cultural and social norms. Usually it is the lower classes being forced to conform. Often for the prison authority the treatment philosophy provides a justification for secret procedures, unreviewable decisions, and unquestioned discretionary power over those in his custody. (See especially books dealing with Black Panther blacks imprisoned in America.) With the psychiatric models of treatment (as well as the behavioural psychological methods) there are strong arguments that they are theoretically unsound, and function only to continually act against and repress non-conformists.

Short of a total restructuring of our present social and economic structure and abolishing our prisons, it would arguably be more honest to emphasise the "punishment" policies, and relate this to the actual offence and not to the whole person. At least this makes more clear the political power that is exercised by courts and prisons: the treatment and rehabilitation policies serve to veil and obscure this reality.

It would be inaccurate to say that this book overwhelmingly argues for this point of view. The above statements are too baldly presented. But such a presentation begins with a healthy scepticism, critical of the smug power that psychiatrists can wield. And it is a recognition that an attempt has to be made to place the institution of the prison in some social and political context, whereas the immediate impression of what the book deals with is the social interaction and interpersonal

communication of the doctors and inmates in a closed environment.

Undoubtedly the immediate appearance of this prison being radically different from others is made clear and felt by the prisoners themselves. "Community therapy (modified at Grendon to meet the requirements of a secure institution) means that the total organisation, in which the patient is involved, forms part of the therapeutic regime ... Barriers between inmates and staff are removed, communications improved, and spontaneity of relationships encouraged. The aim is to produce a supportive and permissive environment in which the inmate is encouraged to express his inner feelings, his doubts and difficulties, without fear of retaliation from others." The one psychiatrist interviewed admitted it was difficult to see results in reforming people. Obviously there is permitted a different prison culture - no petty authoritarianism, better material facilities and privileges, no apparent physical punishment for expressing what you think in the group therapy sessions. And most of the prisoners appreciate this. But actual perceptions of what is happening are questioned. One of the warders says to a prisoner: "I don't expect you to leave here changed from a crook into a dead straight citizen; I'll be quite satisfied if when you go out you've become a happier and better adjusted criminal." The nagging question remains: better adjusted on whose values and for what ends?

The Director of Prison Medical Services describes the building of the social environment as a warm emotional climate. "Disturbance and disruption by unruly members must be kept at a tolerable minimum. Violence and bullying are not tolerated at Grendon. To save disturbance to the community uncooperative individuals are quietly removed by the 'Ghost Train'."

One prisoner, Ron, labelled a psychopath, (and believing in this), a drop-out with a good intellect but not that much incentive to go straight and on to a life of crime, sees Grendon as just a smarter way of running a prison. "They've cottoned-on to one simple fact - that if you give people good food and a certain amount of permissiveness, they're much more likely to behave themselves. The result is you've got a much easier nick to run, all the bad boys are good boys; if they're not, they go on the ghost train." He tells how you're talking to a mate one day and the next day he's vanished - apparently a trouble-maker of some sort, although no-one knows why. The person is taken away to one of the other prisons. Everybody gets edgy when this happens. You think you'll go next. Ron comments: "quite a subtle form of torture really, to base a therapeutic community on. Sometimes I think they do it to a bloke for no reason except to keep on reminding the others it could happen to them."

George, a professional thief who is proud of his trade and enjoys his life of crime, comments: "Most of it's window-dressing in my opinion. It's just a new nick the Home Office has opened for a sort of show-piece to take foreign visitors around if they want to impress them with what's going on in the British penal system." He thought the group therapy meetings were a joke and didn't want to develop close personal relationships with the screws. The next time, he didn't turn up for the interview. He'd disappeared. Where was George? "The officer looked vague for a moment; and then he gave a slight smile. 'Who?' he said."

Depending on your interpretation, some of the prisoners are obviously giving indications that they are being reformed. Especially the young ones, where often you feel its just unfortunate that the particular individual did something illegal. But the impression of for example the views of a young offender can be taken in different ways. One asserts: "By the time I'm thirty I want to be happily married, have a good job, be steadily climbing up the ladder. Some girl, I don't know who, I haven't met her yet. But I'll find one; I'll find that thing they all talk about that happiness thing, I'm going to make a success of my life from now on, I'm really determined about that." Someone could assess this as achieving what was desired. But I don't see conformity, given the nature of our social

system and this is of course up for debate, to-middle-class norms as in anyway a satisfactory process. But this is of course if what the young offender is saying is not a put on for the doctors. Another prisoner, Archie, a professional criminal, describes how he has to strike a balance and play new types of games in this new prison. Don't be too violent. Try to show that you are responding to the treatment in a subtle way or else you'll be moved out." They don't like failures here, its bad for their image; so you have to play along with this. "He talks of the subtlety of not being too eager in saying you're reformed, but give them a few signs that you're making progress slowly. The doctors have to be tricked into believing that they're earning their money. Just another game - with the cards stacked.

Archie describes his job - he says its exciting, rewarding, he has pleasant friends in his own social circle, a degree of skill that requires training for years and fraternity among work mates: unfortunately for him larceny is against the law. Tony Parker put an interesting question to the prisoners: imagine after you leave, you're caught doing the same thing again and the judge says that Grendon doesn't seem to have worked, so he doesn't know what sentence to pass, and he asks the prisoner to tell him what should be done. Archie admits it's a problem, but he can't really help: "To my mind you see the problem really is that you yourself are presumably a law-abiding member of the community, and therefore you tend almost automatically to think I'd like to join you. In that, you'd be making a fundamental mistake ... I don't think you could give me any really convincing reason why I should want to be law-abiding: I don't like the pattern of crime, prison, crime, prison: but the way society is, and the way I am, what's the alternative?"

Bert, a London thug, comments: "I think society's one enormous big trick, the rich and the powerful and the educated will pull every stroke they can to get you round to their way of thinking, to accepting things as they are - that they're the ones who matter, and the rest of you have to put up with your lot. That fellow Castro in Cuba, he had the right idea; I read somewhere the first thing he did when he got into power was he executed all the landowners. He said otherwise it'd take two hundred years to change the social structure, and he hadn't got two hundred years. Terrific" Bert was a big lad, used to throwing his weight around, and distrustful of authority. His comment about his schooldays and society is instructive. "I didn't learn much at school, and all I did learn was sh t. Laws show society functions, why it functions, how it is that some have got the money and power while all the rest are condemned to be non-entities for the whole of their lives, oh no, they never taught us anything about that. They daren't, I suppose, because the educational system is as much a part of the racket as everything else, isn't it? ... Governments, politicians, business tycoons, they all use the power they've got to make sure nobody interferes with them while they get on with what they're doing, which is usually feathering their own nests. So for people like me, working-class East Enders, financially poor people - either they give in and do as they're told, or they take the only way of making a decent living, which is crime. You'll never do it by slaving your guts out in a factory from 8 till 5."

Probably it's because radical students have a different class upbringing and can articulate their opposition in different ways, that differentiates them from the criminal class. As the opposition grows however, it's clear that many radicals will be labelled either mad or criminal and put away to be treated. The politics of this seems to be arguably little different from the present attitudes to many criminals.

As to "treatment", Ron, when confronted with the problem whether he will ever change, says, "But that something might not be in me after all; it might be I can't change ever. In that case I've a right to put the same question: are YOU going to change either, in your methods of trying to deal with me? Or are we both - me as an individual and you as society - approaching the whole thing in com-

NEXT PAGE /



pletely the wrong way?"

These quotes are of course highly selective on my behalf. Some of the prisoners see what they've done is wrong and probably are being reformed. Others are mixed-up - especially one who was reading Laing about his conditions. Others who've committed violent crimes or sex offences against children, or who are in prison through compulsive gambling or defrauding, tell different stories. They are all very human. You feel it could have happened to anybody given that situation in life. A worker from a lower class background comments that it's just a fluke he got a steady job in the prison department or else he would probably be inside. "I just happen to have picked a method that's more socially acceptable, which is within what might be called 'conformist' lines." He's very critical of prisons - most of the people in them shouldn't be there. The white collar people who illegally break tax laws, money transactions, finance regulations, company law, etc. are not in gaol - and not regarded as criminals. He's worried about Grendon - doesn't think it is permissive enough or experimental enough. He sees a contradiction in treating the prisoners as equal inside and then letting them "free" in an unequal world. Other warders are different. One dislikes Grendon because it's too soft, too lax on the discipline and doesn't punish the prisoners as they should. The woman psychologist expresses doubts about her job of personality assessment and recommendations for behaviour - conditioning-therapy, realizing the problems but still advocating the need for more experiments conducted by people such as herself. It may appear to be a group therapeutic community, but some people still have power over others.

As one prisoner put it: "As soon as another person starts getting important to you, it changes you. Here in prison no-one else is important; you think about your own problems to the exclusion of everything else. That's what Grendon does for you, and I'm not sure it's a good thing. Life's like a fire, I think: and when you come here, slowly you begin to realise that what's happened to you is that you've jumped straight out of the fire into the frying-pan."

Chris White



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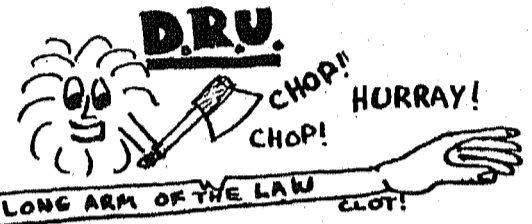
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WORLD STATISTICS

AN ATTEMPT TO NUMERICALLY COMPARE NATIONS:

Year books, encyclopedias and other sources provide tables of statistics which appear under various headings, such as food production, wages, defence, mining, agriculture and health.

Is it possible to use such statistics to give a comparison between countries on a comprehensive basis?

One such attempt has been made by Deane Sweeney who has devised a system of ranking countries in the order of their achievements in particular areas of human activity.

In his system there are nine sections, these being Agriculture, Defence, Economics, Education, Health, Industry, Mining, Technology and Trade.

The scoring for a particular section is based on certain indicators, i.e. an aggregate of the points calculated for its sub-sections.

The sub-sections are:

Agriculture: Production of; fruits, vegetables, livestock, cash crops, use crops, food crops, foods (processed), fish, seeds, nuts, oils, land (e.g. areas undercultivation), and wood products.

Defence: Air (eg. No. of planes of a certain type) General (eg. expenditure, troops), Land (eg. equipment).... Sea (eg. ships) and people (eg. population, support for the leading political party).

Economics: Prices and wages, employment, growth rates, income, financial resources, people (eg. population and birth rate) production, money rates.

Education: Tertiary, Secondary, Public, General, Primary, Special, Professional.

Health: Nutrition, cancer and heart deaths, hospitals, vaccinations, population (eg. population growth, life expectancy etc., used as an indication of general health and well being), diseases, sport, medical care, professional, infant deaths, civil strife, crime, dwellings. The statistics for the unfavourable indicators are used

inversely, i.e. highest figure, lowest score.

Industry:

Production of Textile, fibres paper wood, minerals, petroleum, meat, fat-oils, materials, cereals, dairy, transport, sugar.

Mining: Chemical, industrial, natural, ores, coal, valuable minerals.

Technology: Pesticides, Accidents (inverse), communications, textile fabrics, culture, dwellings, electricity, chemicals, equipment, luxuries, fertilizers.

Trade: Trading, people (tourism, etc.), freight, transport (vessels etc.), export, outflow.

Each sub-section is made up of individual tables for each indicator. An example is provided by the fruits sub-section of the agriculture section, which consists of the following tables. Production of; apples, apricots, bananas, other berries, cherries, figs, grape fruit, grapes, grapes for wine production, lemons, melons, oranges, peaches, pears, pineapples, plums and prunes, raspberries, strawberries, water melons.

THE SCORING OF NATIONS.

For each table the scoring is generally done according to the following principles:

1. The top nations get ten points. All other nations which get places, score proportionately as a fraction of ten. (The loading varies for different tables).
2. A cut off point is made so that only nations which are relatively close to the top nation in production or what have you, score at all. This is in order to cut down the complexity of the system.
3. In some tables where the figures for the top nations are on a par they all get five points. An example of scoring is provided by the agriculture-fruits sub-section table for pears.

Nation	Production in 1000 metric points	Points
Italy	1,727	10
China	900	6
West Germany	544	4
U.S.A.	492	3
Japan	490	3
France	457	3

NOTE: Whether a country is assessed as a nation or not depends on the following four factors; size; political independence; population; familiarity.

TOTAL SCORE FOR EACH SUB-SECTION.

This is obtained for each nation by adding the scores for each of the tables in that particular sub-section to give a ranking of nations for that particular sub-section.

The ranking for the Agriculture-Fruits sub-section is as follows:

Place	Nation	Points
1.	U.S.A.	130
2.	Italy	70
3.	Turkey	38
4.	West Germany	33
5.	France	29
6.	Japan	24
7.	Brazil	18
8.	Spain	18

TOTAL SCORE FOR EACH SECTION:

This is obtained for each nation by adding the scores for each of the sub-sections.

The ranking of nations for the agriculture section is as follows:

Place	Nation	Points
1.	U.S.A.	435
2.	USSR	309
3.	India	190
4.	Brazil	174
5.	China	163
6.	Italy	140
7.	Japan	117
8.	Turkey	92
9.	West Germany	90
10.	France	84
11.	Mexico	77
12.	Canada	68
13.	Argentina	66
14.	Poland	57
15.	Spain	51
16.	Phillipines	50
17.	Nigeria	49
18.	Indonesia	46
19.	Pakistan	43
20.	Australia	37

THE COMBINATION OF SECTIONS:

This gives the leading nations of the world in terms of human endeavour, which are:

Place	Nation	Points
1.	U.S.A.	2897
2.	USSR	2070
3.	Japan	1146
4.	West Germany	815
5.	France	654
6.	United Kingdom	618
7.	Italy	585
8.	India	565
9.	Canada	512
10.	China	427
11.	Sweden	346
12.	Brazil	339
13.	Netherlands	337
14.	Australia	312
15.	Mexico	255
16.	Norway	246
17.	Denmark	240
18.	New Zealand	226
19.	Israel	214
20.	Spain	207
21.	Poland	184

etc. etc.

A FURTHER REFINEMENT:

Deane Sweeney has divided the world into geographic regions which are:

ASIA - (44 Nations) Central Asia
Middle East
Oceania
South East Asia

AMERICA - (31 Nations)
North America
Central America
South America

EUROPE - (27 Nations)
North Europe
South Europe
Eastern Europe
Western Europe

AFRICA - (45 Nations)
North Africa
Central Africa
South Africa

He has then determined the leading nations for each region.

eg. WESTERN EUROPE IN TECHNOLOGY:

1.	West Germany	126
2.	United Kingdom	115
3.	France	101
4.	Netherlands	36
5.	Ireland	34
6.	Belgium	27
7.	Switzerland	23
8.	Austria	17

AN ASSESSMENT:

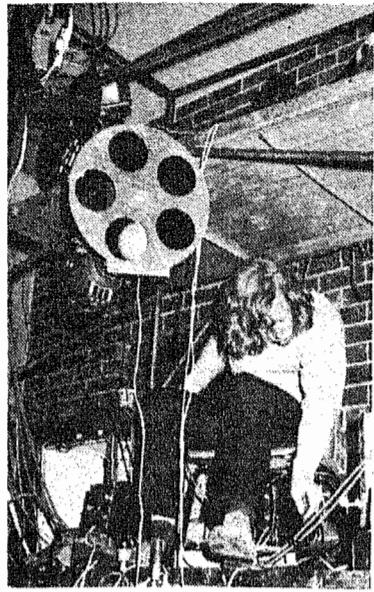
Deane's system is based on 628 individual tables. I am not sure that an aggregate of points obtained using such diverse indicators as rail passengers per kilometer and the annual production of apricots has any great meaning except that the largest and most industrialised nations would have the greatest human activity and the highest standard of living, i.e. They would score most favourably.

The figures obtained are relative to the population of the country. Naturally U.S.A. would have a high rating but would the human activity per person be any greater than say Sweden? India would have a high rating because of the sheer size of its population but in terms of human activity per person its rating would be poor.

So here you have it. An attempt to quantify human endeavour throughout the world. It is intended to revise the statistics each year and eventually it is hoped to have the system published.

Anyone who is interested in the system may contact Deane at the ON DIT office and if any great interest is shown by ON DIT readers we may decide to publish some of the tables next term.

Peter Love

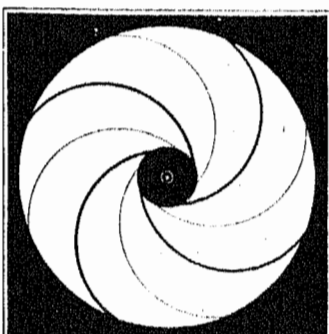


COMPUTER



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Photos by Oliver Frank.



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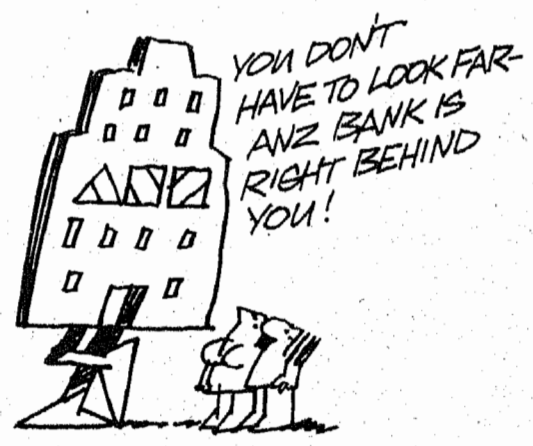
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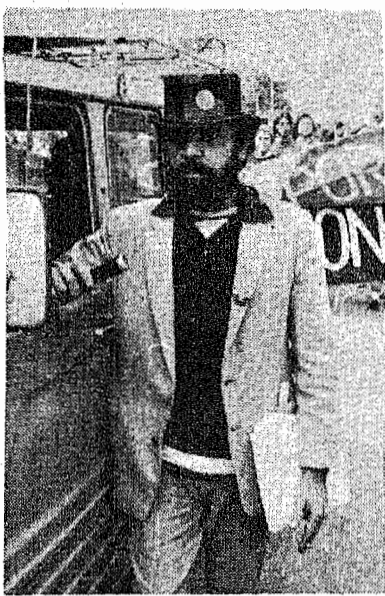
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BLACK MORATORIUM

ABORIGINAL WHAT??

NATIONAL ABORIGINES' DAY
JULY 14th

Photos and story by Oliver Frank.

Aborigines en bloc led with other marchers behind the "Abschol Supports Black Liberation" banner following.

At various points when the procession halted Aboriginal speakers emphasized that this was the Aborigines' day and put forward proposals for facilities and buildings.

At the Carrington pub, which was unfavourably bespoken, it was decided that the embassy opposite the Hotel Australia should remain for a while, the white marchers were thanked for their support and we all went away.



aboriginal land rights and the northern territory

Commonwealth Government attitude.

Unfortunately there are indications that the 144,000 Australian Aborigines will be used as a political football this year.

The Communist Party of Australia last year in the 'Tribune' referred to a mass anti-racist movement attacking apartheid and racial discrimination in both South Africa and Australia as being vital in the coming months, and forecast that this movement would be built up on militant mass action and would spread to support for the Gurindji and Yirrkala people as well as Aborigines living in urban and rural slums. It referred to a second front against reaction following on a moral revolution.

It was forecast in the various Communist media that land rights would become the big issue in 1972 in view of the fact that Australia was withdrawing its troops from Vietnam.

Let us not use the Aboriginal people for our own ulterior motives but recognise their problems and do something about them.

Let us recognise that we will not solve their problems in one generation. Emotional speeches, high sounding phrases and cliches and a clamour for land rights will not in themselves overcome the disabilities of the Australian Aborigines.

Extensive welfare policies based on race and not on need can create, and in the opinion of a lot of people are creating, a white backlash in many parts of Australia. This would be a shocking thing to allow to happen.

Essentially the Government's aim is to have a single Australian society, including Aborigines, having equal rights, responsibilities and opportunities. The objective is to ensure that Aborigines will achieve a respected place in the single Australian society, preserving their own culture, languages, traditions and arts if they so desire.

But the thought of separate development of Australian Aborigines is completely alien to the Government's intentions. It does not want a racist society; it does not want apartheid, whether it is voluntary or enforced.

The Government recognises the deep attachment that Aboriginal people have to land but it cannot reverse the whole course of Australian history without interfering with the rights of other Australians.

Some statements made by Ralph Hunt, Commonwealth Minister for the Interior, in a speech to parliament on 23 February, 1972.

title security

European Australians who have sweated to carve a nation out of a desolate continent have a legitimate stake in this country, and security of title of land is paramount in an orderly society.

The claim for \$6 billion compensation for dispossession of land in the past, which has been made by some groups of Aborigines inspired by radical groups, flows quite naturally from the argument that Aborigines anywhere in Australia have a moral, if not a legal, right to land based on ancestral association with that land.

Recently, an Aboriginal group in Darwin, the Larrakias, laid claim to the city of Darwin by raising a flag outside the Supreme Court. They believed that this was their land by tradition. If those who criticise the Government's policies support this claim and believe that compensation should be paid at this stage to this group, where will it end? Great areas of most States and considerable parts of the main cities could be the subject of claims by people of Aboriginal blood, however slight, based on traditional association.

The people demonstrating outside Parliament House for land rights say that they want full State rights for the Northern Territory under Aboriginal ownership, and all titles for mineral ownership together with titles to all other reserves and settlements in Australia including mining and mineral rights. They want mineral and mining rights in certain towns and cities, preservation of sacred Aboriginal sites (this is, of course, being done), compensation, with an initial payment of \$6 billion, for all other land throughout Australia and a percentage of the gross national product each year.

Indeed, the principal claim for land rights seems to be for compensation for land which it is claimed has been taken away from the Aborigines over the past 200 years.

next crusade

The protagonists of land claims for Aborigines are frequently neither Aboriginal nor part-Aboriginal. Some of those who have an interest in attacking our present order of society have declared that with the passing of the Vietnam crisis the next big crusade will come in relation to Aborigines. To these people there is a philosophical and ideological connection between these two questions. To most Australians, however, there is no such connection and they are left to wonder about the motivations. Some of those who talk most about racism seem bent on creating racial conflict where none existed.

questionable

What the Government is not prepared to accept is a policy towards land rights for Aborigines which is directed towards separate development and permanent division between white and black

It is questionable whether land claims is as important an issue for Aborigines themselves as a number of other social problems.

happy, vital

By European standards the living conditions might be described as deplorable, but the people are happy and immensely vital. They do not see their own needs in terms of self-contained houses. They live in a beautiful part of the Territory surrounded by magnificent scenery and they have their own views as to the types of houses in which they wish to live.

Do not try to push these people and others too hard.

SEX LIB WEEK!

23-29 July at Adelaide Uni!
seminars, rallies, speakers & a special
super classed sex lib FORUM on
Saturday 29 (all day) in the Games
Room! Come with yr. boy/girl friend!

PLANNED PREGNANCIES:

Do you know what is involved in sterilization? Is it necessary for Australia to limit her population? Should there be a greater emphasis on sex education in schools?

These are some of the questions to be discussed at a seminar "Planned Pregnancies" which will be held at Napier Theatre 5, on Sunday, August 13. Organised jointly by the W.E.A. of S.A. and the Family Planning Association of S.A., this seminar aims to educate the public in the need for family planning and the techniques used in this field. An impressive line-up of speakers has been arranged. Dr. Peter Harbison will speak on male sterilization, and Dr. Colin Matthews will discuss female sterilization. In Australia, there is a growing interest in these as infallible methods of birth control. They are ceasing to be regarded with suspicion or embarrassment, and promise to be in widespread usage in the future.

Dr. Karl Ball will speak on other contraceptive techniques being used at the present time, as well as looking at some possibilities for the future. He has recently travelled extensively in the UK and the USA, studying various family planning and contraceptive methods used in these places.

Sex education and population education will be discussed by Dr. Elizabeth Puddy, who has been teaching in these fields in secondary schools. Dr. Peter Davis, at present involved in the development of the Environmental Studies course due to

begin at this university next year, will talk on the question "Is population control necessary in Australia?"

In the final session of the seminar, Sister Boucaut will describe what is being done throughout the world as far as family planning is concerned. She will focus attention particularly on two large organisations: the International Planned Parenthood Federation and the World Health Organisation. Mrs. Bleby, a social worker in the Family Planning Clinic will give some understanding as to the type of counselling work done by the Association.

DR. MALCOLM POTTS IS COMING:

On Tuesday, August 8 at 8 p.m. Dr. Malcolm Potts, the Medical Director of the International Planned Parenthood Federation will give a FREE public lecture on various aspects of contraception and family planning throughout the world. This lecture, also in Napier Theatre 5, promises to be informative, colourful and thought-provoking, as Dr. Potts has a reputation as an interesting and controversial speaker. He has recently been working in Bangla Desh, where he led an international team of gynaecologists in providing emergency help to distressed war victims.

Any further enquiries either about Dr. Potts' lecture or the seminar "Planned Pregnancies" should be made at the W.E.A. Office in the University where application forms are also available. Cost of the seminar is only \$1.00 for students, but make sure you enrol early! Those enrolling BEFORE August 8 can have a seat reserved for Dr. Potts' Lecture.

INTO THE NEWS...

WELCOME TO THE YEAR OF THE GREAT HOAX, the year when millions and millions of otherwise sensible people get the crazy notion that they are able to do something to shape the society they live in. There are Lesser Hoaxes every year, of course, but these are only sideshows - flimsy scaffolding erected around a structure to give the illusion that building continues.

The year of the Great Hoax is when the dupes are told, and being dupes believe, that they are "electing" a leader. In reality they are rubber stamping a choice that has already been made: Richard Humphrey-Muskie - McGovern-Lindsey-Jackson Nixon - Jack Kirk-Marshall - Billy Whitlam-McMahon were chosen a long time ago, and although he changes his name every three to eight years he's always the same man.

Naturally nobody tells the dupes that they're pawns; in fact, they're called voters and they're flattered and bribed, excited and entertained all the time. Everybody joins in the game - the newspapers, television, movie stars, wealthy novelists, even your friends. They all refer to the robot who's going to win by different names and even pretend that he's different people. Some say he's from one part of the country and some say another. It becomes a contest who can make him sound more different than all the others. Some people even pretend that he's a she but that notion hasn't caught on much yet.

In the year of the Great Hoax it's hard to get any other kind of game because all the people who aren't playing won't even talk about it. And the other group, the people who run the game are too busy making sure that nobody drops out of it. One new wrinkle that's been added this year in the US and will soon be added to other games, is that several million people who have always been considered too young to play have now been allowed in. They had to be let in because they were in danger of starting up another game of their own.

The best place from which to watch the game, for the handful that aren't already playing it, is from the top of the hillside above. That's where all the important people sit - the ones who don't care which way it comes out because whoever "wins" will still realise what are the important things about life: offshore oil, bank rates, germ warfare research, agribusiness, imperialism, and space race.


From the hill above there's rather an amusing view of the valley below. It's very much like the medieval battles the old kings used to watch: dozens of knights on grey horses (a trick of light makes them appear white from close-up) rushing around with their banners waving, some with a handful of foot soldiers and camp followers, others with countless throngs. From time to time what had at first seemed like an unimportant rally on the sidelines suddenly surges forward sweeping hundreds of foot soldiers along with it. The crowd twists and turns, each member trying to see if one of the mounted men has a clear advantage and can make the run up the valley. Which is a dead end of course.

The all-important rule of the game is that it be confined to personalities: concepts and specifics are taboo "Ending" something (such as war or poverty) or "increasing" something (such as the size of the army or social service payments) can be advocated but the rules of the game insist that as promises cannot and will not subsequently be kept that they must not be identifiable.

Mainly though, it's important that the players keep their eyes on the board and don't start thinking in terms of "ideas" which might distract their attention from the game itself and, heaven forbid, towards the people who are running it.

Welcome to the year of the Great Hoax.

- adapted from Other Scenes



by permission of Oxford University Press

Directed by Rosemary Colmer

KONGI'S HARVEST

by Nigerian author Wole Soyinka

UNION HALL JULY 25-29

Tickets - \$1.20
Students 80c

AUG. 1-5

BOOKINGS AT ALLANS



Remember Commonwealth Day!

September 15 is the vital closing date for graduates and final-year students to seek administrative careers in the Commonwealth Service.

If you're interested in management and you've got what it takes, we can offer you a career where you can employ the skills you've learnt at university. There's plenty of room to move, between 27 departments and numerous specialist departments, between all the capital cities and even overseas. We will pay you well from the start, and there are excellent opportunities for advancement on merit while you are still young.

Besides straight administrative work, there's research, economics, accountancy, statistics, psychology, personnel work, management consultancy...

Ask your Appointments and Careers people for the booklet *Opportunities for Graduates*, and an application form. Or call on the Recruitment Officer at your local

COMMONWEALTH PUBLIC SERVICE INSPECTOR'S OFFICE
but remember September 15 is Commonwealth Day—no later.

SEPTEMBER						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

AMERICAN ASSOCIATION OF UNIVERSITY WOMEN EDUCATIONAL FOUNDATION announces INTERNATIONAL FELLOWSHIPS 1973-1974

Open to women of countries other than the USA.

50 Awards for graduate study or advanced research at approved institutions in US

Fellowships are normally awarded for the academic year (September-June) stipends vary according to financial need. In some cases required tuition and fees will also be paid by AAUW directly to the University. No travel costs will be covered

Fellows are required to devote full time to their studies or research for the tenure of their fellowships.

Closing date: December 1 1972. Applications, forms and further information are available from

.....Dr. J. BARKER,
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ORIGINAL ROCK FILMS ROCK AROUND THE CLOCK
TALHOUSE ROCK, & MORE

EVENT OF THE YEAR

presented by US

GET STUFFED (with chicken) **GET PISSED** (champagne)

GET TO PROSH BREAKFAST

ENTERTAINED BY FAMOUS LOCAL AND INTERNATIONAL (hopefully) ARTISTS

GREAT VALUE FOR -
-PRE BREAKFAST DRINKS (alcohol)
-1/2 CHICKEN
-CHAMPAGNE & RIESLING

LIMITED NUMBER OF TICKETS AVAILABLE NOW at SAUA

\$1.50 single **\$3.00** double



PROSH:
There will be a lawn meeting on Thursday 20/7/72 to discuss the following motion:
That the proceeds of PROSH RAG '72 should be distributed as follows:
1) ABSCHOL \$3000
2) War Veterans Home of SA \$600
3) Animal Welfare League of SA
4) Guide Dogs for Blind Special Education
5) Assoc Paraplegic Assoc.
6) SA Townsend House
7) Townsend House
All these (3 to 7) receive 20% of remainder

