

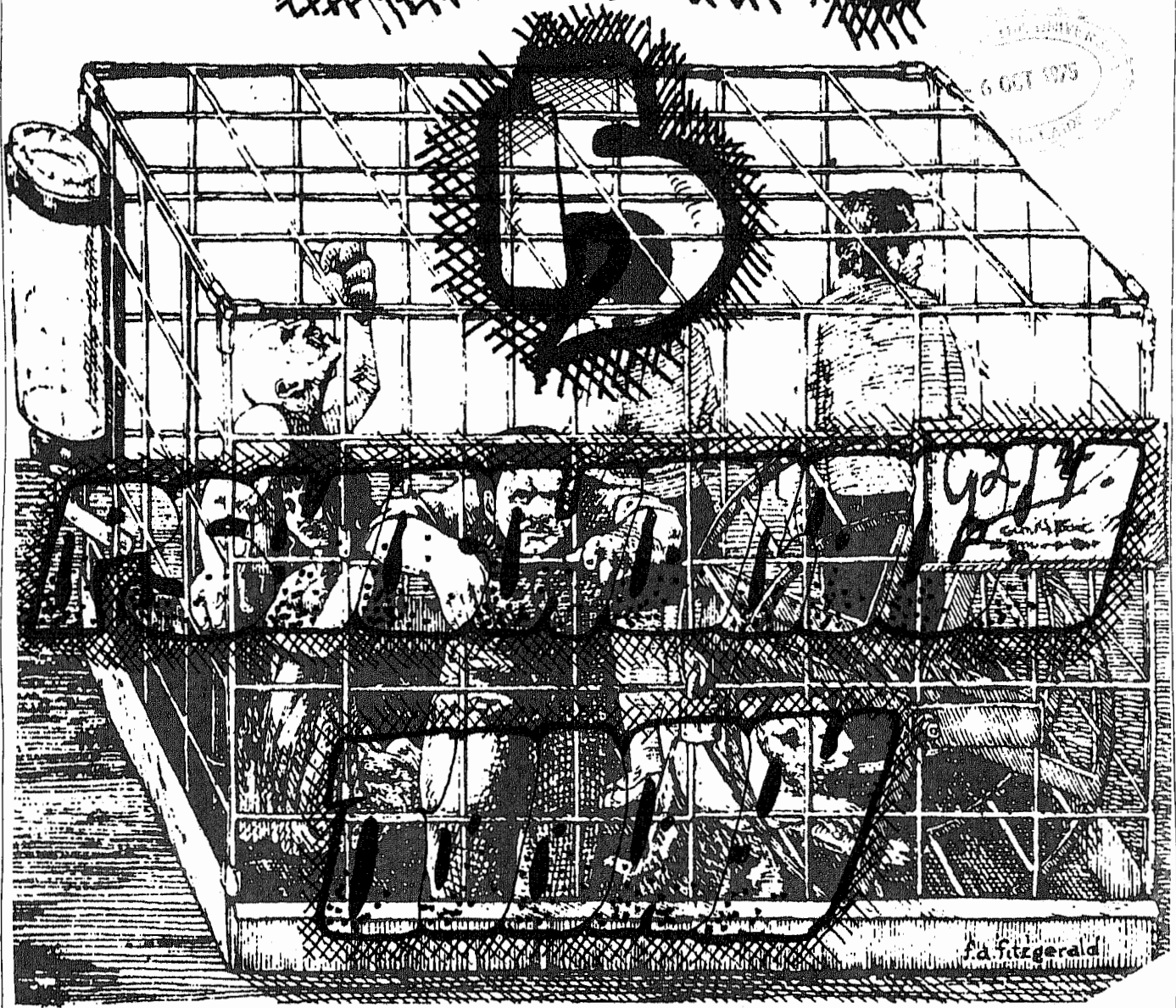
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**nominations close 12. sept.
for union council**

It has been a misbelief within the community for a long time that psychology is the study of the mind, more particularly the human mind and its multitudinous facets that make it so incomprehensible to so many and that psychology or the study thereof reveals sudden insights into this perplexing problem.

How very far from the truth this is, for psychology in western society (and indeed those other countries who study psychology as such) is no more than the study of overt human behavioural science.

In a time when many people are concerned with their position in the life-scale, where crisis is an everyday event (possibly only a function of the more immediate communication techniques of this century) and our lives seem to be in peril always (or so we are informed they are) and we live in a barren wasteland of values then there is need for a more thorough understanding of those constructs of the mind that make human beings what they are - not merely mechanical black-boxes capable of only 'basic' reactions to stimulation from their environment but also capable of creativity, language and a myriad of emotional characters that surely makes them more than purely responding mechanisms.

Thus indeed psychology (as with every discipline - and some are beginning to show this trend already - in the light of conclusion they're drawing) needs to develop a philosophy of life that incorporates man into the totality of his environment, not just his immediate small acre of existence, but the globe, the universe, the infinite and sense his inability to say he is better than all this as he faces the whole of his world. With an understanding of how he became, how he has mis-atuned himself to a world that he is part of, not separate from, then man may become more aware of the

hidden potentials that have erstwhile been hidden in the name of a structured rigid civilisation that has not learnt to accept the finiteness of life, the dynamic flow of existence that connects every living thing within the universe.

Man has physically outstripped his own mental development, he has sacrificed the spiritual/mental growth of a species for its total material sensuous satisfaction (hence as some writers say there exists a primitive brain in a cultured body). It is important then to become aware of and feel a part of all that surrounds one, in an attempt to reach the feeling of integration/actualisation that doesn't exist today as more and more isolation and alienation become modes of behaviour and are studied and become the norms. We have enough technological understanding to do most that we need for our physical well-being and that we don't understand now well develop over time but let us not sacrifice it all purely for the sake of scientific/technological achievement. A little understanding of where we are heading and of what to do along the way would help immensely towards developing human potential to its fullest and prevent wholesale destruction of the environment to which we owe our very existence. It's as though Pavlov's dog did indeed bite back - life is not certain - we can't make it so.

Within psychology (and within every other discipline - but psychology has the resources to do this now) as a course it would be more than beneficial to see human relation studies instigated (which covered the gambit of those areas not studied now, actual human interaction by an understanding of the environment, not in a mechanical me-you instruction but a total WE, those 'speculative' subjects that may prove to be more than fiction such as ESP, reincarnation, peak-experiences, religion experiences and a speculation on extra-terrestiality to see that we may not be the only ones).

Within this issue are several articles which offer some material for thought. Also appear are some comments from psychology students who find some dis-satisfaction with their course. Their names have been withheld at their insistence for fear of recrimination from the Department that they felt may follow.

Those who helped with this edition were Narelle, Rose-Marie, Peter, Bill, Ralph, Anne, Frank and Eric R.

UNION COUNCIL BY-ELECTION.

University Council has ratified the amendments to the Union's Constitution as per the Referendum held in July, 1975.

Under the terms of these amendments, Union Council is to comprise of eighteen elected members. An Election was held in July to elect the Union Council for the year 1975/76 and under the terms of the "old" Constitution, fifteen members were duly elected.

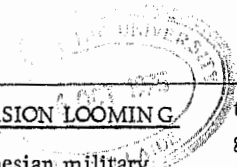
A By-Election is to be held to fill the three vacant positions which now exist on Union Council.

Registration Forms are available in the Union Secretary's Office (first floor, Lady Symon Building). Applications close in the Secretary's Office on Friday, 12th September, 1975 at 5 p.m. On application of Registration Form the candidate must produce his or her Union Card to verify the application.

Voting will be held on 22nd, 23rd and 24th September, 1975 and voting will be by secret ballot conducted on campus.

The three candidates with the highest votes will be declared elected.

David Muir,
Returning Officer.



INDONESIAN INVASION LOOMING

The report of Indonesian military build-ups in West Timor and remobilization of their fleet of warships strongly suggest the likelihood of an invasion of East Timor in the very immediate future. This gross transgression of all the principles of International Law, disguised as it is as a peace keeping venture, can clearly be seen as a political manoeuvre in the light of reports that the Popular Front for Timorese Independence (FRETILIN) is now gaining control of the country.

While the conservative Timorese Democratic Union (UDT), composed as it is of former fascist sympathizers, members of the Timorese elite and fanatical Catholics, held control, after inspiring the coup with opened aggression, the Indonesians were content. The junta has acted now that a party which has the people's support (80%), which is proposing revolutionary but long overdue changes, and which in doing so sets a brave example

to the rest of the archipelago, has gained control.

A military dictatorship which, it is reputed, slaughtered 500,000 political opponents on gaining power, can not afford to have governments in the locality orientated to social change for the benefit of the people. To this end they have supported dictatorships such as Lon Nol in Cambodia and Thieu in South Vietnam.

Whitlam's stand has been one of tacit support of the incorporation of East Timor into Indonesia "provided that this was the wish of the people of East Timor". In the face of common knowledge that the Timorese detest the Indonesians and are almost 100% against incorporation, whatever other differences they may have, then Whitlam's concern for their wishes can be seen as hypocrisy. Further, Gough's stand can be seen as one which opposes any possible nationalization of international concerns, such as BHP and Woodside-Burmah, at present prospecting in East Timor.

John Murphy, AUS Local Sec.



Early this year 10,000 Fretilin supporters turned out peacefully to show their strength. UDT chose guns to make its point.

Dear Sir,

The humorists - numbering three, it is believed - who, on PROSH day, put detergent in the waterfall of Badger's Leap, gave themselves much pleasure, not only by their daring but also by the subsequent frothy spectacle. I wonder if they have since given any thought to the extra day's labour which they caused for one of the gardeners, or to the fish they killed, the plants they threatened or to the majority of people who classified the prank as destructive and already much overdone.

Perhaps their prank, carried out in a burst of riotous enthusiasm, had consequences that the pranksters did not foresee and it may be that they are sufficiently regretful to contribute a day's pay to the gardener, or even to do a day's work for him while he has a day off; maybe they will buy some more fish, and even write to On Dit to give their regrets to all the people who were distressed by this prank.

Every year, PROSH seems to provide at least one "prank" which is distressful to somebody and while I realise all the people can't be pleased all the time, I wonder whether the PROSH committee couldn't compile a list of disallowed activities as an annual guide to the participants. Here's a few thoughts for starters;

FORBIDDEN LIST.

1. Detergent in fountains, waterfalls, etc.
2. Egg-smashing on the public.
3. Flour bombs.

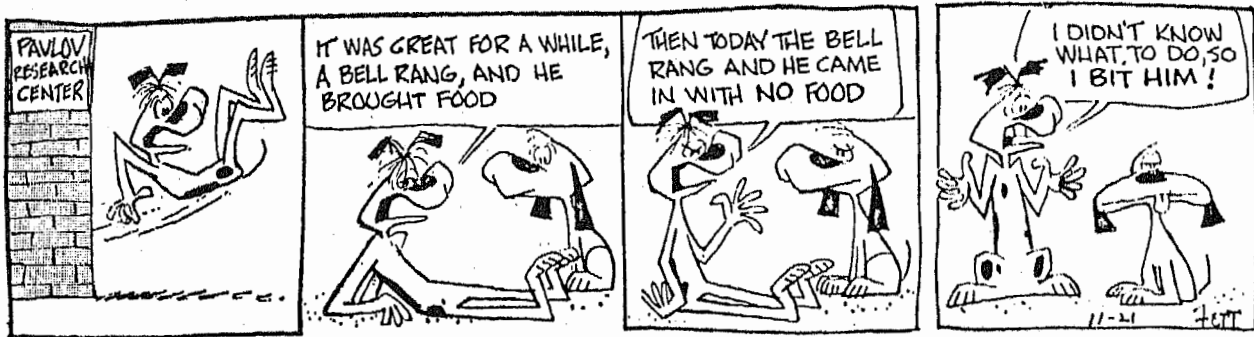
This might make a good start on the fairly long haul of re-educating the non-student public that University students really are fun-loving, witty, competent, controversial and considerate people.

A.E. NORMAN,
Central Administration.

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PSYCHOLOGY AT ADELAIDE



In Samuel Johnson's *Ranelas*, Ranelas, a naive, idealistic young prince, sets out to experience all aspects of life hoping to make his "choice of life" that will lead to fulfillment of his desires. He is constantly disillusioned at every turn as experience makes a mockery of his expectations. So it is with students embarking on Psychology at Adelaide. In their idealistic state they believe that "psychology at the university" will be personally relevant and will yield insight into what, how and why people are what they are. They expect to have the basic, essential questions asked about Man. This expectation is in conflict with experience, however, as they proceed through the course. They experience an empiricist, behaviourist science of human behaviour in which the scientific method is God. They find only token representation of the Laingian science of persons, that existential, phenomenological aspect of psychology, i.e. that which views the person from the point of view of the person's own subjective experience. They find the scientific rather than the phenomenological view of Man as central focus. I want to argue that there need be no conflict between expectation and experience of Psychology, that Ranelas need not be disillusioned.

An empiricist bias is not peculiar to Adelaide's psychology department, it also extends to the Philosophy department. This department is tied by the apron strings to the British system of empiricist philosophy handed down by Oxford and Cambridge. This parochial view of philosophy ignores the mainstream philosophy of the Continent; Sartre, Bergson, Marcel (France), Wittgenstein, Nietzsche, Kierkegaard, Hegel, Marx (Germany) to name but a few. What we get is logic-chopping, linguistic analysis and trivial word-mongering with no relevance for the student. I mention this to show the parallelism between the Philosophy and Psychology departments. Both present a parochial view of Man. Philosophy is a philosophy of words and not of Man and Psychology is a strict science of human behaviour that atomises Man into observable, measurable components and is not a science of persons. This biased view has little or no relevance for the student.

The Nature of the Psychology Dept.

James Thurber invented the term "Area Men" in response to the growing specialisation of work and activity in which individuals know more and more about less and less. This is particularly evident in universities. Within departments there are

Area Men who work in their own specialised and limited field, devoting a lifetime of research to their area. There are precious few good, general, all-round "Whole Men". In Psychology at Adelaide this is the case. The nature of an empiricist framework is that it creates atomic areas from a whole entity (in this case Man) and tries to fit these areas back together, however, Man is more than the sum of his observable, quantifiable parts.

One of the consequences of the empiricist framework is the heavy workload thrust upon the students. Each atomised concept of Man must be gone into in detail and so a practical or essay is necessary and particularly in second year, which is more heavily scientific than the other years, the number becomes excessive. The problem that then ensues is that students do not have time to stop and think about the purpose and relevance of what they are doing, or to notice the other aspects of psychology that are being ignored.

Adelaide's Psychology department is composed of Area Men with only one token Whole Man (John Kaye). Can this be changed? One suggestion is that lecturers could lecture on a wider range of topics both within and outside their area. Another way is to

wait for a radical change in the structure of the department and a shift away from the underlying philosophy of empiricism. This can be facilitated by student pressure which can act through the representatives on the Staff-Student consultative committee, a body of staff and elected students that exists to air views on matters related to the nature and running of the department. Most often, however, the committee tends to become bogged down on relatively trivial issues, while the larger, gutsy issues are not dealt with in depth.

Nevertheless it is a committee that could work in the desired way.

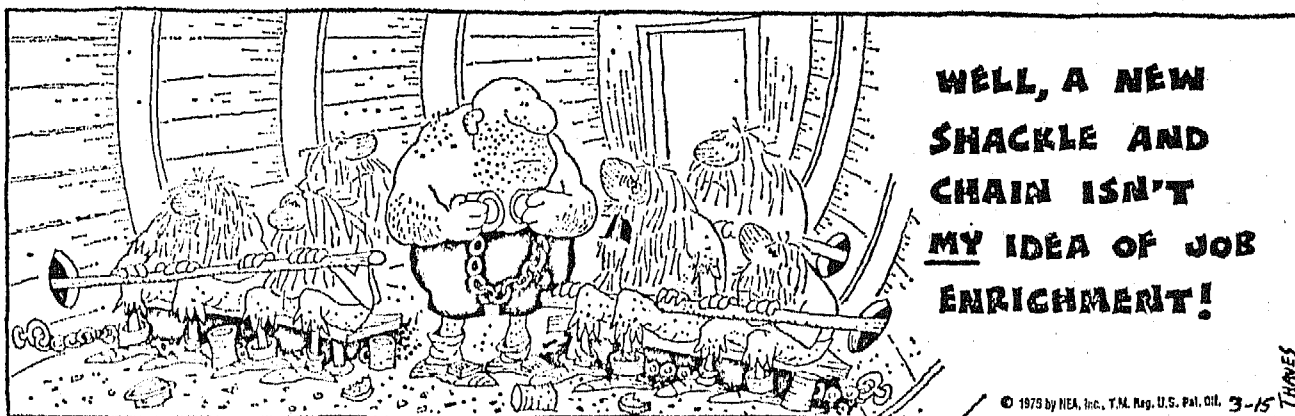
Summing up

The ideal Psychology Department should give proper emphasis to both the scientific and phenomenological (there's that word again) views of Man, the scientific method and subjective experience, the science of behaviour and science of persons, the empiricist and existentialist philosophies. To change the Adelaide department to something approaching the ideal will require

work through such bodies as the consultative committee and other committees (and doubtless sub-committees) distributed around the place. Otherwise, students will continue to leave the university older and wiser merely because they are older and will have to educate themselves, in spite of the university.

PHIL SHANNON

Third year rep and Secretary,
Consultative Committee.



**WELL, A NEW
SHACKLE AND
CHAIN ISN'T
MY IDEA OF JOB
ENRICHMENT!**

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THARLEY

Psychology II.

Student complaint:

- 1) Impossible work load, in addition to extra exam questions. I agree that it is scarcely constructive to simply have students reproduce lecture material for exam essays, but protest that we have too much work to do to get in extra questions carrying a high mark loading.
- (b) We should be able to use our outside reading to balance the hard content of the course. This is now impossible because questions are geared to topics lectured on.
- (c) We were supposed to work at one question a week through the year. Because the extra reading is geared to lectures, in many cases it remains incomprehensible until the course of

introductory lectures is completed. Meaning that we do these questions at the end of each term. (Some holiday!) Dr. Vickers tacitly concurred in this by altering the questions at the end of last term.

2) Mark scheme

It takes most of us as long to write up a psych prac (worth 4%) as it does to read, research and write a 4,000 word essay for another dept. (say English) worth 15%. We do more of these pracs than we do essays for another dept. There is too heavy a loading on the end-of-year exam. The department (according to tutor Jack Metzger) regard the intelligence of those who can perform well under exam conditions is somehow of superior quality to that of those who do not. Is there any proof of this? Do psychologists in general

usually have to work quickly under stressful conditions? I think not!

Conclusion: The department is attempting to teach too much. They recognize no difference between what they insist on teaching and what the student can absorb. They do not recognize the fact that we need to work for other departments. The course should be unitized. The psychologists turned out by Adelaide will apparently be hard-core scientists (good for research) or pig-headed plodders. (If I can't do it because of the dept., I'll do it in spite of them!) - hardly the most suitable people for clinical psychology. What has happened to people??

The total disorganisation of the Psychology Department has recently been causing more complaints than ever. The complaints are not only coming from those students lucky? enough to be doing psychology but the other students' lecturers and parents who have to listen to them complain. The reason for this is that even those who run the department don't seem to know what's going on within their own department let alone the university itself. On a broad level other faculties find it difficult to compete for even a small proportion of the students time. The pressure placed on a psychology student is so great and the work load so heavy that there is a very slim chance of the student being able to spend time on any other subjects, especially for those students who want to pass psychology and perhaps even continue with a postgraduate course.

How can the student be expected to know what's going on and what's expected when the lecturers don't?

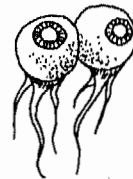
There is not only a break down of communication between those who are in the department but also between the students and the department. This lack of communication is needlessly making the students and the lecturers task more difficult and could easily be rectified by a little bit of effort. It would be a great help if the department could pull itself together enough to give all the relevant information to the student when a task is set not after it is nearly completed. Surely this would not be so difficult?

It seems too much to ask, however, that the course be set before the university year begins rather than half-way through the year. This has a very disorganising effect on the student. It seems that some idealistic student who works fifteen hours a day on psychology alone is visualized when the course is set and when confronted with a real student who has to share his time between one, two or three other subjects begins the course

it is realised that the carefully planned syllabus just will not work.

To do psychology you do not only have to learn and do assignments but try to break through the barriers the people in the department put up for you. Then if you make it through third year after having fought to get there every inch of the way there is practically no one to do honours under and an incredibly limited number of areas which you can study. By this time no doubt any student would be feeling a mite discouraged, disgusted and fed up with psychology.

(PSYCHOLOGY TO STUDENT)



'Impatience dictates shortcuts of all kinds'.

A. Maslow - Religions, Values and Peak-experiences.

Having studied Adelaide Psychology for 3 years I would like to make some observations.

Psychology turns out Psychologists who attempt to right the wrong of previous generations of people who have become the product of a technological age that seems capable of only seeing human beings in purely mechanistic terms. From my experience with the course there was little scope for expanding ones understanding of human development and relations, to really finding out what people are thinking or feeling towards each other. Instead there was more emphasis (and possibly the students are equally involved) upon regurgitating theories, no understanding was presented of the basis for these theories and how they

fit into the whole. It was assumed that because they were there they were satisfactory and that was that. There was no dynamic in the course. For people pursuing a scientific study then there was no real excitement that exists in the other sciences (as for example in the discovery of the atom, of cells, the theories of relatively and more recently the clearer understanding of DNA) unless that excitement rests upon cutting man up into small amounts of overt measurable behavioural units and completely disregarding those exciting things that have driven humans to incredible heights (such as music, art, science and understanding that exists through certain philosophical beliefs).

There was more emphasis upon what was right work and what was not. All practicals were to be written in on identical fashion (I don't know whether it was expected that each one was to be the same or not) in

an attempt to present 'objectively' the results and procedure of the experiment, this objectivity destroys those subjective feelings that we have about life from the beginning that make things so eternal and enjoyable. A mechanistic approach to something will in turn create mechanistic people. Understanding does not reside within the experiment that will show us some truth of behaviour that will make our lives a little more secure because we know a bit more about our external behaviour. The opposite is true, we can never know, for the world/universe we live in is such that it folds in upon itself so that the more we think we have hold of the more we find we don't and become trapped in our own rigid world. Everything is relative, each person's world is his unto his own, within himself that can never be studied or quantified but can be expanded to help each person aware of who and what he is, to enjoy more and see more in his relations with others.

We need to understand behaviour. To know how we function on certain physiological levels is immensely important, but that is only part of the process. It is not an end in itself and to stop there is to imprison oneself. For using this as a launching point then new areas of understanding, subjective functioning can be explored and possibly lead to better understanding within and between people. A philosophy of sound scientific searching is needed where there are no parameters and everything is possible, where alternatives do exist and exist as worlds for different people - people that are subject to the same basic behavioural traits but

differing in their subjective states. Out there is really inside here. Man has technologically advanced beyond his mental development, everywhere we see examples that blatantly cry out where the contradictions between the physical and mental lie. Now is a time for exciting changes, where man can develop his mental states to match his physical developments and the psychology department has the resources for such a development. If it doesn't then other departments will, I feel, take this course, where more and more people are beginning to see their world not in absolutes and objective truths but rather within the relative framework of their own

subjective worlds where physical correlates of behaviour are accepted and used as a matter of course and not for study.

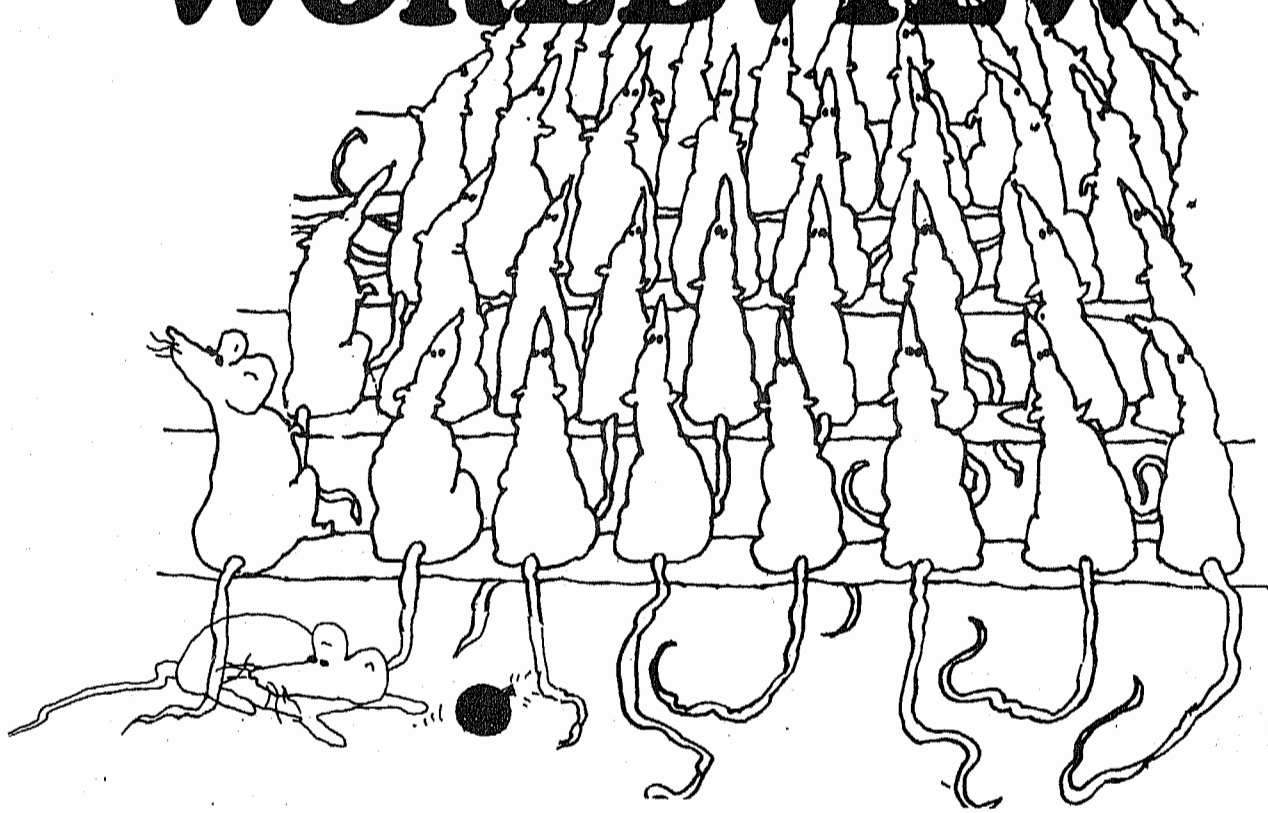
What I have said above is not everything, there is more to life than we may think or wish to realise. The following are a few books (aside from the normal texts used in Psychology) that I have found offered material for thought concerning subjects where I found the usual answers in Psychology were not satisfactory or seemed to be missing something essential to giving an integrated overall picture of behaviour.

PETER ANSELM

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PSYCHOLOGY AND THE SCIENTIFIC WORLDVIEW



This article was originally going to be written with a view to criticizing psychology and its view of man. However, it soon became clear that the issues underlying an evaluation of psychology are ones with far broader implications than for psychology alone, and are inextricably bound up with the whole Scientific Worldview. And what is extremely depressing is the realization that the way in which we are taught Science in the university fails to ever give an overview of what science is and does, of what kind of thinking it entails, and of what its implications are for our civilization.

There is an urgent need for students of science to come to grips with just what being a scientist means, in both a sociological and a personal experiential sense

— and this is especially true for scientists who work on the study of man, for this work will be a crucial determiner of future human life styles. Wouldn't it be a pity in a hundred years time if the psychologists and sociologists and physicists and biologists had been misguided after all?

Often when I have just met someone and have begun to exchange the usual little items of personal information with them, a conversation along the following lines takes place:

"And what do you do?"

- "Oh, I'm studying psychology at Adelaide Uni."

- "That would be really fascinating I've always wanted to do psychology, to learn about peoples' minds and why they act the way they do. I suppose you have a pretty good understanding of the people around you..."

And there, with a considerable twinge of regret, I have to explain that the psychology taught in most universities here, and in America, is not like that at all - that our "understanding" of man is based largely on experiments in which rats were given electric shocks or made to run mazes or placed in a bare cage which had nothing in it but a bar on the wall for the animal to press - that 'mind' almost surely doesn't exist, although what the poet calls mind can actually be studied by asking him to press a key when he hears a buzzer - that when the social psychologist studies people as they interact he claims, in a voice of iron, to be "investigating group elements", while the ergonomist learns those facts about people which permit a smoother blending of person and machine into a more efficiently productive combination...

During the above conversation I am reminded once again of my own anticipation of psychology as a study with a dynamic approach to human life, an approach which would help me understand myself and others, and above all, enhance my view of man. Needless to say, psychology did not fulfil those expectations. What two years of experimental psychology attempted to do instead was to instil in me as a student an objective view of life around me, a view of people as machines programmed by genetics and condition-

ing, and an expectation that every human experience and every form of human expression can be reduced to a rational, scientific explanation. And the most insidious result of this training is the establishment within the student of a rigid, objective framework from which to view the world in general; so that the sterile study of overt responses in the rat produces a confident belief that even areas never studied by the experimental psychologist, areas like creativity, mind, religious experience and the like, are also reducible to scientific explanation.

Now it is very easy during this period of tuition and training at university for a student to feel convinced that he or she is not sufficiently qualified to comment on the material being studied, and in the mathematical and physical sciences this may be true. In psychology, however, there are not just collections of hard, immutable facts. There are ideas, concepts and schools of thought - and since psychology is a science of man it is vital that the student actively considers the subject matter, and, most importantly, evaluates it, asking "is this good for man?", "does it improve the quality of life?" and "how does this relate to me and my own experiences?" As with too many branches of science, psychology is not constrained by any ethics; and yet it is potentially a very powerful tool, that, in the future, may almost totally manipulate and control human life. Today the student should constantly project from the lecture room and rat laboratory, in order to envisage the possible consequences of what he is learning. I believe that to gain this understanding of what psychology is and does it is necessary to view psychology from several different perspectives - to evaluate it within a number of different contexts. These different contexts are not likely to be conveyed within a course of experimental psychology, and so, not as the end product of an experimental psychology course, but as a student concerned with what is happening to the quality of life around me, I wish to

take a look at psychology from these different levels.

I intend to commence with an examination of the Scientific World View of our civilization - for this is the framework from which most of us approach reality. I hope to show the effects which this basic world view has on our lives, and to indicate that there are other ways of viewing the universe. I shall go to some length in this because this broadest level is the most important and profound level to grasp: any consideration of psychology must take place within this grand overall context, since psychology is but one part of the scientific world view. I hope to show how psychology slots into the vast technological machinery of our civilization. Descending to the next level I shall criticize psychology on its own grounds, that is as a science, and point out the limits of its approach and how it could be extended. Somewhere at this level I shall also raise the very important question of ethics in the human sciences.

The Scientific Society

Few people would deny that we live in the midst of a highly technological era. We are inundated with new gadgets, new devices, new products to make life easier every day, and excited scientists announce astounding breakthroughs so frequently that today's avid T.V. viewer just blinks and chews on another potato crisp at the arrival of each new apocalypse. So to see through the glittering span-gles of all this tinsel through the brilliance of scientific achievement, to the underlying ethos of our technological society is understandably a difficult task for the millions who live this life-style - and yet it is a task of grave importance and urgency. In the next few pages I would like to give one particular perspective on this life style and its foundations, although I am aware that to do it justice would take a vast amount of time and effort in researching and

writing. Not being able to make generalisations from time to time which I hope readers will colour with examples from their own experience of today's world.

Technocracy.

We are living in the age of what Theodore Roszak calls the "technocracy" - the "industrial society at the peak of its organisational integration". 1. It is that form of organisation that is geared for rapidly increasing efficiency, accelerated productivity, massive co-ordination of men, machines and resources, and even greater affluence. It is therefore organisation in which: "Politics, education, leisure, entertainment culture as a whole, the unconscious drives, and even... protest against the technocracy itself all become the subjects of purely technical scrutiny and of purely technical manipulation". 2

There are experts for everything. They tell us what to eat; they fix the T.V.; they service the car; they install the phone; they give us vitamins; they predict the stock market; they tell us how we'll vote; they tell us how to bring up our children; they nurture us back to normality after breakdowns; they instruct us in love-making; and they mould the Citizens of Tomorrow: and of course vast hordes of pseudo-experts dictate the way we dress, the toothpaste we use, the rubbish we consume.

And this whole process of control becomes further and further removed from the man in the street. Only the

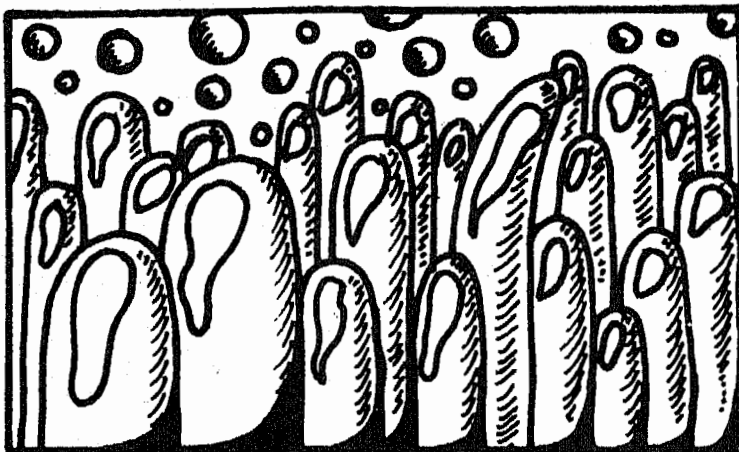
experts have any grasp of the complex workings of society - and as the experts become more and more specialised, and as ever more facets of human life come under their detailed scrutiny "every-man" is rendered more and more inconsequential before the forces about him. It is when one considers this ever widening rift between the esoteric band of men behind our society and the vast majority of consumers who exchange their money for the myriad products available to them, that it becomes clear just how solidly entrenched the technocracy is. We are approaching what may be an almost invincible form of totalitarianism - invincible because it would not be concentrated in just a few people, but would have become a complete way of life for hundreds of millions, of people - and a sudden breakdown of that way of life would bring overwhelming disaster. And is there any reason to believe that life under this technocratic totalitarianism would be ideal? None at all. Those who see a rosy future in a technologically-realised society are exhibiting a blind faith in the technocracy's unspoken premise that all human needs are purely technical in nature - the kind of dessicated faith essential to people who are following a path that they have no choice but to take. As the steel-and-concrete juggernaut of technology gathers momentum, the time approaches when we may "find ourselves ingeniously adapted to an existence wholly estranged from everything that has ever made the life of man an adventure." 3

The Dividends of Technocracy.

So, having ground to dust nearly all of the traditional forms of transcendence, and having hewn the level of life down to one which can be catered for by the machinery of the day, the technocracy claims to be able to look after everyone - by having control of the army of experts. What, then, does the technocracy give us? We are either glutted by "the production of frivolous abundance", 4. or made to experience a sense of ultimate impotence and terror in the face of atomically-biologically - or chemically-mediated mass annihilation.

Science has enabled man to produce the most horrifying evil - the potential for total self-destruction, a threat that has been present in our civilization for almost thirty years! How many of the thousands who team beneath the benign gaze of the experts had a hand in the production, of this monstrosity? How many of them want it? And has anyone had the power to remove it? Of course not! The technocracy has given the occasional dispensation reminding the citizen of the need for "balance of power" - and under dense clouds of rationalization and double think the bomb remains.

And then there is the ruthless objectivity of the technocracy's planning department - the terms of experts who are thinking ahead. Roszak cites the British National Health Service 5. as an example... The NHS predicted that the time will come when its principal function will be the psychiatric manipulation of those poor unfortunates who were not coping with the stresses of an ever-progressing society. The NHS would, however, have other significant functions, such as the administration of a "voluntary euthanasia" program for the "unproductive and incompetent elderly", and the enforcing of contraception for adolescents, and the subsequent granting of birth licenses to those whose genetic potential was suitable.



This unfeeling, coldly efficient assessment of the future needs of British society defies being labelled by "leftist" or "rightist" or by any other political category - and here-in lies the key to technocracy's great power. Political parties may come and go, revolutions may topple governments and re-organize the administration of the country in question - but the technocracy will remain. In the U.S.A. and the U.S.S.R. the same experiments are being done, the same investigations being made for even Marx "aspired to a myth of social objectivity in which society would be understood as a 'process of natural history'" 6. thereby producing an ideology that diminished the realms of consciousness, exiling myth, religion, dreams and visions, in order to overthrow the existing social order, and then get down to the important business of improving life by technology.

The experts, the scientists, are unattached to any traditional ideology. They are fulfilling an unchallenged duty; they are pursuing "a grand cultural imperative beyond question" 7. bringing total control over human life and nature even closer through scientific progress.

Yet even an elementary knowledge of history serves to remind us that the scientific approach to the world is not the only one - that a multitude of different world views have existed down through the ages - and indeed alternative world views can still be found in the few remaining non-technocratic societies of today. So what is the essence of this very predominant scientific world view, the foundation upon which the many branches of science rest? It is the fundamental belief that:

"There is but one way of gaining access to reality... and this is to cultivate a state of objective consciousness cleansed of all subjective distortion, all personal involvement."

And as each successive generation of scientists rewrites and updates the text books of the previous generation, extracting what qualifies as knowledge out from the morass of false beginnings and failures, "the mentality of the ideal scientist becomes the very soul of society". 9. Roszak identifies some of the main characteristics of the psyche that has emerged since this cultivation of objective consciousness.

The Scientific Mind

The first is the division of the person's universe into two parts - "In-here" and "Out-there". "In-here" is that life-less domain, purged of all emotion, all human responsiveness and

participation, to which awareness withdraws during objective scrutiny of the world "out-there". The scientific world view demands that there be as little as possible "In-here" and as much as possible "Out-there".

Now, as "In-here" is the sanctuary of stability and order, where all is open to explanation and reason, and where there is no surge of those "irrational" forces that once leapt within the human psyche, everything that is not "In-here", all that is "Out-there", comes to be regarded as untrustworthy or threatening, to be controlled, manipulated and organized from a distance. And as the world view penetrates into human affairs and personal attitudes, we find people who treat everyone about them as mere objects; we meet people whose greatest motivation in life is to accumulate possessions and wealth regardless of who suffers through it; we see countless figures of tragedy who live alone in great cities, unable to enter the warmth of human relationships, alienated in an empty world - and we recoil from the callousness that permits the development of despicable weapons, and in the extreme case of the Nazis, experimentation of

human subjects. This is the life that evolves when we "cleanse ourselves of personal involvement". And as man's desire for control of the environment grows, we reach the last major aspect of this form of consciousness - manifested in the proliferation of the machine. Unable to trust himself against his own shortcomings, perhaps against those occasional and unnerving surges of subjective experience, the scientist has built the perfect controller of the environment. Unthinking, unfeeling, the machine works for man with total predictability and regularity. We have come to base our lives on the machine, our hopes on the machine. Devices are found in almost every sphere of life to do things 'more efficiently' than we can ourselves.

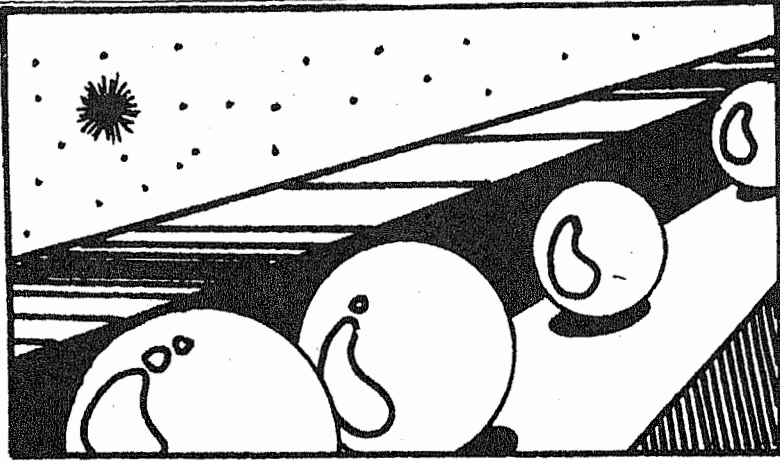
Our affluence and our progress are assured when faster, more productive machines are being constructed. Two and a half thousand years ago, the Chinese sage Chang Tsi wrote:

"When a man uses a machine he carries on all business in a machine-like manner. Whoever does his business in the manner of a machine develops a machine heart.

Whoever has a machine heart in his breast loses simplicity. Whoever loses his simplicity becomes uncertain in the impulses of his spirit. Uncertainty in the impulses of the spirit is something that is incompatible with truth." 10

If the above words applied then, in the simple life of early China, how much more it must apply today! As the sage foretells, the people of today have lost a sense of their own true wants and needs - we no longer look within ourselves for progress in life, but place our faith in the in-human whirrings of cogs and the pounding of hammers not driven by human strength - we seek fulfilment in the external world of iron.

AS SCIENCE STUDENTS WE ARE NEVER



The Rise of Science.

Now the world view that has led to the genesis of this New Psyche is radically different from those that existed before. Without giving exact or detailed examples, it is safe to make the generalization that prior to the rise of science, the relationships between man and nature, and between man and his fellows, were embodied in a wealth of myths, legends, folk tales and religious beliefs. People learned the perennial wisdom from those around them, through the telling of tales, and the learning of various arts and crafts and practices with symbolic meanings far beyond the physical actions. Every member of the community had a chance to grasp the basic ethos of that community, to be close to the pulse on his society's heart. During the course of development of science, however, the myths were reduced to symbolic interpretation and discarded, and the religions were destroyed. Scholars may quibble as to whether science was responsible for the collapse of thousands of years' accumulated wisdom, or whether this would have happened anyway, but what is certainly very plain is the fact that today there is no room for mythology in the light of cold hard science. Science has replaced the Church of mediaeval times as the bestower of 'meaning' in life, and the one source of true knowledge. And with the death of myth, religion, and the life of the Spirit, has come the death of imagination.

There will be those, of course, who will immediately say 'but what of the great art and music of today, and the literature of this century'. But then look at the DaDa and surrealist paintings - or listen to 'musique concrete' or any of the other branches of modern, classical music - or listen to the brutality of the pop music of Alice Cooper or 'The Doors' - they all abound with the anguish and emptiness of a technological society. Consider the literature of the existentialists alongside the plays of Shakespeare. If the arts can be taken to express comment the fullness of life in any period of history, then clearly the quality of life has suffered, and imagination with it. Our civilization gropes beneath the ruins of imagination and magic.

And probably the most pathetic and ironical aspect of the fanatical pursuit of objectivity that has brought us to this state is that some of the world's greatest scientists, working in the rigid discipline of physics, have come to realize that:

"the ideal of a science which is completely independent of man (i.e. objective) is an illusion". 11. (Werner Heisenburg)

We can only formulate laws of nature that deal not with the fundamental building blocks of the universe, but with our knowledge of them - that is the conclusion of quantum theory. And yet science has been largely based on the notion

of an 'external', 'objective' reality. It's unfortunate that the theoreticians did not understand the need for always figuring man into the picture say, 300 years ago, or even 100 years ago, for we have sacrificed much to the illusion of objective science.

After the World Views.

Where do we begin to look for alternatives? Perhaps in the totally different world views of what the scientists call "primitive" tribes. Look at the archetypal native drummer, the witchdoctor conjuring up the spirits and forces in nature around him. To his people everything is sacred, everything is charged with a life, an essence of its own. In his chantings and his dances and his rituals lie the sources of what we know as present day poetry and song and drama and dance. In his magic the ancient ways of survival in nature are distilled - in his awe of nature lies his ability to work in step with the flowing of it, to exist and respond without crushing, without controlling and manipulating the world about him. There is no "In-here". There is no "Out-there". He lives as part of nature. Now the skeptic will laugh at Shaman when the crops fail. The Shaman's people come to him because the crop is poor, so he invokes the spirit of the grain. If our crops are poor, we go to the agriculturalist and get fertilizers. We don't ask the spirits for the crops to grow - we make the ground give forth. Anywhere that nature is not doing what we want we mutilate it, we push our machines into action and take from the earth.

But those who laugh at the Shaman fail to understand that what he is doing is reinforcing the relationship of his people to nature. By humility and respect for nature, his people maintain a state of natural balance. For us, however, it is only now, as the spectre of enormous ecological

GIVEN A BROAD OVERVIEW OF WHAT SC

consequences of our actions looms into view, that we are beginning to understand the need for living as part of nature. Perhaps the spirit of the earth will have its vengeance on us after all.

Consider the world view of the Hopi Indians of North America. In their radically different view of reality, there is not the division of the universe into space and time, and time is not a linearly flowing thing, regimented by clock or agenda. When an event occurs something has changed from being "unmanifested" to being "manifested", and in doing so has flown with the stream of events from the Hopi "heart" - the heart in all things, in all men, in all creation. And what is especially beautiful is the very sacredness of this world view - for the heart is the source of all life, all events, all thoughts, all emotions and all mystical experience. The Hopi have no Aristotelean logic, and their language doesn't allow for the concept of causality - but their lives have meaning. People who cannot conceive of how the Hopi could hold such a vastly different view of the universe, before calling it ridiculous, should be reminded that contemporary physics has revealed that the concept of separate intervals of space and of time is unable to give an account of the universe, and the two are replaced in relativity theory by the one interval of "space-time".

Clues for Our Civilisation.

In so many different groups of these people with radically different world views, the same underlying qualities in respect for nature, flow with nature, and response to every individual aspect of nature, can be found. Perhaps it is this that can be a clue to help guide our empty civilization perhaps we need to begin seeing the world around us as unthreatening, to respect and notice each part of nature, to see ourselves as part of it

all. A new sense of nature as sacred. A desire to see nature in a form that has not been drastically changed by man. And, most essentially, a sense of people as sacred, as being individuals who should be able to experience the heights of emotion and imagination, to creatively seek within themselves for the powers that lie dormant and to do things for themselves, and see the results of their creativity. Let man have the chance to see not atoms, but "the universe in a grain of sand." (Blake).

So, having raggedly sketched out a brief picture of the scientific and other world views, and shown how the scientists is a scientist not because of how the world is, but rather because of how he chooses to see it, I would like to comment on psychology as part of the scientific world view.

In doing so, there is no need to make a close investigation of each of the many facets of experimental psychology to reveal the objectivity and prevalence of the scientific method: it stares us blandly in the face wherever we look! A quotation from Watson, one of the main founders of experimental psychology, will serve to indicate the general attitude and approach of the subject:

"the time has come when psychology must discard all reference to consciousness...ITS SOLE TASK IS THE PREDICTION AND CONTROL OF BEHAVIOUR..." 12.

Much more recently Jaques Ellul wrote of the importance of technique in today's world:

"technique must reduce man to a technical animal...The individual must be fashioned by techniques, either negatively (by the techniques of understanding man) or positively (by the adaptation of man to the technical framework), in order to wipe out the blots his personal deter-

mination introduces into the perfect design of the organisation."

Psychology today is, in many areas, attempting to provide that technique and, as a result of the emphasis on 'prediction and control, some areas of modern psychology pose very grave ethical problems, and must not be considered with the mindless attitude that science is engaged in the search for absolute truth and is beyond ethics, bearing no responsibility to anyone. Before discussing ethics in more depth, however, I shall examine psychology as a science, hoping that the reader will bear in mind at all times the underlying concept of the technocracy and will not lose sight of the way in which this "science of man" can fit into the technocracy's armory as a tool for control.

.....WHERE IS A RADICAL SCIENCE?????



Where Psychology fits in

Within the field of psychology there are very many different areas of enquiry - and this diversity would make an exhaustive investigation of the subject a very long and tedious undertaking indeed. So, in taking a brief look at the science of psychology, I shall initially concentrate my attention upon Behaviourism, for this philosophy provides the platform upon which many, if not most, areas of experimental psychology have been built. I believe that it

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is the fervent pursuit of the Behaviourist Way that has enabled psychology to provide an example par excellence of the attitudes that have given birth to The New Psyche, and of the attempt by science to reduce man to a purely mechanical being, a being to be manipulated and controlled by the technocracy. I also believe that Behaviourism has severely fettered, perhaps crippled, psychology's investigation of man, by excluding so many areas of human experience from 'respectable' consideration. So where did Behaviourism come from - and what is it?

Behaviourism

Behaviourism emerged in the early part of this century, when Watson called on psychology to abandon all reference to consciousness, and to no longer use the method of introspection. Psychology, he announced, must only be concerned with overt responses - with actions and states that are objectively measurable and verifiable. Psychology had to discard words like 'sensation', 'perception', 'image', 'desire', 'purpose', 'emotion', and 'thinking', as they were subjectively defined.

This move naturally made the study of man a vastly simpler matter, since those areas that had provided such problems to the psychologist before could now be ignored. Psychology went ahead at a much greater rate, raising Behaviourism to a position of honour for its boost to the 'study of man...'

Soon, however, a very unfortunate thing could be seen to be taking place - psychologists were now studying only those areas where behaviourists techniques were applicable. The whole realm of study of the science of psychology was now being defined by what had initially been just one of psychology's methods. All phenomena not

easily approached by behaviourist techniques were either ignored, or had their very existence denied. Behaviourism was dictating the one way of gathering knowledge, and,

as Maslow writes:

"If the only tool you have is a hammer you tend to treat everything as if it were a nail" 1.

It is rather fitting that the bulk of all studies of behaviour was, and is, done on rats and pigeons. That is one way of isolating simple behaviour! For even without reference to consciousness man is far too complex a subject. Yet thousands of rat experiments over the last forty years have yielded a very small body of useful findings - the effect of intermittent reinforcement would be the main one. Hull justified experimentation on rats by the premise:

"that all behaviour of the individuals of a given species and that of all species of mammals, including man, occurs according to the same set of primary laws."

Now that is a very great presumption to make and one which study has not yet supported. Yet, as a result of this basic tenet, Hull went ahead with hundreds of experiments, building up his ever enlarging set of "principles" underlying behaviour". So detailed became his experiment, so increasingly specific to the microcosm of rat in box, that even colleagues of the day had to complain of the narrowness of the work. There is something sad in the picture of an old man who has dedicated his life to the Behaviourist Way of understanding the world, and who becomes more and more desperate towards the end to quantify every more exactly and impressively the responses of the albino rat. And it is something ludicrous if he purports to be in the process of understanding man!

And yet workers along similar lines, demonstrating an incongruous element of faith, take work done with rats and other simple animals, and

try to apply it by crude analogies to all human behaviour - political religious, creative or whatever!



And all this work, carried out in the firm assumption that the step from rat to man was perfectly reasonable. will have amounted to precious little if the work of Breland and Breland 3, is supported by further investigation. According to these workers, the rat was a very lucky choice of subjects, giving 'nice', predictable behaviour

whereas many of the other thirty-eight species they worked on proved very difficult to operantly condition. In many cases innate response simply overrode conditioning attempts. Perhaps the gulf between man and rat is somewhat greater than the size experimental psychologists would find convenient. Nevertheless, so far behaviourism

"has replaced the anthropomorphic fallacy - ascribing to animal human faculties and sentiments - with the opposite fallacy: denying man faculties not found in lower animals, it has substituted for the erstwhile anthropomorphic view of the rat, a rat-anthropomorphic view of man" 4.

It takes very little stretching of the imagination to envisage the effects this has on a view of man. It is a clear attempt to reduce man to machine like predictability to a system of conditioned "stimulus-response" programmes.

(This attempt to break human behaviour up into little bits shows that psychology is still clinging to the rickety old atomistic concepts of last century, believing naively that by studying man piece by piece and then reassem-

HING OF SCIENCE GOING TO ENCOURAGE

bling the fragments the whole will be understood. Furthermore, the notion of the S-R reflex was originally based on the physiological concept of the simple reflex arc - a concept long ago abandoned by physiologists.)

What is especially disturbing is the fact that this objectivity of experimental psychology seems to take over the mind of the researcher worker (for science does not exist outside of man, and the scientist must be affected by his work). Thus we find some psychologists with a world view which exhibits the same mechanistic emptiness that exists in behaviourist methodology.

An excellent example, but at the same time a very sad example, is seen in an exchange between Carl Rogers and Skinner: 5.

Rogers: "From what I understand Dr. Skinner to say, it is his understanding that though he might have thought he chose to come to this meeting, might have thought he had a purpose in giving his speech, such thoughts are really illusory. He actually made certain marks on that paper and emitted certain sounds here simply because his genetic make-up and his past environment had operantly conditioned his behaviour in such a way that it was rewarding for him to make these sounds, and that he as a person doesn't enter into this. In fact if I get his thinking correctly, from his strictly scientific point of view, he, as a person, doesn't exist."

Skinner: "I do accept your characterization of my own presence here."

From this Skinner could well be considered the epitome of the New Psyche - "In here" would be, for Skinner, a somewhat minuscule abode!

FLAWS IN SKINNER'S APPROACH

Yet even Skinner's dogma breaks down when he comes to deal with human creativity. "The artist paints what reinforces him", the poet what

reinforces him", he would claim.

Where has Skinner's ubiquitous tangible, measurable reinforcer gone? Could he be suggesting a demonaire model for creativity? Skinner's model fails dismally to explain language acquisition (Chomsky).

For here Skinner has taken principles derived from a very one-eyed approach to a very limited and reduced area of human activity (overt responding) - and then tried to use these same principles to explain other aspects of human behaviour, in areas not easily explored by behaviourist techniques. It is very important to note that he has failed to be able to do this.

Another point of difficulty for Skinner is that the operant has to be emitted spontaneously by the animal before it can be reinforced. The operant is an unconditioned response existing in the animal's repertoire. It is important to grasp here that there is such a thing as spontaneous behaviour - behaviour that originates from within the animal and becomes action - behaviour that is not an automatic response to an external 'conditioned stimulus'.

Rogers Vs Skinner.

This consideration of action that flows from within an organism leads us away from the fruitless contemplation of the simple rat, to man - where we see that Skinner's view of man as totally an object in the world is not the only view. For down through the ages subjective experience has been sung of and written of by poets and musicians and writers. Today humanist psychologists like Carl Rogers stress that people do have a subjective life - that they can change themselves - that they are not helpless victims of conditioning. The existentialists write of the making of a decision as the height of human expression - no existentialist, torn between two alternatives until, in a final resolution, he takes one of the paths, will accept that his decision was conditioned.

Thus there is today a great division in views of the human state - with Rogers and Skinner being representative of the two poles.

And, as Rollo May suggests, this dichotomy shall never be resolved - for both perspectives are valid ones, in so far as man has the capacity to experience himself as both subject and object. Every person is subject to physical laws of nature - walk in front of a car and you'll be hurt. People get sick, people are ordered about by

authority, people die. Many aspects of a person's behaviour are quite possibly 'conditioned' by society. But there are also countless instances in the life of any person when experience is totally subjective - when feeling flows from within, over-riding a sense of time, of place, of authority. People paint, people dance, people believe in gods, people struggle against oppressive forces, people dream, people love. There is no denying that humans do have consciousness, even if the psychologist won't study it! Man is one animal that can be aware of when he is being conditioned.

Some aspects of human life fit within Skinner's perspective - but others fit within Rogers'. May writes that

"in the dialectical process, between these two poles lies the development, and the deepening and widening, of human consciousness. the source of human creativity."6.

It is vital that students and workers in modern psychology recognise that Behaviourism is only one approach to human life, for it is an approach which raises very important questions concerning the quality of life today, and the ethics of controlling behaviour.

THE DEVELOPMENT OF MORAL AWARENE

Ethical Considerations.

Watson stated that the aim of psychology was to 'predict and control behaviour' - and during the last half century the evolution of an objective view of man has made it very likely that when the techniques for control have been discovered they will be used.

Almost twenty years ago Oppenheimer warned that:

"the psychologist can hardly do anything, without realising that for him the acquisition of knowledge opens up the most terrifying prospects of controlling what people do and how they think and how they behave and how they feel." 7. and this applies even more strongly today.

Science is not some absolute truth existing completely independently of man. It is very closely knitted into the minds and life-styles of all those who work in it.

The notion that Science is beyond ethics, that the search for knowledge must go on, regardless of any possible misuses of that knowledge, could well be the most disastrous belief ever to have taken hold of our civilization.

Science has been created by man, and must at all times be evaluated by man, on humane and other grounds. It is obviously idiotic to wait until all the evidence is in - to bury our heads in the sand until new discoveries are completed and abused.

In the words of Hegel:

"The moral man... is he who is aware what he is doing". 8. We must be aware of what psychology is doing. Psychology bears a grave responsibility to humanity - at every turn it must be able to demonstrate that it is doing good for man, and not harming any aspect of human life.

Psychology is clearly being utilized by the technocracy - in advertising, political psychology, public relations, industrial psychology and 'corrective' institutions,

"reducing man to the lower aspects of his animal nature, manipulating him into a feeble-minded automaton of consumption or a marionette of political power, systematically stultifying him by a perverse system of education, in short, dehumanizing him even further by means of a sophisticated psychological technology."

Is there anything wise or benevolent about the controlling elite? Social injustice and inequality on a global scale don't give that indication. And when psychologists working for the technocracy see man as nothing more than an oversized rat, it is hard to imagine the quality of life improving under new psychological guidance.

Future Misuse of Psychology: An Example.

Probably the most blatantly offensive and corruptible area of psychology is that of direct behavioural control. So, for those who believe that psychologists aren't really aiming to totally programme and control our lives, and that only panic-merchants like Orwell and Huxley seriously cry out about these things, I wish to examine an article by Professor James v. McConnell of the University of Michigan. The bulk of this paper, which appears in Psychology Today says nothing new - it talks about the virtues of electric shock for controlling behaviour giving a therapeutic case history, and gives an account of Hebb's mid-fifties work on sensory deprivation. However, what makes this article very alarming, and of vital concern to any student of psychology, is McConnell's attitude towards the use of behaviour control, his views of how society should be organized, and his proud predictions of what lies in

store for us all. What is more, the paper also provides good examples of some of the characteristics of those dedicated scientists who work to further the technocracy.

One of the first things that strikes me on reading his paper is that he seems to demonstrate an amazingly mindless and blind servitude to the technocracy. In his opening sentence, and repeatedly throughout the article, he refers to the unnamed "we" behind society:



"The purpose of a law is to regulate human behaviour - to get people to do what we want them to do."

"...somehow we've got to learn how to force people to love one another, to force them to want to behave properly. I speak of psychological force."

He appears to be devoted to some higher godly group of people (perhaps he considers himself a member) who have the unquestionable right to establish how people should and should not behave. He presumably sees nothing ethically wrong with forcing people to act in a particular way - so long as the "right" people

pull the controlling strings. In one of the many glaring inconsistencies in his article he actually claims that we should totally condition and mould people from birth to do what society wants them to, and that this is the only means of 'maximizing human potential'. To talk of achieving maximum human potential through rigid programming

SS AND SOCIAL RESPONSIBILITY?

seems to me sheer stupidity! And is completely incongruous that he should have earlier written, in a fairly positive and proud tone: "Man is the only animal capable of shaping his own society of changing his own destiny", for what he advocates certainly aims at removing that capacity from humanity. Human advances, changes of society, and new human expressions come through creative, intuitive leaps - through spontaneity, not pre-programming. McConnell will get little 'human potential' out of four billion automats. Unless of course we have here another sad case of the kind of person for whom 'human potential' can only mean greater production, greater affluence, and a more efficient technology. He certainly shows himself to be a technocrat extraordinaire in his preoccupation with technique.

In fact in many places he writes of how important it is to know the exact combinations of controlling factors, to have great skills for behaviour control - an expert before you try it out. This is a rather subversive ploy, for in laying great stress upon the issues of competence and expertise in the area of behavioural control he is totally avoiding the question "how ethical is the control itself?"

He tells a patronizing anecdote about his naive but distinguished colleague who didn't know the correct formula for training a worm, and he colours the description with a totally unconcerned comment on the worm 'regrettably going into convulsions, lying on its back and writhing'. And this callous objectivity extends to his inability to see any difference between man, rat or worm. In a statement which initially sounds like self-satire, he doggedly asserts:

"I've spent a good many years training flatworms in my laboratory, which is why I'm so knowledgeable about human behaviour, of course."

And what is the one danger that he sees in behavioural control? That

not only could we change the worst criminal into a decent, respectable citizen, but we could also "change a decent, respectable citizen into a criminal". Now this may well be one of the possible misuses, and in itself good reason to be wary of developing these techniques - but in so freely and generously 'recognizing the danger' as he does, he has once again completely sidestepped consideration of the major crime against human freedom and individuality that looms into view the advent of control techniques. The misuse that he foresees is nothing alongside the prospects of massive control of human life (even if it is by the 'forces of good').

In one sentence in which he shows a glimmer of awareness of ethical issues, he writes:

"the legal and moral issues raised by such procedures are frighteningly complex, of course, but surely we know by now that there are no simple solutions." Now, taken at face value, the above statement is inane, but I'd like to comment on his use of the words "complex" and "no simple solutions." Here he is making the whole ethical question sound like something that will be solved through expertise and progress. He is playing on our faith in technology trying to instill in us a sense of "challenge" - rally together to 'solve' the ethical problems! Paul Goodman likens this kind of challenge to the feeling of "challenge" experienced by a ten-year-old boy who's been told not to masturbate and has succeeded in controlling the urge for ten days! It's that kind of "challenge" imposed from above, from some great intangible authority, that people find exciting when they have become void of any internal spontaneity or joie de vivre. In the last paragraph he proclaims:

"the techniques of behavioural control make even the hydrogen bomb look like a child's toy" - and then proceeds to urge us to use it to change society!! And in what must be the greatest surprise in his entire article, he actually ends by boasting that:

"Today's behavioural psychologists are the architects and engineers of the Brave New World."

Incredible though it seems, he must actually believe that Huxley was advocating the utopia he portrayed in Brave New World! McConnell would seem to be hoping that this final proud declaration will win his readers over to eager agreement!

Now if James v. McConnell does consider Brave New World to be the ideal society, and believes that behavioural control techniques will bring it about, then I would like to draw attention to the possibility of using these control techniques in a "Nineteen Eighty-Four" context. "Nineteen Eighty-Four", shows us social control through terror and punishment. We see 'Winston C. Smith broken and brainwashed by electrical and physical shock and torture, along with deprivation - all methods which fall within the realms of behavioural control. Any humanitarian would hope that McConnell would disagree with that kind of totalitarianism - and yet McConnell writes:

"We'd send him to a rehabilitation centre where he'd undergo positive brainwashing until we were quite sure he had become a law-abiding citizen. We'd probably have to restructure his entire personality!"

I could so easily imagine the above statement coming from a member of 1984's "Inner Party". McConnell could be describing the fate of Winston C. Smith. McConnell talks of 'restructuring entire personalities' - "O'Brien", in "Nineteen Eighty-Four" says:

"We are the priests of power... Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing."

Even McConnell's rather naive and hopeful conception of "positive brainwashing" reminds one of "Nineteen Eighty-Four's" "doublethink".

And what is McConnell's justification for total control of personality? -

"I don't believe the Constitution of the United States gives you the right to commit a crime if you want to; therefore, the Constitution does not guarantee you the rights to maintain inviolate the personality it forced on you in the first place."

What kind of 'reasoning' is that? McConnell is once again looking to some 'higher' source of rationale - this time the Constitution. Here is a professed scientist basing justification for implementing behaviour control on something as arbitrary as the Constitution! It is not surprising that the logic of his statement is simply non-existent: the conclusion is obviously a non-sequitur. This, along with some of the other things I have commented on in his article, points to the inescapable conclusion that his strong recommendation of behaviour control has no rational basis: ultimately it is a matter of his own opinion - an opinion which seems to spring from a basically irrational, even mysterious, devotion to technology.

Professor James V. McConnell may mean well, and believe that what he is suggesting will benefit mankind. To me there seems to be far too much scope for corruption and misuse in the area of behaviour control. While McConnell sounds pleased and proud, I feel very dismal when he proclaims:

"I BELIEVE THAT THE DAY HAS COME WHEN WE CAN COMBINE SENSORY DEPRIVATION WITH DRUGS, HYPNOSIS AND ASTUTE MANIPULATION OF REWARD AND PUNISHMENT TO GAIN ALMOST ABSOLUTE CONTROL OVER AN INDIVIDUAL'S BEHAVIOUR."

I am fully aware of the fact that I have isolated one article and mounted a fullscale attack on it, and I am aware that this article may not be indicative of the general stance of psychologists on the subject. What

I have attempted to do here is to demonstrate that there are ethical issues of great importance in psychology; and by my subjective response to this article I have tried to overcome objectivity and detachment and to evaluate the article on my own moral grounds. I believe that every student of psychology should actively enter into the material being presented and determine his or her personal response. Anyone who becomes a scientist today must have humanitarian values if the quality of life is to improve rather than deteriorate.

Thus I feel that any course in psychology should strongly convey all of the ethical issues, and should actively encourage personal response and subject-evaluation by the student. The study of psychology involves two sides - it is a dialogue between students and psychology. Out of this interac-

tion a new morality of science can and must evolve, and a new concept of man.

Later I hope to consider ways in which psychology could be extended to bring about greater understanding of man, and to look more closely at the value of personal response to the subject.

.....WHERE IS A RADICAL PSYCHOLOGY???

The following books make interesting reading, and any quotes I've used come from them:

T. Roszak "The Makings of a Counter Culture"

A. Koestler "The Ghost in the Machine"

R. May "Psychology and the Human Dilemma".

R. Ornstein "The Psychology of Consciousness".

Max Hicks.



New Boundaries of Western Consciousness



NEW BOUNDARIES OF WESTERN CONSCIOUSNESS - OS GUINNESS
(Lecture given at Adelaide University July 17th, 1975.)

I would like to speak on some of the forces that are shaping the thinking and future of Western society and particularly the forces in terms of the clash of consciousness which we can see in our Western world today. It has been said that the 1960's is the decade of the counter culture, if that is so, the 1970's will undoubtedly be the decade of the counter-counter culture, and the whole shift of forces today has moved from the campuses to much more important areas to really catch a barometer of Western society's thinking and I think among many of the things that are really important today, one important thing is to understand this clash of consciousness which will form many of the factors behind our thinking and living in the next 15-20 years and I would like to try and describe that. People are saying that we are seeing a shift of consciousness in our time which is just as significant as the rise of the Renaissance. Other

people have even said that it is as significant as the rise of agriculture 5,000 years ago. What is being described as this, is being called the transformation, or the emergence of a supermind or just the rise of a counter consciousness - and all sorts of extravagant estimates are placed on this; a new turn in the cultural spiral; a reversal of the over-heated medium; a paradigm shift in thinking; a quantum leap in human emotions - all sorts of phrases are being used, colourful, sometimes exaggerated to describe this rise of a counter consciousness within Western thinking. Now obviously in the limited time we have, this will only be an exploratory probe, so don't feel that this is anything of a complete description, let alone a definitive judgement - let me also say that these words I am using are not my categories and not my labels they are the most commonly used categories by people getting into this sort of discussion. And we should remember too, that these labels describe only men's mentalities and of course not the men themselves who are very often different from these things. But what I would like to do

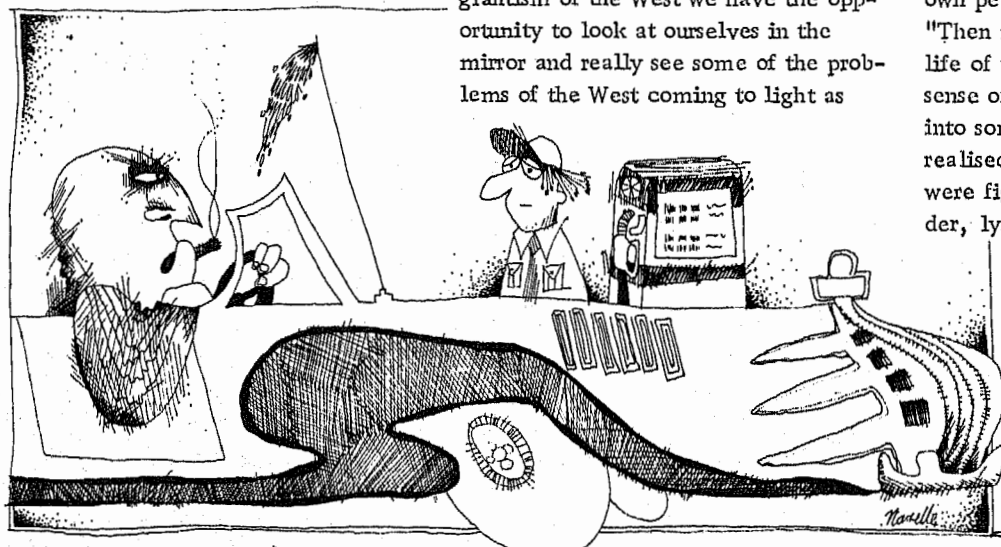
is to try to open up this subject and just to begin to come to terms with it in the sense of seeing how these various forces will be the backdrop for our thinking and our living in the next few years of this Century. Now the clash of consciousness begins with the present context of society and most people in the new mysticism take as their starting point, or their context for discussion what is called today the 'giantism' in Western society. Let me just paint this in briefly to get the starting point so that we can really see the occasion for this. The giantism in Western society.

If we look at many of the problems of the West, they are problems not of failure, but of success - and this is the irony of our Western situation at the moment. We are suffering the problems of over-achievement and of over-development and as people have come to grips with what this means the term that comes up again and again in the modern discussion is the term, giantism. To describe something of the mentality of an over-developed, over-achieving culture that is calling itself in question by its own successes - a good dress rehearsal of this, or a good trial run of

this would be the food and energy crisis really mean? When the energy crisis, for instance, burst out of its seams many people said at first this is a problem only because of the Arabs putting up the oil prices, but as more and more reflection went on people said no, this is a prices and incomes crisis for Western industrial society which is showing up its recent capitalism to be expansionist in a very dangerous way, and now it is more and more being interpreted in terms of this context of giantism. Oil is the artery of western industrial society and yet this has only been so in the last 30 years, at a time when we have been able to use oil at a prodigal rate and been able to have it extremely cheaply. But now we can see that we have been using oil in a way that has really been consuming the very basis of Western culture. We have used oil in the West as if it was capital, or rather as if it was income rather than capital. We have used oil in the West as if it is infinite and not finite and nonrenewable. We have used oil in the West as if it was our to use, rather than the whole world's, let alone the world of tomorrow's. But above all we have made the little mistake of thinking that our rate of development was the norm and this means that everyone else was either less developed or under-developed and it merely was a matter of them catching up to the rate of our development, because we took that our standards were the norm, but now we can see quite

clearly that if our standards are the norm and if everyone else used oil at the rate we have, clearly the world would be on a collision course with its own basis in terms of using up its own resources. The available resources will end. We now know that the environment may not be capable of responding to the level of interference which we have been subjecting it to, the strain on man has been enormous and the strain between nations has also been enormous - what does the energy crisis mean? We really see that Western society is founded on a capitalistic system which at the moment is consuming its own basis and it is faced with the problems of its own giantism. If the entire world was to use oil today at the rate that the West is using it, oil would run out by 1982; if the West alone were to use oil at the same rate, it would run out just after the turn of the Century and these little facts are becoming almost truisms now, as they are being thrown around in many places, are merely factors of many people seeing what it means for Western society to be faced with its own giantism. Without limits more is actually less, and with limits less would be actually more. There is tremendous discussion today about what growth and productivity and these other various things mean. Now this word giantism is being increasingly used, but for the new mystics this is the context and the occasion of their discussion of a transformation of consciousness, but in the giantism of the West we have the opportunity to look at ourselves in the mirror and really see some of the problems of the West coming to light as

the West over-develops and over-achieves. The first person I ever heard use the word giantism was Carl Gustaf Jung in the 1960's when he said this - "The outlines of a universal catastrophe are apparent, this threat consists in giantism - in other words a hubris of consciousness in the assertion nothing is greater than man and his deeds". That in a way is prophetic but the words are being used much more frequently now. Fritz Schumacher in "Small is Beautiful" speaks of the idolatry of giantism. And in area after area today people are speaking of this giantism of the West and this is the specific take-off point for the discussion of the transformation of consciousness necessary today. One could run down many of the new mystics and see that they all start at this point. And as Western man sees the impasse that his thinking and his technology and his industry have brought him to, then he must surely see the need for a transformation of consciousness, for without this, say the mystics, there will be no hope for the on-going survival of the human species, let alone of Western man. For example here is George Leonard, who is an Educator, who says this - "I write of transformation because each year has brought me closer to the realisation that our present way of doing things cannot last very much longer." Or here is another mystic, Edgar Mitchell, one of the astronauts who is now working in the area of parapsychology, who says, describing his own peak experience on the moon - "Then my thoughts turned to the daily life of the planet and with that my sense of wonderment gradually changed into something close to anguish, for I realised at that very moment people were fighting wars, committing murder, lying, cheating, struggling for



"Waddya mean the world ran outa gas at 10 o'clock?"

power and status" and he goes on to describe for us the predicaments and he concludes "as I survey the challenge facing humanity today I see only one answer - a transformation of consciousness. Man must rise from his present, ego-centred consciousness to find a universal harmony". Or here is Jean Houston of the famous "Houston and Masters' Experiments" - "This outlook of giantism has brought us to the brink of ecological holocaust" and what does she call for? Well the article that she wrote this in was called "Putting the First Man on Earth". - "We can put man on the moon without trouble but this is the giantism that has done this. What we need is the transformation of consciousness that can put a man, a new man, on earth".

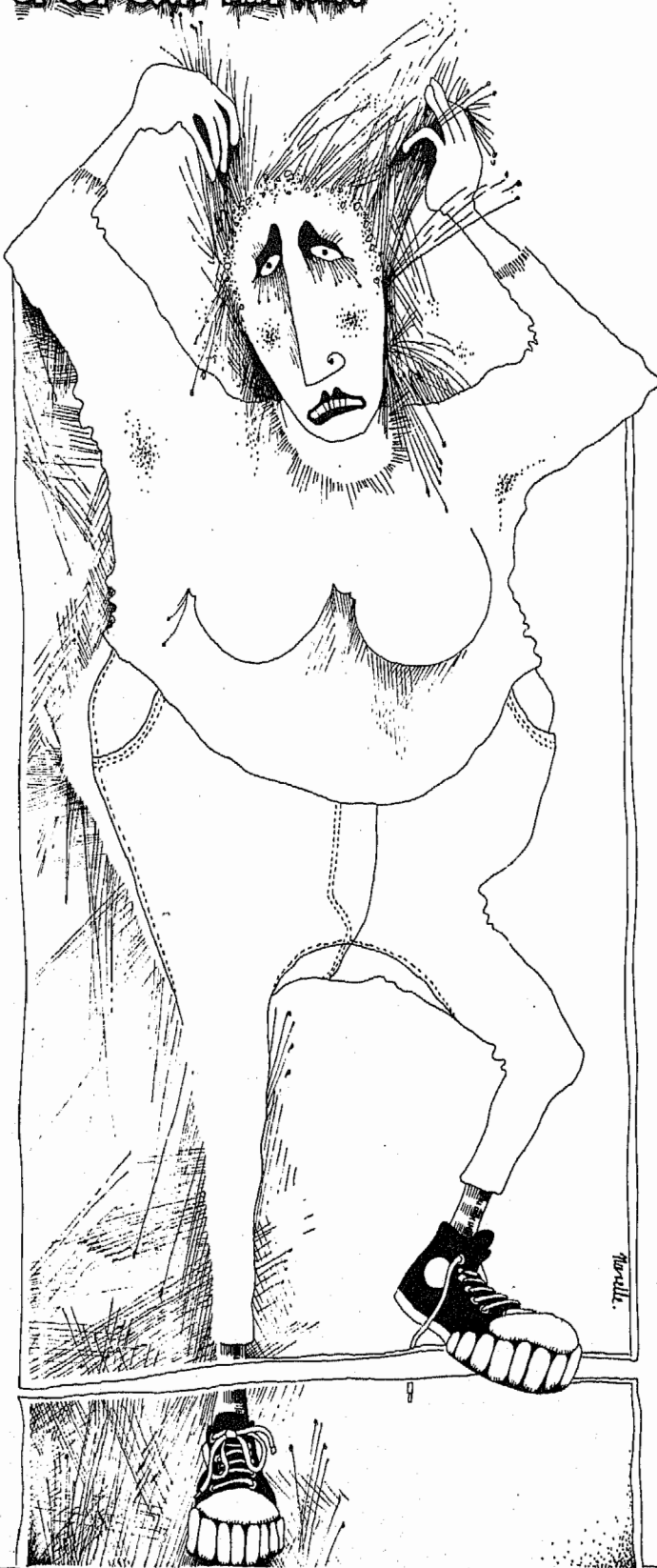
Or here is another one of the new mystics, a leader in the area of meditation, who says, "We have come to the conclusion that the world is going downhill so fast that unless the carefully acquired hoarded knowledge of centuries is used now, it will soon be too late - this is the urgency of the transformation". Now as everyone sees this discussion of the developing clash between the mechanists and the mystics, this for almost all of them is the context of the occasion of the discussion. Western society sees mirrored in its various problems - the impasse that it has driven itself into by its own rationalism and other things and we need today not only a new philosophy but a whole new man to lead us out of the impasse. So they clearly see these problems as the impasse that is the occasion for really giving us a chance to think again. As William Irwin Thompson puts it, and he is one of the leaders of the new mystics, - "Humanism has broken apart into the opposites of mechanism and mysticism" and in that phrase you have carefully described the parting of the ways between these two types of consciousness which are being suggested today. The "mechanists" and the "mystics". Now one could easily show again in book after book and area after area how people are clearly trying to find themselves today, between these two alternative types of consciousnesses as shown in clear division lines between the two. All that we do depends on how we seek and de-

fine and perceive reality. And therefore if this is a whole new revolutionary way of seeing reality that is arising, and clearly very important things are at stake between the mechanist consciousness which stresses that which can merely be seen or perceived through reason, and measured through science and seen through the senses, and a whole new mystical consciousness today seeking to transcend reason, go beyond science and go beyond the world of the senses. The contrasts between the two are clearly put by many of the people trying to distinguish them. Thompson calls the mechanists the one and the mystics the other and many people have their own particular labels to try to show this dramatic parting of the ways and the divergence between the two.

George Leonard for instance speaks of the mechanists as the 'mentality of stultification' whereas the mystics are the 'mentality of transformation'. Colin Wilson the English Existentialist speaks of the mechanists as "those who deal in solar thinking - by reason alone" or the mystics, as "those who deal in lunar thinking - by intuition - by insight". Andrew Wild, the Harvard Psychologist, speaks of the mechanists as those who "deal in straight thinking" whereas the mystics are those who "deal in stone thinking" which goes far beyond drugs. Edgar Mitchell says the mechanists are "those who deal with outer space while the mystics are those who deal with inner space". Arthur Koestler, the Hungarian - born scientist, speaks on the mechanists as "those who are the country of the blind" whereas the mystics are "those who are peeping toms at the keyholes of eternity" and one could go down description after description - many of these people are dramatically trying to show the complete differences of the types of consciousnesses that they are speaking of. The American Psychiatrist, John Lilly speaks of the mechanists as "those who deal with autohonia, the commonly, socially accepted mind states" whereas the mystics are "those who deal with metanoia - a total transformation of consciousness". I want you to go down the line and see that we are seeing a real parting of the ways today in terms

of the commonly accepted mentalities of what is considered to be real, what forms the basic consciousness in Western society. Now of course, in one way, these are not new, we could run back in Western history, back to the Renaissance or the Reformation and see that many of these discussions have gone on before. The whole clash in the medieval world, between nature and grace. The whole clash between the so-called religious world and the so-called secular world. And many of these tensions that have been there down through the history of Western ideas are very heavily surfacing today in an important new way. They are not new ideas, but as they come to birth again today in terms of this divergence, the importance of the new mystics is that the stakes are so much higher today and the new mysticism is not just a subterranean movement - it is not just a mere counter-cultural reaction, but as they see it, unless these things take flesh and finally gain the establishment, then there is no hope for Western society and possibly no hope for the whole world. For as they see it, it's mechanistic mentality is what has led us into the bind that is the present Western impasse. So here is this parting of the ways between the mechanists and the mystics. Let's look briefly at the mechanists, and in more depth the mystics, in terms of what they are speaking of. There is no real need to elaborate anything to do with the mechanistic mentality because it has been with us for so long and in a way it is the establishment mentality in many fields of thinking and action today. So, as the mechanists look at tomorrow, in a sense their philosophy is merely more of the same. "Technology has produced these problems but merely because we have not been able to handle technology properly. The technology will be able to answer the problems that technology itself has produced", and this will be the mechanists' mentality - "there is not really any problem in sight, as soon as we have got some technological answer we shall have our solution". As Schumacher caricatures it their slogan will be "a break through a day

To
pull
ourselves
up by the roots
of our own hair...?



keeps the crisis away" and that is very much the mechanist mentality - "man can do it, it is merely a matter of a technological solution, a technological fix, to a mere overplay in technological answers which has led us to this - but there is no real problem" - who would be the mechanists as the mystics would see it. People in Biology like Jacques Monod in France in his book "Chance and Necessity" or people in Psychology like B.F. Skinner of Harvard - "Beyond Freedom and Dignity" - "Behaviourisms" and so on, or say in more practical terms decision-making policies of many businesses and certainly many governments such as say, the "Pentagon Papers" in the United States. If one were to read the Pentagon Papers you would read, what I believe are 5,000 - 6,000 pages of war policies and yet almost no, (I believe in fact none), human or moral or spiritual values mentioned whatsoever, - merely strategy, tactics, scenarios, almost war games without any discussion whatsoever about the moral, the spiritual, let alone the human values involved in a war discussion. And this is what would be very much meant by "the mechanists", not only in a crude sense people who believe the machines, but the machinery imagery of life creeping in not only from the universe, not only from nature, but now covering up man himself including his moral values and so on. So this would be the mechanists as the mystics are seeing them. But who are the mystics? Because in a way they are the new ones, the question is who are they? How strong are they? And what chance do they really have of succeeding? And what will be the effect of this clash between their kind of consciousness and the mechanistic type of consciousness? Before we look at the mystics we might ask how do new ideas arrive. New ideas usually arise in several stages and usually there are at least two stages, the first being the original thinker who sees the fresh idea, often perceiving the hidden tendencies of his times well ahead of his generation; the second stage would be the stage when it takes a mass form, when it becomes a popular

movement, when it is fleshed out in all sorts of simple ways across the lifestyles of a generation. Alfred North Whitehead said "Great ideas often enter reality in strange guises, and with disgusting alliances". But this is why many people fail to see new ideas because they only look at the original thinkers and they don't see that the new idea often appears in these strange, bizarre alliances down in the mass movement form. For instance, most people who are socially or intellectually or politically inclined found the hippies abhorrent to them, and didn't bother to listen and to see what the hippies represented, and in that very way they missed something of the trends of the new ideas which were coming to birth in the 1960's in the various hippy movements. And many people will only look at new ideas in terms of leading thinkers and often miss the way they take birth and come to light in terms of the mass movements. Now we can see this very clearly in terms of the mystics because if you look at the new mysticism today you can see it at one of these two levels. Either in terms of the various serious thinking in philosophy and science, all sorts of branches of science, or we can see it in tremendous popularity today in the new mysticism right across the board in many strange ways, many of which people are apt to ignore. Now as one looks at the new mysticism today, what we see is a ground swelling movement, grandiose in its scope, exuberant in its style, often extremely evangelistic in its tone. A great grab-bag of diversity, vast and hazily bordered and yet some parts of it are validated by science, many parts of it are gaining acceptance, but other parts aren't, they are merely freaky and bizarre and many people miss the serious things that are going on because they ignore what looks so strange. But as one looks at all the new mysticism today there are certain things that are of common interest among all the movements. At the very lowest level they want to go beyond reason, beyond science and beyond the senses and at a much higher and more articulate

level they want to expand human awareness and convince man that he is greater than he is now and that he can be as great as he will allow himself to be - and this is where the new mysticism becomes important. Because these men at the most articulate level are trying to achieve a new mysticism where mind will become 'supermind' and they will achieve a unity of body and brain, a unity of matter and spirit and a harmony of man with nature, trying to transform the human species and lead man out of this present impasse, and nothing less than that is the conscious goal of some of the most articulate and some of the most serious of the new mystics. Now where do we see these things? We'll take the mass movement form first. Now let's just look at various areas where we can see these things very clearly in the 1970's if we haven't noticed them earlier. Take first of all the campus situation. Anyone keeping his eye or his ear close to the ground in terms of the campus mood will clearly see the parting of the ways between the mechanist consciousness and the new mystical consciousness. When the counter-culture sprang on the scene in the early 60's the first reaction of commentators was "here is a generation gap, a gap between generations" but after just a few months or certainly a few years people saw that was wrong; "the gap is not between generations, the gap is within generations". There was a certain "take affluence for granted" minority with a completely new mentality that was apparent. At first it was thought that they were tied in with the "New Left" with its various political expressions, but then again as the commentaries went on in the 60's they began to see that while there was an increase in alienation there was a decrease in activism and the "New Left" was not carrying the banner for the whole of this new mentality. Then as the 1960's drew nearer to a close the divergence became clearer still, on the one hand was the "New Left", which is an activism defined in political terms and on the other hand there was a new consciousness, that is, a revolution defined not in political terms but in terms of

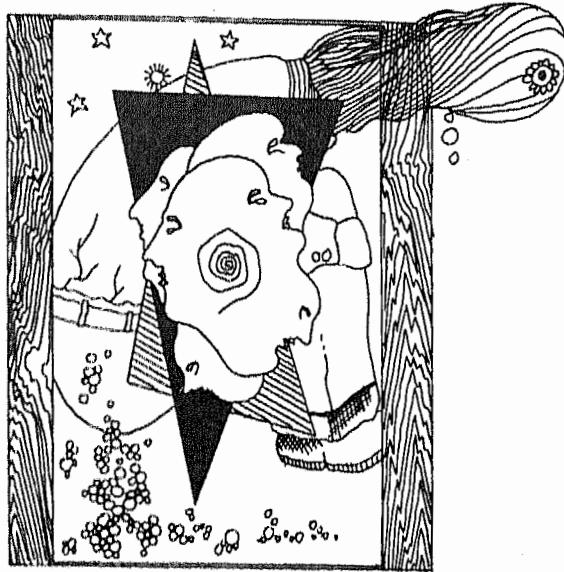
lifestyles and above all, in terms of mentality and in terms of consciousness, and by the end of the 1960's this gap was very clear between the "New Left" which is the counter-culture defined politically and the "new consciousness" which is the counter-culture defined culturally and the one collapsed and the other moved on. For instance symbolic of the shift many events could have been taken up, the early 1970's for example, in which many of the so-called 'conversions' took place, for instance, Rennie Davis. Rennie Davis, one of Chicago's Seven Defenders - one of the political heroes of the counter-culture - was very much in the political scene all through the 60's, but disillusioned, where is he today? - One of the Maharishi's prominent supporters. And in his conversion you see the switch-over from the mechanistic, this - wordly political activism to a whole mystical orientation which defines where he is today and where much of the counter-culture is today. Or for example in 1971 Yale University took the offices of the S.D.S. (Students for a Democratic Society) - the activist group and gave the offices to the S.I.M.S. (Students' International Meditation Society) and there again you can very clearly see this parting of the ways, the almost Marxists given over to meditation and transcendental meditation and so on. So there you can see it very clearly running right through the campuses today - this broad divergence. The activism is more in the old mechanistic style, but many people and an increasing number of people are tuned in to interacting, to meditation, to all sorts of forms of new mysticism today. In the early 1960's you could be guaranteed on campus of a 'hot' intellectual debate yet today people don't want to debate in that style very often. They want to relate as people, they want to have a flesh and blood interaction and they have a 'gut reaction' against thinking very often. Even here in Australia, many of us here who were on a campus in Brisbane earlier this month, were quite surprised at the anti-rational mentality that was present there on the campus expressed by this large group

of people and this would be very typical of many of the campuses all around the western world, today. This is one place you can see this clash of consciousnesses and a complete divergence, very clearly. The second very simple place you can see it at a popular level, would be in what would be the 'best sellers' today in terms of popular reading. What is being read today is what appeals in terms of religion and science fiction and mysticism and fantasy. Our society is starved of creative imagination and it is running riot today in these various areas. You can think perhaps of the importance today of "Jonathan Livingstone Seagull" the book which is described by Book Week as "icky-poo" and yet was read by millions and millions of people in Western society. I have a friend who is a Psychiatrist in L.A. who in his classes at U.C.L.A. asked his students at the beginning of the year what bird or animal they associate with. All through the 1960's it was animals that were chosen, animals of speed and strength and ferocity such as panthers and jaguars and so on. But coincidental with the end of the counter-culture people began to choose other things and before "Jonathan Livingstone Seagull" came in it was birds that more and more came to figure - so that up-up-and-away with it all, and the desire for freedom in a world beyond the imperfections and so on illustrates the extraordinary hunger for all this desire that is expressed in the reading and the appeal of "Jonathan Livingstone Seagull" - not what it was itself but the way it struck a vein in a particular moment of a generation expressing the new mysticism. One can see this very clearly too in things like Eric von Daniken's books and in many of the books that are widely read today that really reflect the new interest in religions, mysticism, science fiction, fantasy and so on. A third area you can see this today, (which is topical right at the moment), would be the "moon mystique" so-called and the whole question of space exploration. If you compare the attitudes towards space today with the attitudes towards space in the 1960's many of the com-

mentaries show a very clear difference. In the early 60's space exploration was seen in terms of humanism, - man thrusting his fists out into space, - man come of age, - the great space gantries and the technological cathedrals of modern man come of age and so on. It was very much in these mechanistic, secularistic, humanistic terms - but not today. Increasingly running into the whole language of space exploration and particularly the moon mystique has been this sense of mysticism that the moon has started. It is amazing how many of the astronauts have been quote - "converted" on reaching the moon and I don't mean converted to Christianity, but to pantheism, forms of mysticism of one sort or another. Not the present astronauts, because Thomas Stafford is one who is definitely a Christian, but many of the others are not so and many of them would be more true to the new mysticism. For instance Rusty Schweichardt said this on Apollo 9, "I am not the same man now, none of us are. I have lost my identity as an American astronaut and I am now a part of everyone and everything, sweeping below me". Or Edgar Mitchell on Apollo 14 you know that during the flight he tried to establish telepathic communication with the earth, he said this, "I underwent a religious peak experience in which the presence of divinity became almost palpable and I knew that life in the universe was not just an accident based on random process. I developed an instant global consciousness." Or here is Charles Duke of Apollo 16 "I was suddenly overwhelmed by the certainty that what I was witnessing was part of the universality of God". Or here is one of the commentators after a moon landing in 1969 "We are the material of the universe coming alive, we are God recreating himself". Now compare that with the language of the early 60's. For instance here is Norman Mailer speaking about early space "We are performing the one act that was considered most sacreligious by the early Jehovah, we are trying to become gods as men". At a very different climate - the one, man thrusting himself out - humanist man

in terms of his secularism and so on, the other is the more humble approach of man in harmony with nature in new mystical terms. And in very simple areas like this, the whole campus shift; what is being read in popular best sellers which illustrates a whole shift in terms of the whole 'moon mystique' - and you can see how in the popular levels of the past 10 years there has been this complete shift between the mechanistic mentality - which is still the dominant mentality and the rise of a new mysticism with all it means - not between generations, not between religion and science, but running within the generations made respectable by philosophy, even within science. And this is what is being seen by the new mysticism. But it is this same thing which at the popular level can be seen there, being pursued far more seriously at more elevated levels in terms of the search for a transformation of consciousness to lead us to a new man if not a new elite of men. And this is the important subject of the current research into mind and consciousness. Much of it is merely scientific. Much of it is merely concerned after the new study of no ethics, but a part of it is really concerned to use this new study in terms of the developing of a transformed consciousness to achieve this new man in the modern world, and I think this is the importance of some of these things. Serious books at a popular level that get into this would be (there are many) say in the area of science of Arthur Koestler "The Roots of Coincidence" or say in the area of literature William Irwin Thompson's "At the Edge of History" or the counter-cultural historian Theodore Roszak "Where the Wasteland Ends" and all of these are serious books discussing this sort of research into new mysticism at a more popular level. A whole host of new words have arisen today to describe these sorts of things. For instance the delightful new word today 'idelect' - 'idelect' is an ideological equivalent of dialect, an identifiable variant for some belief system down on some popular level. For instance if you went to the University

MANIFEST FOR CHANGE



General outline for the alternation of the state of South Australia.

This is a general outline for the de-urbanisation and de-industrialisation of the state of South Australia and the transition to a situation of rural farming communities (kibbutzen, communes).

This outline is based upon necessity in the shadow of the socio-environmental destruction being manifested through wide scale techno-industrial, consumer orientated living.

The proposal is simply this.

To phase out large scale, consumer orientated industrial and urban living, and phase in rural farming communities. These communities would incorporate a minimum workshop technology, for the purpose of maintaining and servicing a minimum of retained, safe and useful technology of the existing kind.

These communities would strive for self-sufficiency in all ways and would function upon an agricultural basis.

Sharing and co-operation are necessitated in this pattern of life.

The doing of this is based upon the utilisation of existing equipment and materials. It strives for the avoidance of any further expenditure of energies and resources through polluting industrial undertakings of any scale.

The onus is upon environmental-safety in the knowledge that the word 'environment' is all-inclusive and that it implies people both individually and collectively, physically and otherwise, together with all other manner of creatures and life forms and the conditions upon which their living and well-being depend, both now and in generations to come.

General description of a farming community.

It is suggested that each single farming community should tolerate a population of no more than two thousand individuals (maximum).

It is advised that the population of the area known as South Australia should be stabilised.

The maximum tolerance allowed should be no more than two million people.

In an area where the agricultural/geographical circumstance determines a higher density of population then each community, kibbutz, settlement, etc. should be spaced at least one mile or more apart at the peripheries.

This does not include cultivated lands of each adjoining community, though they could be spaced apart. In fact, they could adjoin and even

overlap or a greater distance apart may be afforded or necessitated. This must fall in accord with circumstances.

Each community or in some instances, each cluster of communities, should be served by a 'Broadband' tele-communications link (preferably audio and visual) to provide an inter-communications link-up or network. (This facility exists already).

All communities should be interconnected by roadways to provide for the interchange of surplus produce by way of road-trains. (These roadways, in the main, already exist along with the minimum of necessary vehicles).

Each community should incorporate water storage facilities of as large a capacity as possible. These should be capable of providing adequate drinking and cooking water even in time of drought. Bores, wells, tanks, dams, reservoirs, etc. should be made at every opportunity to provide the means for drinking-water, irrigation of gardens, orchards, crops and for the watering of animals.

Within each community the emphasis should be upon sharing and co-operation.

The sharing of equipment and facilities is necessary. Each community should incorporate -

- community laundry.
- community lounges.
- community studies or reading rooms.
- (quiet-rooms, library)
- community kitchen(s).
- community dining room(s).
- community meeting hall.
- community theatre.
- outside amphitheatre (natural setting).
- playing field.
- community school.
- community store and store-house.
- community transport.
- community recreation facilities.

- community television facilities.
- and community viewing room(s).
- community bathhouses and toilets.
- community workshops, community equipment and tools.
- etc. etc.

Many of these facilities could utilise the same space. (Meeting hall, dining room, theatre, could be the same large room or hall).

The upkeep of shared facilities would rest upon the community as a whole. (Cleaning, cooking etc.) The administering of these duties should be decided among the community.

Television should be restricted to community viewing room(s), school, library. This minimises on equipment and energy wastage, lessens the load upon servicing and maintenance facilities, technicians, resources (spare parts), and the environment.

Each community must be capable of producing its energy requirements. (wind-generation of electricity, methane-gas production, solar-heat, solar-electricity, steam and hot-water by way of water-pipes, coils, through large compost heaps).

A combination of these energy sources may be most practical while in some areas the existence of some particular naturally occurring resource may serve the community, providing that it is an environmentally-safe resource. (fast flowing water, natural-gas wells, hot artesian bores).

Each community should incorporate a minimal, small-scale, workshop (s) facility.

This facility could be of a dual nature.

1. Workshops would be necessary for the servicing and maintenance of already existing equipment, both mechanical and electronic, on a minimal

scale. They should include the means for manually forging and tooling replacement parts and components on the smallest of scales. The emphasis must be upon servicing and maintenance and not upon the continued production and acquiring of new 'things'.

2. This facility would have an educative role as the ground for technical and practical instruction and the sharing of expertise and know-how and for the acquiring, development and maintenance of skills. (see notes on de-urbanisation).

ALL THIS EQUIPMENT IS IN EXISTENCE. NO FURTHER INDUSTRIAL OUTPUT IS CALLED FOR!

Education could consist of the formal instruction into reading, writing and mathematics.

All further education should take place through interaction with the community and through inter-community interaction or through the personal pursuit of particular aspects. After the instruction into reading, writing and mathematics any other formal, or less formal, instruction should mainly come by way of working situations (on the job) and first-hand practical experience through the engagement in varying aspects of community life.

Particular skills or knowledge may be developed or acquired through some formal or less formal association with a specific individual or group of specific individuals.

A sorting-out period may be envisaged where-by an individual moves through varying aspects of community activity and then returns to one or another as the main area of activity, however one could remain completely diverse in areas of occupation. There is no inference that a defined and imposed sequence or structure of educational processes must be imposed upon each individual in a sectional or compartmental kind of way. In some circumstances, for

example, it may be seen that the reading, writing, mathematics, should be got done with first-off, while in another they may be taught or learned as the individual discovers the need for these as one pursues one's interests or inclinations or as the needs of the community designate.

Coincidental to this the individual may develop and practice talents and skills in what are generally called the arts. These may be of some utilitarian benefit (ceramics, pottery, weaving, fabric-design, etc.) or may not be (such as dance, drama, literature, decorative-design, painting, music, scripting, video, etc.) Some of these may become the main occupation of the individual or practised on a casual basis. It is envisaged that, with the elimination of large scale, consumer orientated and expansive industry and material growth and with the placement of more people on farming communities, the amount of time required for essential community supporting work would become considerably lessened. Eventually even halved.

This would allow the pursuit and practice of secondary and tertiary occupations and activities which could include, another utilitarian aspect of community life (child care), recreational activities, the arts, study, passing time with friends and loved ones, personal time spent alone, or helping out other communities.

It is considered essential that all able persons within each community devote at least part of the day, at least an hour, to working in agricultural activities.

This could be, weeding, hoeing and watering and then with the harvesting.

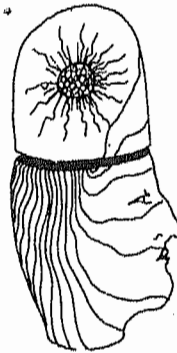
Part of each individual education should incorporate a fundamental knowledge of agriculture, crop and animal husbandry with diverse practical experience.

Specialist instruction in some particular aspects (electronics and medicine are two) has a place in com-

munity life. This leaves the way open for the highest degree of diversity with a minimum of specialisation without the real costs of life and well being for all.

Each community should incorporate potteries and kilns, hand weaving and spinning facilities, woodworking and carpentry facilities. These should be based upon the use of manual skills, hand-tools and equipment (All of which already exist).

Each community should incorporate both, separate or independent dwellings or quarters (family homes), and group living quarters (residential halls, hostels, dormitories, etc.)



Facilities such as laundries, kitchens, dining-rooms, toilets, bathrooms and showers, recreational facilities, almost everything, should be shared on a community basis with community responsibility for their upkeep and cleanliness.

(This minimises the amount of facilities and equipment, maintenance and servicing, energies and the load upon the environment and people).

Shared facilities provide the ground for community interaction on other levels besides the work level. (Shared laundry facilities give an existing example).

Each community should incorporate a medical-aid centre or clinic.

Skilled medical personnel should comprise part of each community.

(As should people with other skills, trades, practices etc. necessary and useful to community life and well-being).

Each community should maintain a landing area for vertical take off aircraft. (Presumably helicopter air-ambulance). This could double as a playing field. (see notices on regional medical centres).

Each community could maintain a minimum of machinery and some transport facilities. These could be one or several tractors, rotary-hoes, one or several trucks, landrover, van, or such like. These should be modified to fuel or methane-gas. Agricultural/geographical circumstances would determine to what extent these facilities need be utilised. This equipment would be serviced and maintained not replaced.

The ability of a community to service and maintain facilities and equipment, particularly in regard to complete environmental safety, will also largely determine the extent of utilisation of these.

(see note on de-urbanisation)

These communities must practice natural farming methods with regard and care for the complete environment. This method is generally called "Organic farming" or more complete and specialised "Bio-Dynamics".

THE USE OF AGRICULTURAL CHEMICALS SHOULD NOT BE ENTERTAINED!

Community composting is necessitated.

Communities should strive to bring back in numbers the previously used work animals which have become seriously depleted since the advent of wide-spread and large-scale mechanisation and industrialisation. (Specifically horses). Some mobile facilities of an inter-community nature could be applied.

Examples of these are:-

- dental services.
- X-ray services.
- librarial services.
- road-trains for the interchange of produce and people.

Buses, prime-movers and trailers would be used for this and, which already exist. This should be undertaken on the most essential and minimal scale.

Within each community (or in some instances) there should be incorporated 'creative' workshops. These

could cater for both utilitarian and performing arts etc. Video, (not film) would allow the recording of performances, exhibitions, demonstrations, displays etc. and the subsequent distribution of programmes among other communities on a share basis. (Film involves chemical processing, cutting and wastage as well as supporting industries. Video, in its existing form, along with large stocks of tapes, is self contained, tapes may be erased and re-used while dubbing may be done electronically. Reproduction quality, even with colour, is comparable with film, the application of various filming/recording techniques are lost though, however, others unique to television are gained). The ability of communities to service and maintain this equipment (both portable and static) through a minimal workshop technology must largely determine the extent of its application.

(With the application of Broadband tele-communications and, where there exists a cluster of communities, coaxial cable may be used to link each community to the local receiver/transmitter unit and parabolic-dish antenna. This will make the use of existing facilities more feasible. Adequate supplies of capable already exist along with towers etc. This must also be serviced and maintained on the basis of a minimal workshop technology within each respective community).

Touring troupes of performers and exhibitions could be incorporated. They may be based permanently or partially at some performing-arts centre.

(see reference to Flinders University)

The tour of duty concept could be applied here. (Say six months of the year sharing the life and work of a community, kibbutz, etc. and another six months rehearsing and performing).

This could imply a permanent performing-arts community of sort and would also allow the coming together of communities to make and arrange programmes (this concept of inter-community co-operation for specific tasks can be applied to other areas of activity as well) together as well as community efforts and the personal endeavours of individuals.

Inter-community festivals and individual communities festivals should not be discounted.

The incorporation and retention of the spiritual aspect of life should not be denied. Communities may include a shared community temple, or possibly small temples, mosques, churches, synagogues, etc.

(This possibility of communities comprising of peoples of particular creeds or faiths should not be omitted. However, inter-community relations, fraternity and oneness of spirit should not be spent for doing this, nor should the lack of these be the justification for anything like this coming about).



All these technological innovations, mentioned here-in could be retained at a minimal scale and degree of utilisation and incorporated into a new way of life. The postponement of the implementation of side-scale change, for the good of all, lessens the likelihood of retention of these with each passing moment. In many areas of the world this opportunity is no longer possible, due to the extent of entrenchment into this present way of life and the enormous populations of some of these areas. This, together with the extent of the visible and invisible environmental destruction which has irrevocably been carried out prevent an arresting of destructive trends and an alternation to an environmentally-safer way of life.

De-urbanisation.

The phasing out from large scale, consumer orientated industrial and urban living necessitates firstly as the initial step, THE CESSATION OF ALL FURTHER INDUSTRIAL AND ASSOCIATED URBAN EXPANSION!

THEN. De-industrialisation and De-urbanisation with the simultaneous building and setting up of self-contained rural farming communities.

For there to be success in this task of alternation it is necessary to make use of existing equipment and materials and to desist from any further polluting and life destructive industrial activities and output.

This task necessitates the stripping down or dismantling of urban areas and their associated artifacts, dwellings, buildings, machinery and equipment and re-deploying some of these materials and equipment into the building and setting up of rural farming communities. (Bricks, tiles, timber, plate-glass, plumbing and fixtures, fencing, cement-paving, water-tanks, whatever is necessary and can be applied safely in regard to the complete environment).

Excesses of redundant labour which cannot be immediately transferred to rural areas could engage in this task of dismantling cities and urban areas along with redundant, unnecessary and otherwise useless equipment, and machinery. People who cling to urban living could be given this work as could those who resist the change.

This work involves dis-assembling buildings, housing, machinery, all kinds of equipment and stockpiling the component parts and materials.

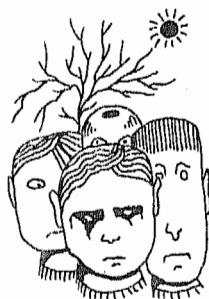
These components and materials would be re-deployed into the new communities along with the minimum of necessary equipment.

The remainder would be stored for future use as spare-parts, replacement components and sources of already processed materials for small scale fabrication of implements etc.

(For example, except for a few of the most optimum types of various models of motor vehicles all others can be stripped to their basic components. Some of the factories which manufactured these machines can be retained as store-houses.

This provides a store of replacement components for the immediate future and posterity. This concept should be applied to every other kind of machine whether it be mechanical or electronic and to all re-usable and intact materials and artifacts).

All processed metals, glass etc. which are otherwise useless in their existing form (scrap) can be sorted out and re-deposited in the earth (in quarries for example) to be left for posterity. This would leave semi-processed deposits of materials for much later use and in a form which would require a minimum of re-working or processing. For instance, glass need only be melted down and shaped or molded for some uses.



The communities, kibbutz, etc. should incorporate workshops and a minimal technology which would allow the very small scale production of replacement components where possible. These should operate on the principle of re-cycling all materials. NO WASTAGE.

This could allow for the carrying out of a complete process from re-melting, casting and forging through to tooling and re-assembling. This would be very small scale, similar to a village blacksmith set-up with a little more technological innovation.

These could utilise a forge (electric, gas, solid fuel), a lathe, drill press, block and tackle, etc. etc. A very small scale electronics workshop should also be incorporated (utilising facilities for printing or etching circuits, making insulation, etc. on a small scale, etc. etc.). Due to the minimality of everything it should be possible to utilise the best of materials and to restore craftsmanship. This would undoubtedly add to durability, performance and longevity.

The selection of equipment to be retained and utilised must be based upon necessity and above all, whether or not it can be applied and maintained safely in all regards.

Next should be considered its versatility, usefulness and energy requirement. All implications must be taken into account before arriving at an affirmative decision of choice. Any doubts, uncertainty, reservations or unsurety must be taken as grounds for non-utilisation of that particular thing or method, as the case may be.

When in doubt resort to the manual method or abstain.

All motor vehicles utilising internal combustion engines should be modified to fuel upon methane-gas. All farming communities should be capable of producing methane-gas, hopefully enough for all community fuel requirements with some excess. (This gas can easily be produced from human and animal wastes).

Within the city proper, and in some suburban areas, a few of the taller buildings could be retained as storage space or for some other alternative uses. (Particularly a few of the newest buildings).

Older, stone buildings, should be dismantled and the stone put to good use.

The present urban and city areas should be reclaimed as agricultural lands. (Where it has not been completely ruined).

The Flinders University complex with its associated teachers college and teaching hospital should be retained.

Air-Ambulance (helicopters) could be used to transfer patients from out-lying areas. (The upkeep of these machines would be on the same basis as other equipment).

It may be necessary to retain some other hospitals. These, in the main, may be needed only over a transient period. (The most likely would be regional hospitals and the new Modbury Hospital. It may be seen to retain the Modbury Centre indefinitely).

One should realise that with the advent of cessation of wide scale industrial undertakings and associated deeds, and with the ending of wide spread usage of motor vehicles, the incidence of associated sickness and accidents will become considerably reduced, and even ended.

Thus, all being well, and with a stable population, the necessity for immense medical facilities should pass.

Redundant medical equipment could be, used to out-fit community clinics and stored as replacement parts. Quite a lot should be given freely to other peoples who are in need of this type of equipment. (Where it would not be to their ultimate detriment other redundant equipment should be shared freely with peoples of other places and lands as well).

The Flinders centre, (along with all other similar services, would be maintained and physically supported by the combined efforts of all other communities.

It could be staffed on a tour of duty basis.

Permanent, residential staff could remain as a matter of personal choice.

This centre would necessitate its own communications facility, and would exist very much like any other community though it would be a specialist one.

It should incorporate food growing gardens, orchards and pasture etc. Workshops already exist to come capacity along with many other facilities which would be serviced and maintained both internally and by outside communities.

The Flinders University, as an existing physical structure, could be utilised in a multitude of other ways, or retained as a facility for higher learning, or both.

The use of this centre to accommodate a performing arts community has been mentioned beforehand.

Time Schedule. (South Australia)

1975 is the year regarded whereby wide scale alternations must begin. The initial step being the cessation of all further industrial, urban, and associated expansion. This must be initiated by 1975.

1980 must show at least five farming communities established and in operation.

De-industrialisation and De-urbanisation must be commenced by 1980.

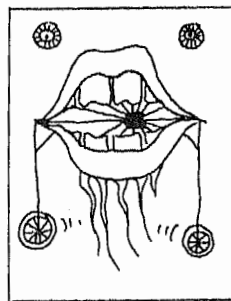
1995 must visibly show the greater part of this alternation complete.

South Australia (as exists 1973)

The population of the area must be stabilised before it exceeds two million (2,000,000).

Additional Notations.

THE SUCCESS OF THIS TASK OF ALTERNATION IMPLIES AND NECESSITATES THE UTMOST CO-OPERATION OF THE PEOPLE.



Realise that all manner of structures (not physical), organisations, institutions, within this existing way of life are made up of individual people. They may act singly or collectively (together) for some purpose or end, but ultimately they remain individuals and each individual makes decisions and chooses (whether they be conscious or unconscious decisions). It is the individual whom in the end decides.

Basically, organisations, institutions, systems, etc. (call it what you will),

are conditioning states of the mind. (Factories, office-blocks, motor-cars, television, etc. without individual people to operate them can do no harm. They stand as they stand, objects, inert physical structures, things. It is people/individuals who operate them, use products, consume, and maintain the demand for more and more).

So, what essentially is needed for people to do to save the environment, themselves, all future generations of life and the conditions upon which they are dependant is, for them to change their minds, as

individuals, from the destructive way of thinking, which results in all this destructive behaviour in the world today.

This means realising that what you are doing in the world in your daily life and work is, to some degree (either directly, immediately or eventually), destructive. Then, with this realisation, change what you are doing to a safe alternative or leave-off (desist) altogether (many of these practices and activities are not essential to living nor are they necessary for the enjoyment of life). You may say that what you do as one individual person is not much, or what you can do to help matters is not much either. This is delusional nonsense to think this way, and it is how people excuse themselves (ego) for their continuation of destructive activities and practices and how

they attempt to justify to themselves and others why, they never do anything for the good, outside of the occasional token gesture.

As an individual what you do or do not do, along with the collective of other people (individuals who think like you and behave like you), adds up, either immediately or eventually, into consequences of vast magnitude.

This consequence at present, amounts to what is called The Environment Crisis in its multiplicity of aspects.

It is manifesting as the destruction of the ecology and bio-sphere of this planet and in the destruction of life, and both physical and mental health. On all levels and in all realms of existence.

It appears as famine, disease, death and sickness, war and the atomic-bomb and the continuation of the propagation and perpetuation of avoidable suffering and misery.

This is all being caused, to a lesser or greater extent, directly or indirectly, through you the individual who allows it to happen. It is not some anonymous conspiracy of theys and them. It is you,

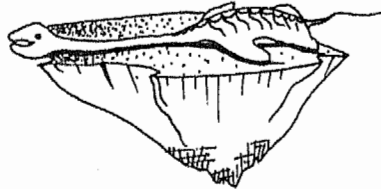
the consumer.
the office worker.
the transport worker.
the dock workers.
the labourer.
the factory worker.
the technician.
the technologist.
the designer.
the inventor.
the scientist.
the priests.
the police force.
the military.
the primary producer.
the businessman.
the share-holder.
the depositer.
the teacher.
the administrator.
the student.
the housewife.

IT IS YOU THE PEOPLE whether you knew it or not.

There are very few people in what is called the western world who are not contributing to the avoidable destruction of life upon this planet in some way. Whether it be indirectly or directly or in some immediate

way or through some accumulative and eventual way. And there are more and more people in other areas of the planet who are following suit, either by direct choice and their own initiative or by the pressures being brought to bear upon them through often deliberate outside influence and interference of a detrimental kind.

It can all be changed for the good by you as an individual (and as collectives of individuals) firstly changing yourself within. This involves taking control of your self (ego) and controlling it instead of it controlling you. This means putting an end to selfishness, personal and collective greed and carelessness, and then, (simultaneously or afterwards) through self-less action, helping to change circumstances for the good of all in a real and common-sense kind of way.



There is a story going around which goes something like this. Mankind and his environment (planetary environment) are like a car heading toward the edge of a cliff or precipice. There is only fifteen feet to go before the edge and the car takes twenty feet to be stopped. It is regarded that this analogy is in the most part correct with the exception of a few areas of the planet. This is particularly in the southern hemisphere. Many of these places are so called underdeveloped or undeveloped areas. These may survive because of their innocence. Alongside these areas are some others like New Zealand and Australia where, although all the same des-

tructive trends are present and manifested, they could be spared providing they underwent wide and large scale change for the good soon (now).

(In places like Europe, Japan, USA, USSR, this is no longer possible because of, the degree of damage and devastation done, the degree of in-trenchment into material life, population and the psychological dependence on living in this mode of existence).

Here, in the southern latitudes there is still opportunity for wide scale and relatively easy change. This opportunity will not remain for very much longer. At this moment, and with every successive moment you, with your environment, are exponentially approaching a limit of tolerance which, when traversed, will plunge most of mankind and the environment into ruin in a multiplicity of ways. At least, in some areas, it may mean a slide back into the dark ages while in others it may be more complete and final.

This opportunity must be seized now.

There is no time for wrangling, and "beating around the bush" dealing compromises. There can be no postponements for feasibility studies. The time is now. It must be seized. Now.

This must be done through the presently existing organisation and administrative structure.

South Australia is optimum for this change.

It can become the seed state for the spread of change throughout, at least, a few areas of this planet. For the good.

The situation of present circumstances is most urgent and internal hold-ups must be avoided or else overcome.

Because so much is not visibly displaying itself in the southern latitudes (or so it seems, to some), many people entertain the illusion of security.

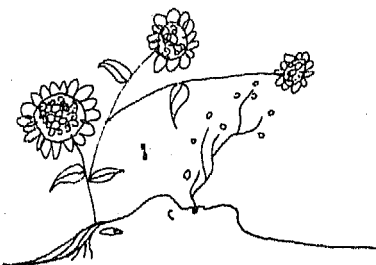
General conversation amongst the people reflect this. For example the expression "no worries" has jumped into popular usage. For some people these expressions are used to hide what they really know or feel, or to re-assure themselves and others, or to deny the truth which they unconsciously know and feel and which strives to break through into consciousness, and so, there are inner conflicts and disturbance which manifest outwardly into other symptomatic problems and disturbances within present communities (particularly in the cities).

Among young people and now more older people there is a spreading, conscious awareness that something is desperately wrong with this present way of life. Along with this awareness is a growing knowledge of the basis of this wrongness and its causes together with a growing realisation of the alternative. We see more and more people making for the country and setting up communities. We see young people going through the teething problems of community living in transitory urban 'communes' or shared houses. Many are using psycho-active drugs in an attempt 'to work it out', 'blow their hang-ups', 'rid themselves of their conditioning', and then just idling (hanging loose) 'waiting for it to happen' when a few more people 'get it together'. But every now and again you hear "man by the time everyone gets it together enough to do anything the crunch will have come and then it'll be too late."

Some people are seeking these same alternatives in particular quasi-religious sects which offer the same resolving of problems which they

and others have sought and still seek in particular drugs.

Other people have, and are engaging in 'encounter' and 'primal' therapies. Quite often on their own initiative and well outside any institutions or organisations.



For many people it is, and has been a conglomeration of all these, and more, while for some the inner release, at least, is immediate and instantaneous.

In some instances it can be seen that there are those who remain unaffected by this conditioned way of life. Some un-wantingly have been pressed into conformity of action yet inwardly remain uncorrupted though their consciences suffer greatly.

There are others who simply acquiesce while others apathetically conform.

Then there are people who have been successfully conditioned through the various unconscious and conscious mediums which become or are even deliberately utilised for the propagation and perpetuation of the techno-industrial, consumer orientated, material, way of life.

One hesitates to suggest that there exist, (though perhaps only a few) individuals who are fully aware and yet act in spite of this awareness. It seems impossible that this could ever be so, that there could be individuals with the awareness and knowledge of what essentially is, and who would act in almost complete disregard of it and the good of all.

You may be certain that this document is not intended as a suggestion for what is called "violent revolution".

In the contrary, acts of physical violence and the taking of life for lifes sake is the supreme contradiction.

The taking of life can never be justified.

Unfortunately not all people seem to be aware of this, nor do they adhere to this creed, through and through. If it were that they did we would not be in these most urgent circumstances which for the most part prevail.

People may pay lip service to creed, law, religion, faith or lore but few live in accord with it.

Compromising is spending which can never really be afforded. You can't serve selfishness and self (ego) and hope for good to eventuate out of it. Nor can you be selfish nor serve selfishness and try to make up for it with a little charity or a few good deeds here and there. Inevitably those so-called good deeds are mis-directed or tied up with treating symptoms and never really have anything much to do with causes.

There is no reason for it.

Love and care
this is all it takes.

Do it!
peace

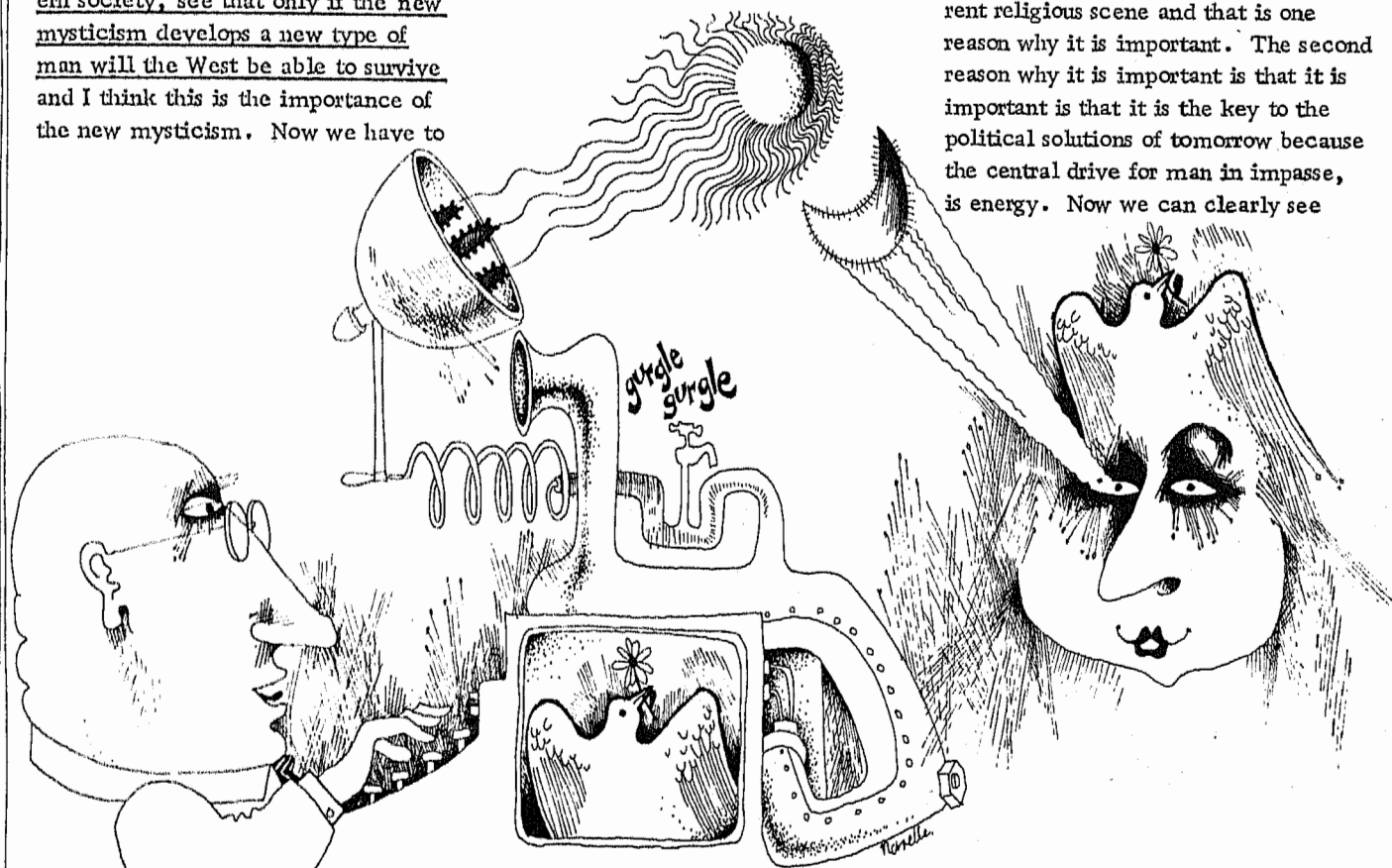
Wayne.



of Berkeley in California you would probably find that within 50 miles of Berkeley there is every religious belief system and type of belief that has ever been known to man in the whole of history and almost one example of each of these would be there within 50 miles. This is true increasingly of many campus scenes today and other places and words like 'idealect' have been coined to describe this exploding variety of new belief systems and so on that we have all around us today. So this would be the new mysticism in its general form - something that we have been living with for awhile and not particularly new. But new in a sense that the people that see the present impasse of Western society, see that only if the new mysticism develops a new type of man will the West be able to survive and I think this is the importance of the new mysticism. Now we have to

drop to all the religious searching today unless we see the clash between the mechanistic consciousness and the mystical consciousness. Because the religious scene across the world today is characterised by an eruption of repressed transcendence where secularisation was most strong 10 years ago, we are seeing an eruption of this new mysticism which is reinstating a sense of the importance of the supernatural, or the unseen or the transcendental world - the world beyond rationalism, the world beyond determinism, beyond reductionism etc. Black Masses are celebrated more in affluent suburbs

to speak to this as Christians, but it is much harder to speak to this meaningfully as Christians. 10 years ago the guillotine descended on all religious discussion, it was nonsense - it was ruled out of court and all god-talk was removed as just nonsensical. Today there is no more common word, nor more empty word than the word 'god' and one can say 'god' and people accept it very clearly but they don't think of the word as what we are really saying when we say it. So today we don't face the guillotine, we face the amorphous poison gas that is seeping into various areas clouding careful thought and really careful debate and rational discussion. But this I think is one key to the sociological context of the current religious scene and that is one reason why it is important. The second reason why it is important is that it is the key to the political solutions of tomorrow because the central drive for man in impasse, is energy. Now we can clearly see



come to terms with this in some way; at the moment it is far too soon to come to terms with it, yet in another way there is no time to wait, sit back and let the time flow by before we judge. I would say that first we have to see the crucial importance of this particular clash. On two levels the clash is important. Firstly, I think we have here the key to the sociological context of the religious scene today; we cannot understand the back-

than they are in working class communities - Hare Krishna devotees come more from the homes of convinced atheists than those from religious backgrounds. And one can see that many of these new mystical movements are against the background of the strongest and most concentrated areas of secularism and atheism and this surely is part of the sociological key to our understanding of the religious scene today. On the one hand it is much easier

that both the mechanistic and the mystic are seeking for energy, but for each of them it is a different type of energy. For the mechanist the energy is physical energy i.e. oil, and if oil fails then nuclear energy and, if that either fails or is too dangerous then solar energy, but the consuming search is the search for energy; equally though for the mystic the search is for energy, but it is not physical energy that counts but spiritual energy achieved through

consciousness, so in a sense both the mechanists and the mystics have this common search for energy and both of them see that unless they achieve a new energy in this culture they really will face the logic of this impasse. You probably know of the word "Kundalini" (Sanskrit) e.g. Kundalini Yoga - it simply means the latent power reservoir of energy and this is what to yoga 'consciousness' really is. Some of you may know that one of the Institutes pursuing the new mind search is the Institute for Eastern Wisdom of Western Science in Germany. While it sounds a little far-fetched and fictional the goal of their search is being pursued very seriously and this is to bridge the gap between modern physics, para-psychology and yoga and particularly to harness the power of Kundalini Yoga and modern physics to achieve a new elevated consciousness and a 'new lofty class of men' to quote their brochure. It sounds rather futuristic and far-fetched but in their extremes there are certain people searching for these with great intensity, very important things are being discussed, but both are seeing the need for energy. Now one can see that as the world goes on for the next 20 years, energy will be the cry whether it is physical energy (oil, nuclear energy, or solar energy) or the spiritual energy of consciousness. Of course I must say again that the mechanists are the dominant mentality, which is why oil today is the consuming passion of the West. But if the mystics gain more power or make a break-through in one of these areas in which they are doing research one can see the scene shifting rather in terms of their own influence, which at the moment is only marginal. So I think for these two reasons alone this discussion is extremely important and we need false approaches that people are making to this, e.g. some people are rejecting it out of hand, particularly the new mysticism, some people are ignoring it as bizarre, it's strange - they won't accept my facts I won't accept your facts' and so, many people ignore these things out of hand. Others on the other hand accept the new mysticism uncritically because

of its surface appeal. It does speak to much of the situation which is in reaction to the over-development of Western society. So on the surface there is a great new appeal for the new mysticism and for that reason many people who are rejecting mechanism walk right into the arms of the new mysticism without thinking, in I think, an extremely dangerous way. And I would say that we really need to come to grips with both and say now-what are the implications of these two types of consciousness? What are they really speaking of and what is the shape of the society towards which they will lead us if these two types of consciousness were the only two that were there? Now generally speaking most people are saying that these are the only two choices we have. For instance William Irwin Thompson would put it like this - "Mysticism has broken apart into the opposites of mechanism and mysticism and whether we choose the mystic or mechanist our choices are limited by the fact that we no longer have time to avoid the choice and these are our only choices" and that would be typical of what many people are saying. We are left either to the mechanistic reality of secularistic humanism or to the mystical mentality of the new mystics whichever side they come from. But I would say that there are two fallacies in this, the first fallacy is that there is a real choice between the two and the second is that there is no other choice. What I mean by the first - well as one looks at more and more of the discussion of tomorrow in terms of mysticism and mechanism, in many strange ways you can see today that they are not so much in 'collision' but in 'collusion' because in point after point they have things that come together and in strange ways, even in areas where they clash on the surface, many of their ideas come together in a rather bizarre form. And I would say that there is no real choice between the two and that if they merge in any way in the years to come we could really be in a very strange state in terms of the situation of Western society. Let me just point out some of the areas in which they do come together so that we can clearly see

that there is no real choice between the two.

The first area is the fact that both sides speak rather loosely about the importance of human individuality as we now know it. Both sides, both the mechanists and the mystics. A common stress in Western civilization from the Renaissance to the Reformation, right down to the end of the 1960's, has been the importance of man being an individual with the value of the individual humanness of each person. The mark of much of the thinking looking towards the next 20 years is a sense that we must get beyond freedom and dignity, beyond individuality to seeing the place of man against the wider whole, not the diversity - the unity. And increasingly both the mechanistic and the mystic side show a rather careless and loose talk in terms of the importance of the individuality let alone the humanity of the individual person. Take say the mechanists. If you read much of mechanistic writing and particularly in the area of futurology, you see increasingly that they say that man needs to be what society needs him to be. B.F. Skinner says "It remains to be seen what man will make of man", but his thesisism has moved beyond freedom and dignity - to stress freedom and dignity is to lead to post-democratic chaos - so we need to go beyond freedom and dignity and have a man determined by what society needs him to be. And as many of the people explore this world you can see the almost careless talk with which they refer to man's individuality. For instance here is Herman Kahn who says "It is quite possible that the terminus of the process will be inconsistent with anything we regard as freedom and dignity or even human. The evolution of society will probably produce the 'devolution of man' - and then he finishes with this most amazing sentence "the survival of the fittest will be followed by the fitting of the survivors" an extraordinary statement. Or here is Leon Cass, a Member of the National Academy of Sciences in the States, who says, "Sadly we will

be witnessing the erosion, perhaps the final erosion of the idea of man as something special or divine, that is to replace this with a new view that sees man no less than nature and simply raw material for manipulation and homogenisation", and this is surely the significance of much of the talk of social engineering, biological engineering, sociological engineering and so on. Man becoming what society needs him to be. And in a way the mystics have always talked in these sorts of terms and you do not find in the tradition of mysticism, (of whatever variety in the East) you do not find the solid sense of the value of the individual person or the importance of human individuality. In fact the tendency of so much mysticism is believed to be beyond man, beyond individuality - and freedom is not the individual being who he is, it is a freedom from individuality usually involved with some greater sense of the whole. And mystics are not those who by and large have a solid sense of the historical, the human, the physical, the individual and so on. If you read much of the language of either; of the new mystics of tomorrow, or the mechanists looking towards tomorrow, you see a very careless thought in terms of the importance of human individuality. The second area in which they increasingly come together is in speaking of a state that goes beyond moral values. Both of them tend to speak of a state beyond moral values; the mystics a mental state and to the mechanists a political state but for either of them a state where moral values are secondary, if they are there at all. Gandhi used to warn against people who dreamed of a system that was so perfect that no-one would need to be moral. And the Christian would heavily underline that warning. That whenever man seeks to be good, without being moral, he usually ends up by achieving the reverse. So we can see the dangers today of many of these systems that are trying to achieve a humanly ordered society without human values, without moral values being primary. For instance the effect of technology in several areas "if a thing can be done it must be done" and in many, many areas of countries although

there will be a lip-service paid to democratic values, human values, spiritual values and moral values, when the decision making is actually done these things are often secondary and factors such as technology and progress and productivity and other things like this are primary, the moral values are not solidly there. There has been a tremendous discussion lately in intellectual circles as to the effects of mysticism in the Western world because mysticism has always stressed a state of mind beyond moral values, beyond this or that, beyond the world of 'itness' and much of this has been in terms of beyond the world of moral categories. So there has been a great discussion recently about what the effect of this would be in the West. For example one of the Indian gods "Indra" the vague god that personifies Brahma says this "the man that knows me as I am loses nothing whatever he does, even if he kills his mother or his father, even if he steals or procures an abortion, whatever evil he does he does not blush if he knows me as I am". Now this has been very common talk in Eastern mysticism for centuries, and many people have discussed what

will be the effect of this in today's society. For instance Professor R.C. Zaehner, the Oxford Professor of Eastern Religions, made this the concern in his final year before he died earlier this year, and what really depressed him as a man who knew the Eastern religions well, was that they left people beyond a moral concern, to either a lack of moral concern or to a cop-out in terms of social justice and moral categories. And so far all the sociological studies of the new mysticism in the West have described it in its terms as its "cocoon effect". In other words that rather than being a blow against the technological colossus, it merely provides a use for oil for keeping the technological machine running well and so far all the research done into where people go after they have been into the Indian trips - so far all the studies have shown that they merely come back either with the trips or having dropped out of the trips - almost always to a world of non-caring social activism in terms of the West. One man has written recently "what if out of the Zen centres, the Buddhist mountain retreats, the meditation halls, the mystical ashrams of America



there now begins to stream forth a new army of inwardly tranquil white collar key-punch operators; what began as a revolt against the automated culture will probably end up by making that culture more efficient". And from all the studies so far and I would say without any hesitation in all my experience of campuses and other situations so far, I would say exactly the same, that I have never seen a rising concern for social justice and this worldly concern coupled with these various things - more often it is in a very different context. Maybe you will say then why do people like say the American Army or Navy welcome things like T.M. Precisely for that same reason; because when people turn onto T.M. they will be better soldiers and better sailors and better businessmen - T.M. in the lunch-hour will stop them thinking about the other things that they are doing in their businesses and so far all the surveys have shown this extremely, solidly, that you see an undermining and a lessening of the sense of moral commitment and social concern through these various things. So I would say that the second point is equally true, that neither the mechanistic society nor the new mystics have any great concern for moral values in Western society and this could be very dangerous. The third area that I will mention as one last area where they both speak of common things that could come together is that both of them have tendencies towards collectivism and the creation of an 'elite'. It should be very obvious in terms of the mechanistic society the rise of what John Kenneth Dulwithe has called the 'Academic Scientific Elite'. But even deeper than that one can see as one looks towards the future what you might call today mechanistic futurology - the necessary 'god' assumption. What I mean is that if you read futurology - for instance a book that has just come out called "Mankind at the turning point - The second club of Rome report" you will see this very, very clearly. - It runs something like this. "Man now knows because of ecology that if he interferes with nature at any one point without knowing

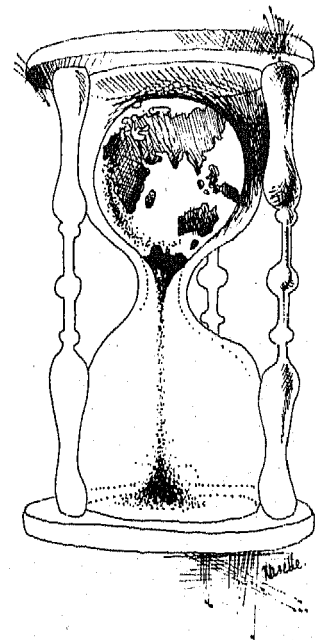
the whole, his interference at the one point may upset other points and this interference can be disastrous. So if he interferes correctly at one point he needs to know a knowledge of the whole if his interference at any particular point is to have general universal good effects." So this has given rise to the need to know the whole, to have the total information and increasingly much of the discussions have led to this 'necessary god' assumption; that man needs to know the whole information on man, on society, on nature, on history, really to be able to understand and be able to control the nature and history of man well. And you can see this built-in search for the totalitarian mind that will lead eventually towards the collectivising of information and eventually towards a collectivising of society, inevitably leading to the creation of 'elite' in one form or another. One scientist wrote recently (rather far-fetched, but it makes the point) "It is becoming clear to pure scientists that if the planets knowledge was invested in a close international fraternity that fraternity would be stronger than the nation state and as one disaster after another hits the earth, between now and the year two thousand it will be possible for the scientist to effect a "palace coupe on the planet". This would have been unthinkable a little while back, but this man is suggesting it very seriously today and one can see the tendency towards the collectivisation of knowledge inevitably and the importance of elites in one area or another and of course mysticism has always stressed this very strongly. Mysticism has not exactly been a democratic process, to put it mildly. As Krishna says in the Bagavadgita "among thousands of men only one will strike himself to perfection and among those who have won the perfection only one will ever know me as I really am". Eastern mysticism has never been something for the masses as a whole but very much for the few and for the masters and it is very much in line with this that the new mystics, for instance in the German Institute, they are seeking what they call "a lofty class of men created by the transformation of consciousness" and one can

see the mystical tendency very often leads to a talk that is basically very elitist in our world and definitely anti-democratic. So strangely, although on the surface the two types of consciousness are arguing with each other and clashing with each other, at various crucial points they could be fitting in with each other in a very dangerous way. Particularly as it looks now the mechanists will be the dominant, establishment mentality and the mystics will fit into this as a sort of personal head-trip within the larger mechanistic whole, which could lead very much towards a world of containment and this is what Aldous Huxley meant when he spoke of the brave new world finding its "sonar" - its particular drug. And much of the new mysticism acts in people's lives sociologically as what is virtually a drug in terms of how they react to the issues and the implications of thinking in today's world. So this will be the first fallacy - that there are only two choices between the mechanists and the mystics and that there is a real choice. Man today is too clever to survive without real wisdom and this is the lesson of where we are in the present impasse. Man today is too desperate to be quiet without genuine solutions that are practical as well as verbal. But the question is which? We need to look today not only at the choice of our technologies but deeper than that at the choice of our world views by which we choose our values. Because down below every man's value system is finally his meaning system so that today what is at stake is nothing less than the whole discussion of truths and philosophies of life and world views. And it is when we put it in this situation with this seriousness that surely Christianity really must take part again in this situation in a decisive way. If we read many of these men and ask what do they think of the Christian implications of this the overwhelming majority would say very little (the general consensus would be as one man puts it) "Christianity today is privately engaging but socially irrelevant". And surely this stands as an indictment to us as modern Christians for our failure to come to grips with these very issues,

not only in our words but in our lives and show an alternative to these things. As sociologists today look at Christianity they would say of Christianity what I have just said of mysticism, that it is a private experiential trip of religious faith but it is politically, sociologically irrelevant even if it is privately engaging. Now this is surely a very fair comment in terms of where modern Christianity is. That much of the church is a mere reflection of the various cultures in which it lives and much of the church has even become sort of "court chaplain" to its particular status quo in whatever part of society it is and we do not see fleshed out in our Western world today the Lordship of Christ over every area of life, so that it is not only over my faith but over the whole of my life with its implications in business, politics and media and everything so that the implications of the Lordship of Christ are apparent. And until we see this today we cannot practically hope to speak in this situation with much credibility, because we are suffering from the fact of who we are seen to be as a church. But when you think of what Christianity rightly understood should be, surely then those of us who are Christians should be filled with a sense of shame in terms of the fact that in this situation not only should this impasse never have arisen, we should be the answer to it, but we aren't. If Christianity as rightly understood was practised in the West this impasse between nature and grace, between the sacred and the secular, between the mystic and the mechanist would never have come to this head. Because biblical Christianity speaks both to this-worldly and it deals with the down-to-earth, the full range of that which can be dealt with by reason and by science and by the senses. But it also deals with the other-worldly in terms of the unseen world and that which deals with the transcendence of the senses and goes beyond reason into the area of profound mystery. So we as Christians should be a "third way" at this point, being neither the mechanist nor the mystic, because each part is a reaction to the other but a poor replacement of the other and each has a half-truth in its pos-

ition but takes it to an extreme that is unwelcome today. The challenge is for us as Christians today, if we have a faith - are we understanding that faith, are we demonstrating that faith in a way that really demonstrates the alternative between these two? And so we not only say these things but we live these things out in life and are really heard to be doing so. In a way this is the contribution we make today in a strong sense. Thompson ends his book like this "We have come to the end of the road for the liberal humanist, the behaviourists want to eliminate freedom and dignity, the club of Rome wants a fundamental revision of human behaviour and the entire fabric of society and the mystics want a lofty class of men, scientists from elevated "Kundalinis" who will keep watch over the human race. I fear a new papacy and a new authoritarianism. And as a Christian anarchist I will not want to go that way again". (Thompson is neither a Christian nor an anarchist. What he is referring to is a particular brand of alternative that came out of the 6th Century in Ireland - and he is an Irishman and that is why he likes to call himself that). He is simply saying that liberal humanism has broken apart into these opposites of mechanism and mysticism and as it goes on it is leading towards the emergence of a supermind or the superstate coming together in this very dangerous way, and as he sees it there is no way out. Of course this is not only true of the Western democratic world, it is true of Marxism, true as it is certainly represented by Russia and possibly as it is represented by Maoism after Mao dies. The challenge for us as Christians will be to what degree will we come into this situation and genuinely show Christianity is a 'third way'. Arthur Koestler said some time back "what the world needs is the cross between the yogi and the commissar" and in a sense you ask who fits the bill in terms of that-and there is no-one except Jesus Christ who is both this-worldly in a profoundly rational down-to-earth way and yet at the same time other-worldly in a way that speaks to the reality of the unseen world and the deepest longings of the

human heart to know more than this world and the here and now. But we Christians should be showing this in practice in our lives. I would like to present the challenges in this world - are you really practising a world view and a lifestyle that really show the alternative to the mechanistic and mystic mentalities? And to those of you who are not Christians I would like to challenge you to think. What is your own particular world view and how does it fit in? Perhaps you would not use these particular labels that these men have used, but outside of Christianity most people would have to fit into one or the other of these two at some point and the question is in the basic assumptions and presuppositions of your world view - Do you have answers to these various alternatives? Or unthinkingly is your own world view feeding into these dilemmas leading up to this situation where the West could be heading tomorrow? These in a way are the boundaries of Western consciousness today - "the clash between the mechanistic consciousness and the new mystical consciousness" - and I would say that apart from Christianity there is no way out of this particular situation.



the struggle continues..



Simbarashe Mumbengegwe

ZIMBABWE

The year 1972 saw the intensification of the liberation struggle in Zimbabwe under the leadership of the Zimbabwe African National Union (ZANU) through its military wing the Zimbabwe African National Liberation Army (ZANLA). By 1974, Zanu had established effective control over large areas in North, North-eastern and Eastern Zimbabwe. South African troops had borne the brunt of most of the fighting in the operational zones since Smith's rebel troops were fully occupied maintaining 'internal security'. ZANU's victories on the military and political fronts were more than matched by those scored by Mozambique liberation forces under the leadership of the Mozambique Liberation Front (FRELIMO). Frelimo not only succeeded in defeating the NATO-backed Portuguese army but also succeeded in revolutionising the fascist Portuguese army so thoroughly that the Portuguese armed forces used their humiliating defeats as a springboard from which they launched the revolution that is now un-

folding in Portugal. Frelimo has thus vindicated the often-expressed belief that revolutionary forces in the exploited so-called third world can be a decisive factor in the liberation of the exploiting metropolis.

The coming to power of Frelimo through a clearcut victory of the revolutionary forces meant that they had won the mandate to implement their socialist programme without having to compromise with bourgeois nationalist forces. Suddenly the forces of colonialism imperialism and neo-colonialism in South Africa, the United States, United Kingdom and France, as well their agents in the Organisation of African Unity (OAU) saw the full implications of a decisive military and political victory for the revolutionaries in Southern Africa. On the one hand, the imperialists were keen to maintain their financial and economic investments while the neo-colonial states within the OAU felt that the success of revolutionary socialism in Southern Africa would set a 'bad'

example for the exploited masses in the rest of Independent Africa.

The only countries that welcomed the unqualified success of the forces of revolution were Tanzania, Guinea, Congo and Somalia. Those which felt most threatened were Zambia and Zaire because of their geographic proximity to the areas under liberation. These two states were determined to see that revolutionary socialism was either completely negated or introduced in such a diluted form that it didn't really matter. This meant that the revolutionary forces in Zimbabwe and Angola were either to be completely eliminated or if this failed, they would be so seriously disrupted that they would never recover in time to carry out a fully fledged revolution since the bourgeois nationalists would have wasted no time in seizing the initiative.

The struggle of Angola shall be dealt with elsewhere. For the moment I shall confine myself to Zimbabwe.

ZANU, being the Party committed to revolutionary socialism in Zimbabwe was therefore singled out for total elimination or at least serious disruption. This is one point where the interests of South Africa, Rhodesia as well as the Western powers concurred with those of Zambia.

The first step towards the attempt to negate the Zimbabwe revolution came in an apparently sincere request that ZANU should merge completely with the bourgeois nationalist elements represented by Zapu under Joshua Nkomo, the ANC under Bishop Muzorewa and Frolizi - resuscitated for the occasion - under James Chikerema, ZANU responded by pointing out that ZANLA had clearly proved that it was the Zimbabwean people in arms. The other groups were therefore invited to join the revolution that ZANU had carried to a very advanced stage. ZANU had misjudged the determination of the forces pitted against them. After very severe and brutal threats, ZANU was compelled to enter into a united front with the other organisations under the umbrella of the ANC who had insisted that they were politically neutral. In the executive of this united front it was expected that the bourgeois nationalists would always have a three-to-one majority. At this point ZANU was by far the most organised group and had they taken the politics of the united front seriously from the very beginning, they would have completely taken over the restructured ANC almost immediately and the momentum of the revolution would have been maintained. As it happened, ZANU particularly the external wing, refused to take the united front seriously. This gave the bourgeois nationalists time to seize a tactical initiative, most probably at the advice of their mentors as later events will show.

Zapu and Frolizi immediately declared themselves dissolved - not that there was much to dissolve - and that they had merged completely into the ANC. This gave the opportunity for Zambia to force a

merger quite contrary to the agreed united front. ZANU's broadcasting privileges were withdrawn and given to the ANC which had fallen into the hands of the nationalists by default. ZANU offices in Lusaka were closed and Zambia insisted on immediate ceasefire as part of the detente exercise. It was this question of the ceasefire which became a bone of contention between ZANU and the Zambians who had already promised the Vorster regime that they would have it enforced as part of the preparations for constitutional talks.

One way to bring about the ceasefire was to bring ZANLA under the command of the ANC. On the night before his assassination, Herbert Chitepo had a meeting at State House with Kaunda and other Zimbabwe leaders. Chitepo flatly refused to prematurely hand over ZANLA to the ANC on the grounds that ZANLA command structure could not be interfered with till the political questions of Unity had been resolved.

All those present at this meeting were left in no doubt that Chitepo would not agree to hand over ZANLA to the ANC for the foreseeable future. The meeting was adjourned in deadlock to be continued in the morning of 18th March. Chitepo was blown up at 8.05 am as he was driving out to resume the meeting at State House. At Chitepo's funeral, all the external leadership of ZANU were arrested and detained including the Supreme Council for the Revolution as part of the investigations. The Zambian border with Mozambique was closed; all ZANU bases within Zambia were invaded by the Zambian army and occupied detaining more than 1,500 new recruits who were on their way to Tanzania for military training. ZANU was subsequently declared an illegal organisation in Zambia.

These moves were intended to achieve two things: first it was hoped that by arresting the whole external leadership, the ZANLA forces in the battlefield would soon run out of

ammunition and thus be liquidated by the Smith regime. Further it was hoped that by removing the external leadership of ZANU they would leave the external wing of the ANC completely in the hands of the bourgeois nationalists. The saving grace for ZANU was the fact that the majority of the ZANU military High Command escaped into Mozambique and back into Zimbabwe to intensify the armed struggle. Frelimo quietly continued to give fraternal help to meet ZANLA's military needs. Anti-ZANU propaganda continued to circulate the world originating from Zambia.

Meanwhile, the Smith regime were going all out to deal a final blow to ZANU. Armed with the knowledge that the ZANU political machine had been put into disarray in Zambia, Smith stepped up the war against ZANLA. Where Smith had expected to find demoralization he found new determination. His military campaigns met with such heavy casualties that South Africa decided to pull out their troops from the frontline into more secure areas so that Smith could feel the full weight of the war. On the political front, Smith decided to remove the ZANU leader from the political arena so as to give the bourgeois nationalists an opportunity to mobilise their political forces in the absence of ZANU as had happened in Zambia. External pressures compelled Smith to release Sithole to attend the April OAU ministerial meeting.

Within the ANC, the bourgeois nationalists under ZAPU leader, Nkomo were manoeuvring to seize power within the ANC taking advantage of the apparent disarray within the ZANU ranks, as a result of the arrest and detention of ZANU leaders by Kaunda and Smith. Soon after his return from the Commonwealth Prime Ministers' Conference in Jamaica, Nkomo held a secret meeting with Smith and his senior ministers in Bulawayo where Smith indicated to Nkomo that he would be prepared to accept majority rule

if he could be assured that Nkomo would come to power.

Smith indicated to Nkomo that if the ANC was to hold a Congress to elect a new leadership, Smith would be prepared to arrest and detain those who were likely to oppose his election to the leadership and thus guarantee Nkomo's election. At a hastily called ANC Executive Meeting in Salisbury on 1st June (in the absence of ZANU leaders Sithole, Mugabe, Tekere and Nyagumbo, as well as ANC Chairman Muzorewa) a resolution calling for an ANC Congress before the end of June was carried. It was also decided to drop the previous demand that political detainees should be released and the state of emergency lifted before any constitutional talks could be held. Outside the meeting, thousands of people had gathered to demonstrate against the impending sellout. Smith brought in his army to disperse the demonstrators leaving at least 32 people dead, 13 died on the spot while the rest later died from the gunshot wounds. While Nkomo deplored the killings in a statement later, he however strongly condemned the demonstrators claiming that they had no right to be demonstrating in the first place.

Thus the split between the revolutionaries and the bourgeois nationalists looked as if it had reached a point of no return. On his return from a overseas trip, Muzorewa simply refused to ratify the Executive decision to hold a speedy congress. Muzorewa was thus for the first time forced to throw his lot with the revolutionaries. At the Mozambique Independence celebrations, pressure was put on Nkomo by Tanzania and Mozambique to put off the idea of a Congress till after a meeting of all nationalist leaders in Da es Salaam, where even those in exile would be able to attend. Before returning to Zimbabwe from Mozambique, Nkomo made a secret trip to Pretoria for urgent consultations with Vorster in the light of these developments.

The arrest and detention of the entire external leadership of ZANU meant that the party had to strategically redeploy the remaining leadership if the momentum in the battlefield was to be maintained. It was therefore decided that President Sithole should remain in Tanzania supervising the training programme of the forces; Secretary General Mugabe and Deputy Secretary for Youth Tekere should secretly leave the country to supervise the recruiting programme from Mozambique; and Treasurer-General Nkala, Publicity Secretary Dr. Edison Sithole and Secretary for Youth Malianga would remain inside Zimbabwe to keep the ZANU voice alive within the ANC Executive. With this speedy redeployment, the impact of the setbacks in Zambia was reduced to a minimum with recruitment progressing at such a rate that a fully trained liberation army of about 25,000 is expected before the end of the year.

The revolutionary wing of the ANC finally triumphed at the meeting of the 16 man Cent. Com. of the ANC held in Da es Salaam during the first week of July. Here Nkomo found himself incredibly isolated. Even the external wing of ZAPU could not go along with his deals since they could not see how they could work with Smith who had already sentenced them to death for alleged terrorism. The Central Committee of the ANC for the first time endorsed the original ZANU position that immediate transfer of power from the white minority to the Black majority would be the only basis for discussion in any Constitutional Conference. The Committee went further to give an ultimatum to the Smith regime to the effect that if Smith does not agree to attend a constitutional conference outside Zimbabwe by October, then the African people would take it as a formal declaration of war. All attempts to achieve majority rule through talks would be abandoned and the revolutionary forces would mount a highly intensified peoples war

leading to the unconditional surrender of the Smith regime. Even Bishop Muzorewa, who, only twelve months ago declared publicly that he was opposed to violence in all its forms - whether it was for oppression or liberation, has now fully endorsed the decision to allow the armed struggle to take its full course. He was converted by the revolutionary enthusiasm of the thousands of Zimbabwe youth in the training institutions in Tanzania and Mozambique.

The past six months have clearly shown that the idea of detente was never meant to an easing of tensions in Southern Africa but in fact a smoke-screen for the intensification of counter-revolutionary intrigue and violence. Detente has now run out of steam and has been thoroughly exposed as a fraud. Kaunda, the chief protagonist of the detente exercise has met with a domestic backlash compelling him to dismiss his foreign minister and P.M. He is now isolated in the ruins of detente and his image and credibility have been damaged probably beyond repair.

The bourgeois nationalists in Zimbabwe have been similarly exposed and have shown openly that they do not have the welfare of the people at heart. They have been so so discredited that no amount of imperialist intrigue could ever bring them in the running again. However, the most lasting lesson of the past six months has been that a revolutionary party that loses its vigilance is bound to be destroyed. The ideological struggle within the ANC over the past six months has helped Zimbabwe revolutionaries to achieve more ideological clarity and heighten their revolutionary consciousness. With the bourgeois nationalists and opportunists so thoroughly discredited the battlelines are now clearly drawn for the historic confrontation. The people of Zimbabwe are now poised to deliver yet another telling defeat to the forces of imperialism, colonialism and racism.

SUCCESSFUL AUSTRALIA-VIETNAM SOCIETY MEETING.

The inaugural meeting of the Australia-Vietnam Society, held on 11th August in Trades Hall, was an outstanding success. The Charge d'Affaires from the Embassy of the Democratic Republic of Vietnam

spoke about the needs of Vietnam and the importance of building strong links with the Australian people. Nguyen Dy Nien impressed the audience with his earnestness and the importance of a continuing commitment to Vietnam.

A broad committee representing most left wing organizations and

individuals who were associated with the struggle against the Vietnam War was elected. At least two students from Adelaide University are included. This committee will be charged with developing the organization. The aims of the organization, as ratified by the meeting are:—

- (i) To develop friendship and understanding between the Australian and Vietnamese peoples;
- (ii) To promote cultural, sporting, commercial and other people-to-people exchanges between Australia and Vietnam;
- (iii) To work for appropriate post-war reconstruction and rehabilitation aid from Australia to Vietnam.

It was agreed that the Society should be a non-exclusive organization, the sole qualification for membership being acceptance of these objectives.

The second general meeting of the Vietnam-Australia Society will be held on Monday September 8th 8.00 p.m., at 61 Greenhill Road. Those who are interested in becoming members, and taking part in promoting the aims of the Society, as expressed above, are invited to attend.

AUS INTERNATIONAL OFFICER.

AUDITIONS.

Saturday 13th September

"Waiting for God"
Male or Female.

16 Osmond Terrace, Norwood.

2 p.m. - 5 p.m.

If unable to attend contact:

David Hall, C/o On Dit.
Chris Barnett, C/o Murray Park
CAE, Drama Dept.

Hall/Barnett Production.



our national union -have your say

Have you felt that AUS needs change and improvement - we think so and many other students do too.

Any organisation the size of A.U.S. is bound to have problems in communication and organisation and some of these problems have been the subject of criticism.

In recognition of this AUS has set up a Planning Committee to review its structure and organization and to report back to its Annual Council in January 1976.

Some of the areas being considered are:

- (1) Policy making
- (2) Publication and ratification of policy.
- (3) Implementation of policy
- (4) General running of AUS, nationally, regionally and on campus
- (5) Services to students - growth and administration
- (6) Communications - between students, student bodies and AUS.
- (7) Regional organisation, activities and policy making
- (8) Campus organisation - communication with students, determining student needs and encouraging student awareness and activity.

- (9) A.U.S. Media
- (10) Future types of activities
- (11) New classes of members
- (12) The role of AUS
 - (1) Services (2) Welfare
 - (3) Political & social role
- (13) Orientation
 - National campaigns vs campus activism
 - Resource role.

A working party has been set up within the South Australian Region to support the work of the Planning Committee. Interested students are welcome to participate in the working party.

Submissions are invited and may be sent to Peter Love C/o AUS Regional Office, Student Activities Office, University of Adelaide or David MacPherson C/o Students Association, Flinders University. Or they may be forwarded through your local AUS Secretary. For enquiries contact Rob Bray C/o AUS Regional Office, Ph.2232 412

Now is your chance to help change AUS so that it relates more directly to student needs.

SEPT 13 th

HEAVY TRAFFIC

Dakshi's follow up to 'Fritz The Cat'. All about life in New York with a cast of thousands - cabbies, drunks, taxies, muggers, suicidal maniacs, hipsters, gangsters and other ordinary people.

SEPT 20 th

THE TRAITORS

Argentina 1973 110 mins.
Made by the Grupo Cine de la Uca. The Traitors explores the personal life of a Peronist Union leader as he gradually succumbs to the pressures to identify his own interests with those of the employers rather than the workers.
The film, directed against the right wing Peronist Government, was banned in Argentina.

SEPT 27 th

LOS OLVIDADOS

Director: Luis Bunuel. circa 1960.
Bunuel's Mexican movie, and one of his best. Anti-Catholic, surrealistic, said to be better than The Exterminating Angel.

OCT 4 th

THIS SPORTING LIFE

U.K. : 134 mins.
Director: Lindsay Anderson.
Fairly heavy drama about a Rugby player's life/problems etc. With Richard Harris and Pachel Roberts.

OCT 11 th

LA STRADA

Italian: 105 mins.
Director: Federico Fellini.
Features Fellini's wife, Giulietta Masina, as a destitute girl who is hired from her mother by a Stronman who takes his act through the countryside. Many regard this as Fellini's best film, because of the brilliant performances given by his wife, and by Anthony Quinn. (Zanuso, the Stronman)

the media resource centre film society presents

**a season of
SATURDAY NIGHT FILMS**



SEPTEMBER - OCTOBER
1975

OCT 18 th

THE GO BETWEEN

U.K. : 120 mins.
Director: Harold Loyse.
Story of a young boy used to carry messages between the landlord's daughter and the poor tenant farmer.
Beautifully shot and well acted by Julie Christie and Alan Bates. Screenplay by Harold Pinter.

OCT 25 th

HUSBANDS

U.S.A. : 131 mins.
Director: John Cassavetes.
Also produced, written and distributed by John Cassavetes. Also stars John Cassavetes with Peter Falk. A brilliant document on Middle America. A group of husbands take a night off from their wives and discover all sorts of things.

All features are supported by a program of Australian short films.

MEMBERSHIP

** In order to be eligible for membership of the Adelaide University Film Society you must be a member of the Adelaide University.

** Any other person can join the Media Resource Centre Film Society by paying the membership fee of 40 cents, payable at the door before the start of the screenings.

ADMISSION TO SCREENINGS

** In the presentation of a Media Resource Centre Film Society membership card or an Adelaide Univ. Film Group card.

** the admission price is 21.00

Screenings commence at 8 pm in the
**NEW LITTLE CINEMA
UNION HOUSE, ADELAIDE UNIVERSITY**

** Films will be screened in the order shown in the programme.

WHAT SORT OF FILMS DO WOMEN MAKE ANYWAY?

Until now, the cinema has presented women with an image of themselves that had little to do with their real lives, needs and desires. It has been a cinema concerned only with what woman represents for men - woman as male fantasy. The women's films that have been made, have been appallingly distributed, inadequately publicised and rarely receive the serious critical attention they deserve. A vicious circle ensues, keeping women either completely out of the industry or working as embattled independents.

In the emerging women's cinema, the image of women is being transformed; women are exploring their own experience and their own fantasy. Most important of all, dissatisfied with the rigid division of labour and the hierarchy of authority of the male dominated cinema, women have experimented with new methods of working, leading to greater flexibility of skills, roles and collective work.

The Film Festival program provides a diversity and variety of films, both in respect to technique and content. Because they are films about real women they are films about race, class, war, peace, love, hate, fantasy, work, - in a word, life.

Tickets by subscription only, send to -

MEDIA RESOURCE CENTRE
UNION STREET,
ADELAIDE 5000.
phone 223 1600

HELEN JAMES
116 MARGARET STREET,
NORTH ADELAIDE, 5006.
phone 267 4618

for further information contact either of above

**International
Women's
Film Festival**

Cinema Europa
sept-12-13-14, 1975

EDUCATION GROUP

notes

Assessment Committee Report

The report of the Assessment Committee containing the recommendations has been tabled at the Education Committee and has been sent to the University Departments for comment before being debated by the Education Committee at its October meeting.

The Education Group is reprinting the report for general campus distribution. This student Edition will also contain a summary plus an article on the implications of the recommendations and should be ready by end of the first week of term.

You are urged to get yourself a copy from the boxes, Barr Smith Library entrances or the Student Activities Office.

A seminar is being arranged for the second week of term and the report will be put to a General Student Meeting to decide on student support. See the student media and notice boards for further details.

BOOK ON UNIVERSITY LEARNING

It is planned to produce this publication in time for students enrolling in 1975. The areas covered by the book may include teaching methods - including lectures, tutorials and seminars, individual and group learning, forms of assessment, curriculum development and the running of courses, student participation, university structures and administrative procedures, study methods, and sorting out problems.

There is an increasing emphasis these days on student participation and students making choices related to their courses. One of the fundamental aims of the book will be to provide information to assist them to do this.

The Education group will be discussing plans for the Book on Tuesday 9th September at 4.30 in the N.E. Corner of the tavern. You are welcome to come along (that includes staff members).

COUNTER CALENDARS

The Education Group is assisting in the production of Counter Calendars to be given to students on enrolment. The Engineering counter calendar is being co-ordinated by Peter Jarrard who can be contacted in the Department of Mechanical Engineering or through the Student Activities Office.

The Arts Counter Calendar is being co-ordinated by Michael O'Brien who can be contacted through the Student Activities Office. Contributors for these counter calendars are needed and also people to co-ordinate counter calendars in other course areas. Contact Peter Love, Peter Jarrard or Michael O'Brien through the Student Activities Office.

EDUCATION GROUP MEETINGS

We decided to improve the atmosphere of the Group meetings by meeting on Tuesdays at 5 p.m. in the North East Corner of the Tavern (5th level Union Building, on the right as you go in from the balcony). See you there ?

WANTED, BUDDING MEDIA FREAKS

We need people to assist in publicity for the Group by producing Education Group Newsletters, posters and writing articles for ON DIT, Bread and Circuses, etc. Contact Peter Love if you would like to help.

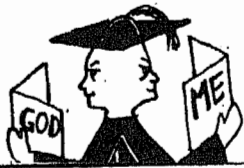
A.U.S. MAIL

Available for anyone to read in the open file system in the AUS Office.

- 11/8
1. Directory of Consumer Organisations
 2. Omega Campaign
 3. Education News
 4. Presidential Circular (solidarity week, police bashing of Queensland blacks, Omega, Economy campaign, CARE, Chile, Uranium)
 5. Universities Commission Report, 76-78:
- 14/8
1. Social Action Environment News
- 25/8
1. Report from trainee teachers conference, Melrose.
 2. Minutes Trainee Teachers Steering Committee meeting.
 3. AUS submission to the TEAS administration review committee.
 4. List of service journals
 5. Women's Officers report including report from Mexico.
 6. Women's news service
 7. Black news service
 8. Opal Centre affair - the full facts.
 9. Service Vice-president's Report.
 10. Malaya News Service 15/8
 11. Presidential Circular (Asian Students Association, Queensland strike, Khoo ee Liam, Timor etc)

EXAM\$?





THE UNION SHOP, Level 4, next to the Bistro and the Pharmacy, is now stocking the following magazines:

Get Out
 Arena
 Intervention
 Spartacist
 People's Voice
 Scarlet Woman
 Refractory Girl
 Vashti's Voice
 Movie Maker
 Dance and Dancers
 Films and Filming
 Plays and Players
 Records and Recordings
 Elizabethan Trust News
 Grass Roots
 Humanist
 Earth Garden
 Development News Digest
 Esquire
 Nova
 Mad
 Stereo Magazines
 Poetry "
 Melody Makers
 Let it Rock
 Rolling Stone
 Guitar Player
 Scientific American
 Psychology Today
 Bulletin
 Time
 Newsweek
 National Times
 New York Times
 Listener
 New Statesman
 Nation Review
 Two Wheels
 Superman Supercomics
 etc. etc. etc.

Not to mention our TRACK SUITS, Sweatshirts, Squash raquets etc.

We also take record orders - usually about \$1.00 discount on each L.P.
 Come and have a gander!
 9 - 5 weekdays.

ABORIGINAL HOSTELS LIMITED
 EMPLOYMENT OPPORTUNITIES

Aboriginal Hostels Limited is a Company fully funded by the Commonwealth Government involved in a program of establishing hostels throughout Australia for Aboriginal people.

The Company is at present entering a stage of rapid growth and accordingly will be offering numerous employment opportunities to people qualified or experienced in the following areas:

- COMMERCE
- COMPUTING
- ACCOUNTANCY
- PERSONNEL MANAGEMENT
- TRAINING
- SYSTEMS DESIGN & IMPLEMENTATION
- ARCHITECTURE AND DESIGN
- PROJECT CONTROL

The Company's central office is presently located in the M.L.C. Tower, Woden, A.C.T. In addition, Regional Offices are located in Sydney, Brisbane, Perth and Alice Springs. Other Regional Offices will shortly be opening in Townsville, Darwin and Melbourne. Some positions will involve short term assignments at various locations throughout Australia.

Applications for these positions are welcome from people currently engaged in studies relevant to these professions.

AS THE COMPANY IS INVOLVED INCREASINGLY IN CREATING NEW EMPLOYMENT OPPORTUNITIES FOR ABORIGINALS, WE WOULD PARTICULARLY WELCOME APPLICATIONS FROM ABORIGINAL PEOPLE.

CONDITIONS OF EMPLOYMENT

General conditions of employment are similar to those of the Commonwealth Government Public Service including 4 weeks annual leave per year, plus annual leave bonus, superannuation, removal expenses and fares where applicable, assistance with accommodation where required and district allowances for isolated locations.

Written applications, in confidence, giving personal details, qualifications present studies and work experience should be forwarded to:
 The General Manager,
 Aboriginal Hostels Ltd.,
 P.O. Box 30,
 WODEN, A.C.T. 2606

by the 30th August 1975.

small ads

TO SELL

Eminar 70W Amplifier 4 x 12" speakers 4 inputs. Ideal for keyboards and lead or rhythm guitar. Excellent condition. \$430 o.n.o. (current retail price \$655). Ph. 443400.

Good cheap Auto Repairs for cash or barter. 51 Hayward Ave. Torrensville, S.A.

ATTENTION - ARTS FACULTY.

During the first week of third term all Arts Faculty members will be given a questionnaire concerning work load and the interest level of Arts subjects. This questionnaire is vital if any concrete improvements are to be made in the near future. Please give this matter your serious attention and send in your completed form to the boxes which will be provided.

Sailplane Gliding.

Anyone interested in Sailplane Gliding and the possibility of forming a club is asked to leave their name and address with the Sports Association (ext. 2403).

The "Big Match"

SCIENCE vs MEDICINE
 Soccer Match
 Wednesday 10th September
 10.00 a.m. kickoff
 Any Science students interested contact P. Gies
 C/o Soccer Slub Pigeon Hole
 Sports Association Office.

Annual Sports Association Dinner.

The Annual Sports Association Dinner, and presentation of Blues, will be held on Friday, 28th November, 1975 in the Union Dining Room.

NOTICE TO UNDERGRADUATES

STUDENT MEMBERSHIP in 1976

of the

ARTS CURRICULUM COMMITTEE
DENTAL CURRICULUM COMMITTEE
SCIENCE CURRICULUM COMMITTEE
FACULTY OF ARTS
FACULTY OF DENTISTRY
FACULTY OF MEDICINE
FACULTY OF SCIENCE

ELECTIONS to determine the student members of the three committees and four Faculties listed above will be held on Wednesday 22 October 1975 concurrently with the election by the undergraduates of three undergraduate members of the Council and four undergraduate members of the Education Committee.

NOMINATIONS of candidates for election are invited. A nomination must be made on the prescribed form and must reach the appropriate Returning Officer in my Office before 12.00 noon on Friday, 12 September 1975.

Nomination forms and further information may be obtained from the appropriate Returning Officer, i.e. the Secretary of the Faculty concerned, in my Office.

H.E. WESLEY SMITH
Academic Registrar.

"WELCOME BACK FOR ANOTHER
EXCITING TERM OF SELF-
ACTUALISATION AND
PERSONAL
FULFILMENT,
EVERYONE!"



Apologies to §

ELECTIONS

STUDENT MEMBERSHIP IN 1976

of the ARTS, DENTAL AND SCIENCE
CURRICULUM COMMITTEES:
FACULTIES OF ARTS, DENTISTRY,
MEDICINE AND SCIENCE.

1. NUMBER OF UNDERGRADUATE MEMBERS AND ELIGIBILITY FOR CANDIDATURE

Committee Faculty

Arts Curriculum Committee

No. of Members: 2

Eligibility for candidature

Any student enrolled in the B.A.
course (Ordinary or Honours)

Committee/Faculty

Dental Curriculum Committee

No. of Members: 2

Eligibility for candidature

Any student enrolled in the B.D.S.
course.

Science Curriculum Committee:

No. of Members: 5*

Eligibility for candidature

Any student enrolled for the Ordinary
degree of B.Sc.

Faculty of Arts:

No. of Members: 3

Eligibility for candidature

Any student enrolled in the B.A.
course (Ordinary or Honours)

Faculty of Dentistry:

No. of Members: 3**

Eligibility for candidature

Any student enrolled in course in the
Faculty of Dentistry.

Faculty of Medicine:

No. of Members: 4

Eligibility for candidature

Any student enrolled in the M.B., B.S.
and B.Med.Sc. courses.

Faculty of Science:

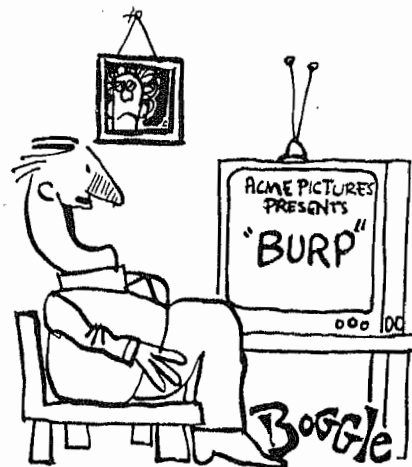
No. of Members: 3*

Eligibility for candidature

Any student enrolled in courses in the
Faculty of Science.

Notes

* Honours students are not eligible to stand for the Science Curriculum Committee. Not more than two members shall be first-year students and there must be at least one member from each of the first three academic years.



"It's another repeat!"

There is a provision for six student members on the Faculty of Science.

Two of these are elected by the Student Associations and one by the Curriculum Committee; the other three are elected

by the student body. There is a provision that not more than one member shall be a first-year student, and not more than two of the members elected by the student body shall be postgraduate students.

** Of the 3 student members of the Faculty of Dentistry, 2 must be enrolled for the degree of B.D.S., and expect to be so enrolled in 1976; the other one may be similarly enrolled, or he may be enrolled for a higher degree in the Faculty of Dentistry or enrolled in the final year of the B.D.S. course and expected to be a candidate for the degree of B.Sc. Dent. in 1976.

ELIGIBILITY FOR CANDIDATURE:

GENERAL

A candidate should

- (a) be, on 1 October 1975, enrolled appropriately in the University;
- (b) expect to be so enrolled in 1976.

ENQUIRIES

All enquiries should be addressed to the appropriate Returning Officer, in my office, as follows:

Arts: D.M. Thornton

Dentistry: Mr. J.R.H. Cook

Medicine: Mr. P.A. Franklin

Science: Mr. P.C. Abbott-Young

H.E. WESLEY SMITH

'Play it again Span'

Steeleye Span are a band that have electrified folk music, or more correctly combine folk music with rock. All the members of the band have a folk music background and have tried to expand this music. They reach an interesting compromise on record, but in concert they came over more as a rock band singing traditional English songs. This may have been due to the acoustics of the Apollo Stadium or the sound system. Nevertheless, it was an entertaining concert and the music was warmly received by the audience of over 2500. Over half of these were students taking advantage of the student concession. Thank you promoters.

It was the tremendous fiddlework and mandolin playing of Peter Knight that gave the concert a folkish mood but the rest of the band could have been a good rock band. It was the brilliant singing of Maddy Prior together with that of the rest of the band bar the drummer, that was the highlight of the concert. The range and clarity of Maddy's voice are amazing. Spans' harmonies are very good and one could imagine himself as being at a choral recital rather than at a pop concert. Songs that come to mind from the concert are "Dance with me" (I'd love to), their new single "All Around My Hat" and an encore reggae version of "Spotted Cow". The concert ended with Maddy Prior dancing with those energetic members of the crowd to a couple of jaunty jigs. It was good to see the way the band enjoyed playing and how each member characteristically introduced various numbers. See ya.

"STEELEYE SPAN" PLAY IT AGAIN.

concerts

"Jose Feliciano" will appear at the Apollo Stadium on Wednesday September 10th at 8.15 p.m. He will be appearing with a back up band comprising Paulinko Fernando de Maghalaes, a Brazilian drummer, Richard Robinson on keyboards and Harley Troy Thompson on bass. This is Jose's third tour of Australia and will coincide with the release of his album "Just Wanna Rock N'Roll" on September 1st. This album adds a rockier tinge to Feliciano's characteristic driving and intense style and displays his guitar brilliance. This album should be featured on record sessions on the Barr Smith Lawns. Tickets are on sale within Adelaide University in the Union Shop. Good seats are available for a student price of \$4.80.



Preview.

Two of Adelaide's most progressive bands will appear in the Little Theatre on Friday 12th July between 8 & 12 p.m.

"Genestera" have added a violinist and another reed player since they last played here, and have developed their original songs further since then. "Mirrormere" have not yet appeared on campus, but have improved on their Fresher camp appearances, when they had just started. This concert is a must for real music fans.

Admission is reasonably priced at 60¢ for students and \$1.00 for others. Good value for 3½ hours of music.

Jesse Winchester, an American singer will appear in the Union Hall on Monday September 15th at 8.30p.m. Tickets will be \$4.00 for students and \$5.00 for others.



PLAY

Before the third term grind starts to weigh too heavy on your shoulders, give yourself a night off to remind yourself that you're still alive.

One such opportunity arises in September, with the Theatre Guild's production of David Williamson's THE REMOVALISTS!

Most people have seen some of Williamson's plays, such as Jugglers, Three or The Department, but this little number is unashamedly hailed as Williamson's best.

In brief, it's about two suburban cops who deal with a couple of suburban ladies and a husband, who unwittingly gets beaten into a pulp. Meanwhile the Removalist himself hovers around trying to do his job without getting involved in the mess around him.

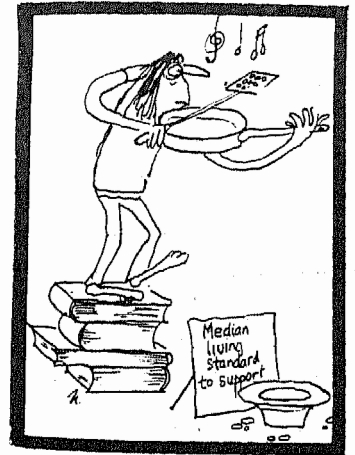
The play could be a tragedy, a piece of cruelty, a farce or a comedy. Amazingly enough, it is of course all of these, which makes it into something WORTHWHILE TO SEE!

The Theatre Guild's production should be a ripper, because they've got a good cast and it's being directed by Malcolm Blaylock, the wonder-boy from CIRCLE who directed LES.

The Removalists will open in UNION HALL on September the 3rd, and promises to be the best piece of theatre to come out of this University for many a year. And with David Williamson's grotty Australian wit, it can't miss.

For the uptown price of three dollars, students can be treated to this gem for a mere dollar-fifty, and for those who can't read the posters around the place, here are the details: Union Hall September 3-6, 10-13, 17-20. Students \$1.50. 8.15 p.m. Cellar Bar opens 7.30.

out of pocket after prac. teaching?



The South Australian Institute of teachers is running a survey to find out what you had to pay for the privilege of prac teaching. This is part of a campaign to obtain financial aid for students going practise teaching from the Education Department. So it is in your interest to fill in this form.

Answering questions relating to names and schools etc. are voluntary. We would appreciate if you could fill in these details, however, so that we can contact you. **SUCH INFORMATION WILL NOT GO TO THE EDUCATION DEPARTMENT.**

Name

Address

Age

College/University

Schools

Cost of return travel to country centre \$.....

(How many times did you make this journey).....

If you had to leave your normal accommodation what was *the cost of accommodation (per week) \$.....

For how many weeks?

Did you maintain payment on your normal accommodation (Yes/No)

*What is your normal cost of accommodation per week \$.....

*What were your food costs per week in the country \$.....

*What are your normal weekly food costs \$.....

*** IF YOU PAY A COMBINED AMOUNT FOR BOARD AND FOOD WITH NO ADDITIONAL COST FOR EITHER ITEM, PLEASE MARK ON THE ACCOMMODATION '+ FOOD'**

What were your daily transport cost to the school \$.....

What is your daily transport cost to college \$.....

ANY OTHER EXPENSES INVOLVED WITH PRACTISE TEACHING (PLEASE GIVE DETAILS OF THE ITEM AND THE TOTAL AMOUNT).

Telephone

..... \$.....

..... \$.....

..... \$.....

..... \$.....

..... \$.....

..... \$.....

Thanking you.....

PLEASE RETURN TO S.A.U.A. OR DIP. ED. OFFICE.

CHILE.

Tens of thousands of students have been suspended or expelled for political reasons. All establishments are strictly regimented, controlled and headed by military personnel. Police patrol the university and plainclothes men and informers keep check on the students in classrooms and other places.

POLITICAL PRISONERS

Many students are amongst the more than 8,000 political prisoners known to be held by the Junta. Arrests are continually being made. During December 1974 and January 1975, about 1,500 people were arrested for political reasons.

A particularly dismaying aspect of the terror in Chile now is the disappearance of arrested persons. Religious organizations in Chile have been able to gather information on 60 to 70 such disappearances each month during the last half of 1974.

Rule of law has completely ceased to exist in Chile. Any trials that are conducted are conducted without live testimony. The defendants tortured confessions are used against them and 'sentences' frequently include death.

The overwhelming majority of the prisoners have not been pressed with any charges, but are being detained for "preventive" reasons only and for indefinite terms of confinement. Their desperation and feeling of insecurity were demonstrated in a film clandestinely taken in the concentration camps of Pisagua and Chacabuca. About half of the detainees interviewed said that they had not been involved in politics and none of them knew why they had been arrested nor when they would be released. A number of

witnesses also described in detail the horrors of endless torture sessions. Their testimonies reveal a savage "ingenuity" in inflicting unbearable suffering upon the victims. Not only are the methods and tools shockingly cruel, but the victims are tortured regardless of age, sex or physical condition.

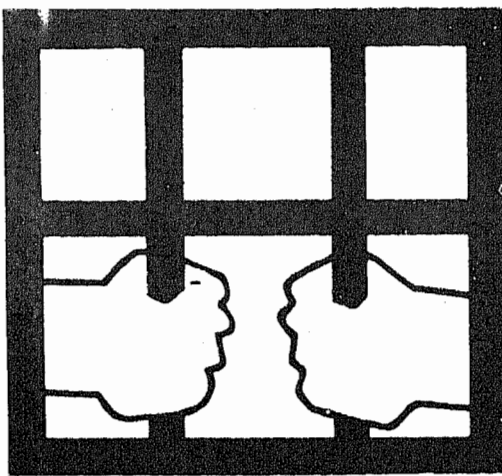


pinochet: pleased with his economic progress. Inflation 527%. His cure: Increase prices, decrease wages.

ECONOMY

The usurpation of power by the Junta has stopped the process of social advance carried out during the three years of President Allende's government. The galloping inflation and extremely high unemployment has brought abject poverty to Chile. Thousands of Chileans who have been dismissed or forced to resign for political reasons or for association with trade unions have been left without work, stipulated compensation or pensions.

Despite serious financial difficulties, the Junta has agreed to further compensate foreign corporations for nationalized property. At the same time, the Junta has surrendered the economic independence of Chile, which President Allende's Government strove to secure, by granting extremely favorable conditions for foreign enterprises in Chile. The only sector that has benefited from the coup is the big



RALLY SEPT 11

Since the military junta in Chile took power in a coup in September 1973, repression against the Labor and left wing movement has created world wide attention.

Many thousands of students and workers have been thrown into concentration camps, beaten up by right-wing troops, tortured and subjected to harassment, political intimidation and murder.

Reports coming from within Chile, indicate that the repression has not only affected leaders of the unions or left-wing parties, such as the Chilean Socialist and Communist Parties and the Movimiento Izquierda de la Revolucionaria (MIR), but has driven deep into the universities, cultural organisations and to those who were not involved in political activity before the coup.

UNIVERSITIES

The Universities have been destroyed. Apart from the fact that education has been qualitatively impaired by the drastic reduction of staff, access to education is based on social and political discrimination. The Junta authorities instituted high university fees and required means of support as a condition for attending the university.

8,000 political prisoners detained often for unknown reasons. Many are tortured. Many have simply disappeared.



bourgeoisie most closely tied to traditional export activities and to international capital.

As for the mass of the people, in April 1975, 20.5 percent of the working population were unemployed, with no unemployment compensation, to be sure. Sixty percent of the workers who have been spared unemployment were getting the minimum wage for a forty-nine-hour working week. (The minimum wage is 80,000 escudos (US\$21) a month). The inflation for the last twelve months was 527 per cent.

At the end of March, after a new "readjustment" a liter of milk cost 900 escudos, a kilo of bread 850 escudos. A kilo of medium-grade meat cost about 5,000 escudos. The great majority of working-class women have lost their jobs or been forced to give up working because of the elimination of most child-care centers in the working-class neighborhoods or because of their prohibitive cost.

2 YEARS of TERROR

Every aspect of daily life is a problem - for example, getting around in Santiago, one of the most sprawling cities in the world. A bus ride cost half an escudo at the time of the coup. Today, one must spend 350 escudos! Taking the bus has become a luxury available only to a minority.

The regime is now almost totally isolated, in a context of crisis and economic disorganization that is unprecedented in Chile. This is demonstrated by the fact that the whole of what remains of the Christian Democrats and the great majority of the Catholic hierarchy have gone over into open opposition.

Soup kitchens, committees to help the unemployed, child-care centers, clinics, and homes for children and old people have for the most part been organized on their initiative. Furthermore the Christian Democrats are now demanding of the Junta a radical change in economic planning and policy.

But in a country like Chile in 1975 such an economic decision has considerable political implications. It runs in opposition to the immediate interests of the big bourgeoisie on which the military regime bases itself and whose profits it defends. It implies a different distribution of gov-

ernment aid and subsidies; a more "flexible" wage policy toward the workers, less competitive and less profitable export activities, and above all, a total revision of the junta's agrarian policy, which is aimed at restoring the system of great landed estates.

TERROR

But above all is terror. Although there is no organized force that constitutes a serious threat to the regime in the immediate future, the repression, which is massive yet selective at the same time, continues with the same intensity. Every night there is a curfew throughout the country. Residential areas are cordoned off and systematically searched with helicopters flying overhead beforehand. The police raids and arrests are given enormous publicity.

RESISTANCE

Yet the resistance movement is still active in Chile. "The resistance will win! MIR" a hastily painted slogan takes up the whole length of a wall surrounding the popular quarter of San Miguel. It is very early in the morning. Already a team of soldiers, working under the amused gaze of numerous passers-by, has set about covering over the 'seditious' inscription with whitewash.

The military seem to fear this type of wall-painting, erasing them immediately and shooting on sight anybody caught in the act of painting one.

Recently a union of all the left groups succeeded in blowing up a bridge, an action that cuts their narrow country in two, seriously hampering the Junta and the mining consortiums.

International resistance from outside Chile is also important. The Junta is worried about its image. World opinion forced the Junta to renounce its decision to try Unidad Popular leaders and members of Allende's government with high treason. Previous demonstrations of solidarity with the Chilean people have achieved the release of Almeyada and other political prisoners.

THE RESISTANCE NEEDS SUPPORT.
INTERNATIONAL SUPPORT HAS BEEN SUCCESSFUL IN THE PAST.
MARCH ON SEPTEMBER 11TH.
DEMAND THE RELEASE OF POLITICAL PRISONERS. DEMAND AN END TO THE REPRESSION IN CHILE.

HENRY MCARTHY
Trade delegate to Chile, 74.
SPEAKS on CHILE
Trades Hall. Wed Sept 10.

'Our immediate concern is eliminating, uh, social problems'



Introducing the new team.....

As you are aware (On Dit last) the constitutional amendments were approached by the electorate, but as all Union Constitutional amendments, needed the approach of University Council to become valid. A special meeting of the new Union councillors (15 members as stipulated in the old constitution) decided that should the University Council pass the amendments (which it did), there would be a by-election to fill the 3 extra places thus created. Nominations will be called for during 1st week of term, and voting will take place during 15-19 September, by secret ballot.

Further, the following councillors were elected to the following positions (In the spirit of the amendments

the Chairman of the Standing Committees were elected from those elected to Council).

Union Council Chairman:

Martin Andrew.

Finance Committee:

Ian Badman (Chair), Geoff Adam, Chris Brown, John Gilbert, Charles Lott, Margaret Osman.

Theatre Committee:

Bob Walsh (Chair), Geoff Adam, Lynette Queale, Lyn Smith.

Planning & Development Committee:

Jim Hyde (Chair), Kay Anastassiadis, Chris Brown, Charles Lott, Harry Medlin, Lyn Smith.

House Committee:

Ralph Bleechmore (Chair), Ian Badman, John Gilbert, David Hall, Lynette Queale.

Arts & Crafts Committee:

Kay Anastassiadis (Chair), Jim Hyde, Margaret Osman, Lyn Smith.

The Chairman of Union Council is ex officio a member of all the Standing Committees.

Other people are members of the Standing Committees by virtue of the positions they occupy within the associated bodies within the Union.

Please don't hesitate to let these people know if you have comments to make on the way your Union is being organized (and hence the way your funds are being spent). 1975-6 looks like being a year in which we will have to pull our belts in, so feedback on which facets of your Union should be more supported will be valuable. All these people can be contacted initially through the Union Office (upstairs, Lady Symon Building) ext. 2401, 2404) or through the Students Office (George Murray Building) ext. 2406, 2383.

Martin Andrew.
Chairman.

the UNION HOUSE Committee

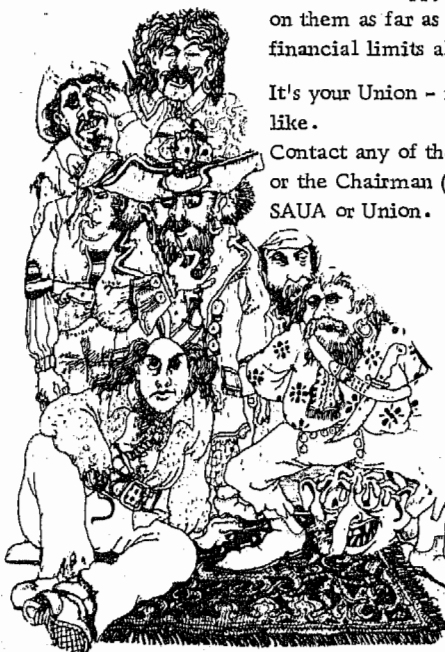
Invites you to tell us how you want your Union House:

- How do you want the bar ?
- Changes in the Bistro ?
- the layout in the Refectory.
- got ideas for the Gallery ?
- other areas of the House ?

We will be happy to receive and act on them as far as practicable and financial limits allow.

It's your Union - make it how you'd like.

Contact any of the members below or the Chairman (Ralph) at the SAUA or Union.



Ralph Bleechmore
Martin Andrew
Ian Badman
John Gilbert
David Hall
Lynne Queale
Ralph Middenway
David Muir
C.R. Hay
Susan Abasa
Mrs. M. Shephard
S.F. Lincoln
K. Jamieson
M. Kleinig
C. Pickering

Next SUNSTONE SHOW is at BURNSIDE TOWN HALL (ent. opp. Library)

Saturday 20th September,
7 p.m. - 12 midnight.

Music by:

- * CLOSE
- * RUFUS RED
- * SYBIL GRAHAM & FRIENDS.
(Smoking Sisters & Mt. Lofty Rangers) and others.

*Tree and Leaf food fantasy
(Health Munchies and fruit juices)

(* films maybe)

Any other information phone
Pete Dawson, 42 2870

RECORDS



KEVIN AYERS: Sweet Deceiver (Island L 35511)

Listen to Lou Reed on "Transformer" singing "Perfect Day". Then any of Bryan Ferry's near tongue in cheek renditions of schmaltz classics (e.g. You Are My Sunshine) and perhaps some of Bowi on "Hunky Dory". Then listen to Kevin Ayers. The deep throated baritone ballad style common to all the above is now firmly established as a successful and new manifestation of a new direction in rock. But little of it is actually rock per se. It is just one of the off-shoots of a musical phenomenon that is now as diverse as the Beatles were from Tchaikovsky.

Success in the rock'n roll world has often sprung as much from lyrical perception of an artist as from the music that conveys that perception. Chuck Berry, while not exactly a poet, caught the rebellious spirit of 50's teenagers in words that rhymed, & remained simple & identifiable. Dylan caught the mood of a generation with perception and incisive poetry. Kevin Ayers, now long after his departure from Soft Machine, has pinpointed the thoughts, feelings and fetishes of a generation of youth perhaps younger than the Dylan generation or of those whose fire of idealism burnt out with the end of a war and now turn to mysticism and cosmology for mental solace.

"Observations" proffers no more than its title suggests about a world that has "no volunteer for the common good" in a musical frame that splits between widely frenetic between verses, and slow, soft but seething for its lyrics. Ironically, then follows "Guru Banana", the inevitable put down of the guru cult. I hear it as a put down, but it is more presented as a lighthearted send-up with a Charleston rhythm ensuring the affable nature of the put down. "City Waltz" begins as a sombre portrait of a paranoid technocratic society and rejuvenates into a bar room singalong:

"So let's raise our voices
And sing for our lives",

a deliberately anarchic response to a situation that we to-day perhaps have chosen to ignore (I mean, just check the apathy at all levels of student activite on our own campus).

"Toujours La Voyage" is a beautifully sentiamental ballad that highlights another side of a man who deserves special praise for his work on this album: Elton John. For those of you who'd rather not wade through the barrage of hype that surrounds his own albums, listen closely to his work here: the man is an accomplished pianist and master of many moods. His melodic apeggios weave a beautiful web of sentiment with Ollie Haircut's echoed guitar to finish "Toujours La Voyage".

Side Two opens with the title track and other than some more fine guitar playing by Ollie - the other musician whose talents highlight this album - is surprisingly ordinary. So too is the next track, but Ayer's song writing capabilities burst back into evidence on "Circular Letter", a track very much like Roxy Music with Elton John's rumbling bass piano figures again the musical highlight while Ayers pokes fun at pseudo-intellectualism.

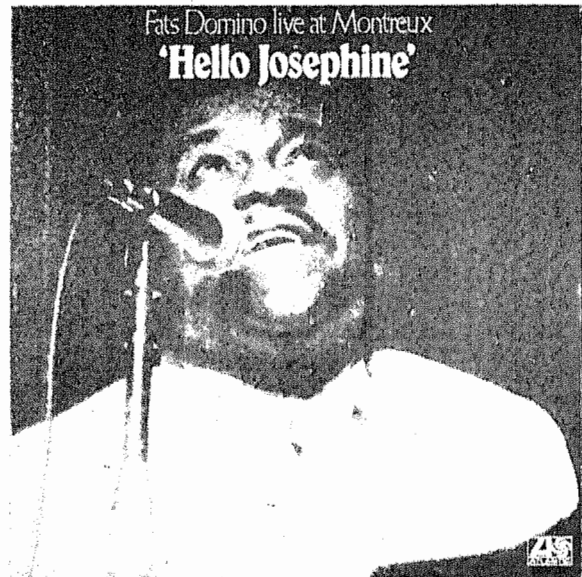
"Do what you like with your convictions
I believe them all".

"Once Upon an Ocean" is an excursion into the increasingly popular reggae beat but declines into a brassy concert ending; deliberately thought, for it matches the final lyric of the song: "Our ship is sinking and we don't give a damn". Calypso rhythms feature on the final track. "Farewell Again (Another Dawn)" and here Ayers makes his position clear as the track softens its rhythm:

"Don't get me wrong,
I'm not putting you down,
Or trying to change your mind,
Your problems are my problems too,
And, I'm talking just as much to myself
As I am to you".

Saturize and criticize he may, but he doesn't place himself above his observations of others' false beliefs and irresponsible actions. "Fare you Well" he bids as the vibes float the room into silence: A silence impacted by a man who may call himself a sweet deceiver, but if he is, he is only deceiving himself, for he's as close to the truth as any perceptive lyricist writing in the rock medium to-day.

M.C.



FATS DOMINO: Hello Josephine Live at Montreux (Atlantic 5050107)

There's not much to say about Fats Domino or this record of greats from pop's musical heritage. Fats cut his first hit in 1948 and had sold 50 million records by 1960. Fifteen years later he's still going strong and is expected in Australia next month. This album could be considered as a fairly accurate preview of what his concerts may hold: rhythm'n blues updated to 1975 levels of musical sophistication, but, in essence, the same idle, unpretentious dance rhythms of the 50's. From their simplicity shows their excitement. "Blueberry Hill", "Jambalaya", "Walking to New Orleans", "I'm Walking" and even Lloyd Price's "Staggerlee" - perhaps the best example of Fats' rollicking piano on this album, are all included to dance and reminisce by. Fats' backing band is five saxes, guitar, bass and drums, so heavy brass rhythms are the order of the set. If you're not fanatical enough to already own, or bother hunting for, the original pressings of these R'n B classics, and would like to supplement your record collection with the roots of it all, "Live at Montreux" will help. It captures the good time spirit and the excitement of a sound nearly a quarter of a century old, but still as enjoyable as ever to-day. You just gotta let yourself go.

M.C.

"BANKRUPT" - Dr. Hook (Capitol/E.M.I. ST.11397)

Ever since one of them mumbled that classic "beudyful, beudyful" after the horrendously out of tune and distorted guitar solo on their single "The Cover of the Rolling Stone", there has been a place in my heart for these guys. So many comedy acts or comedians seem to be able to take good routines and jokes and make them ordinary, by way of their delivery technique; but Dr. Hook manages just the opposite. If I were to quote some of the lyrics here, your reaction may well be ".. oh .. yeah .. of hum ...", for the real appeal lies in the delivery.

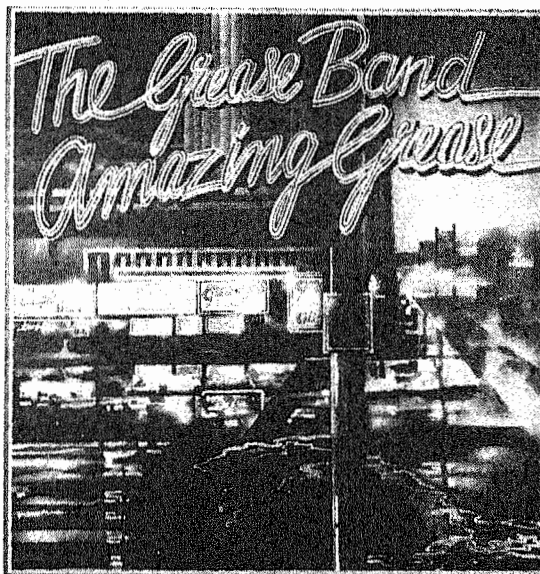
An example of this is the track "Only Sixteen". If this song had been released in 1958 it probably would have been a monster success as a "teen innocence ballad", but in the context of this album it is hilarious. "Levitate" is a take-off of those insufferable black soul groups who spend two-thirds of their time introducing the musicians and the other third telling the audience to do things (in this case it's "levitate" an unspecified part of the anatomy). "Bubbling Over" is perhaps the ultimate in smutty inuendos, while "Millionaire" is an anthem to the mighty dollar and an uncle who has just answered all prayers by dying.

Some of the tracks don't come off as well as others, and on occasions you get the feeling from the hysterical laughter (from the band) that permeates the record that what you're actually hearing are the "cleaned-up" versions only, and the real joke happened just before the recorder was turned on. But this in itself adds to the atmosphere, and as none of it seems to be forced or roneoed as Cheek and Chong sometimes are, it comes off quite well.

You may be bored still by this record, but you may think it's hilarious.

S. Stretton

DR. HOOK



AMAZING GREASE; The Grease Band (Goodear L35379)

Well Joe Cocker's back-up boys are still producing but on the stringth of this album, I don't know whether it's worth their while. At least three tracks on this set suffer from under production and a dearth of any coherent strain to justify their inclusion at all. The better tracks are not mind shattering either and depend very much on the talents of session men, Chris Stainton on keyboards and Mel Collins on saxes.

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version of Dylan's "New Morning" that loses nothing by and adds same to the original, opens the album. "Reminiscing" does just that ("getting high on £8 and ounce") with the help of some aptly bluesy tenor sax and is the only number on the album that has a reasonable vocal. Henry McCullough is just a vocalist, and being obscured by cluttered arrangements and sometimes jerky and uncertain instrumentation could be a blessing. The instrumental "Point Ardawe Hop" is a satisfying rocker, but again the more notable features of the track are from Stainton and Collins. "Honky Tonk Angels" owes more to the Stones than just a similar title: very reminiscent of Jagger and co. in their more country moods. A good track save for some guitar playing that, as produced here, sounds quite unintegrated from the body of the song. "Mandolin Song" is built around a nondescript mandolin riff and also quite fails to measure up as an integrated piece of music.

The Grease Band on this album seem to suffer from an inability to piece together smoothly their musical ideas. There are good numbers on Amazing Grease but the Grease Band can be grateful for more than a little help from their friends.

JEAN-LUC PONTY

UPON THE WINGS OF MUSIC



Jazz Rock and Blues Club



Record Reviews

JEAN-LUC PONTY: "Upon the Wings of Music"

From first glance we perceive Jean-Luc to be a man with his head in the clouds, soaring "upon the wings of music". His music will carry you into the realms of existiaism, wondering what he has in mind, and soul. It is very much an acquired taste in music and will appeal immediately to very few people.

Ponty's achievements over the last three years have been little short of brilliant. He perhpas began to realise his potential during his tour with Frank Zappa, but his disassociation with the Mothers of Invention would have resulted from the control Zappa exercises of his musicians. But what a training ground, and then to tour with John MacLoughlin the following year where he received top billing with perhaps the while world's leading guitarist. Here the style was freer but no less relaxed.

This is Ponty's first attempt at an album since his tours, and perhaps a little rushed. He was in Australia in late 1974 and this album was recorded in January 1975. In my mind this is insufficient time to develop independently without sounds from formed associates. Which is the exact result. The record is very much a Maravishna parallel but not as strong.

Musically a better track and perhaps a more fitting title is "Fight for Life". With time to develop this man will achieve power in the musical world by this masterful control of the electric violin.

W. Ehmcke

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DOH 34/A2



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Thyer 51 4498.

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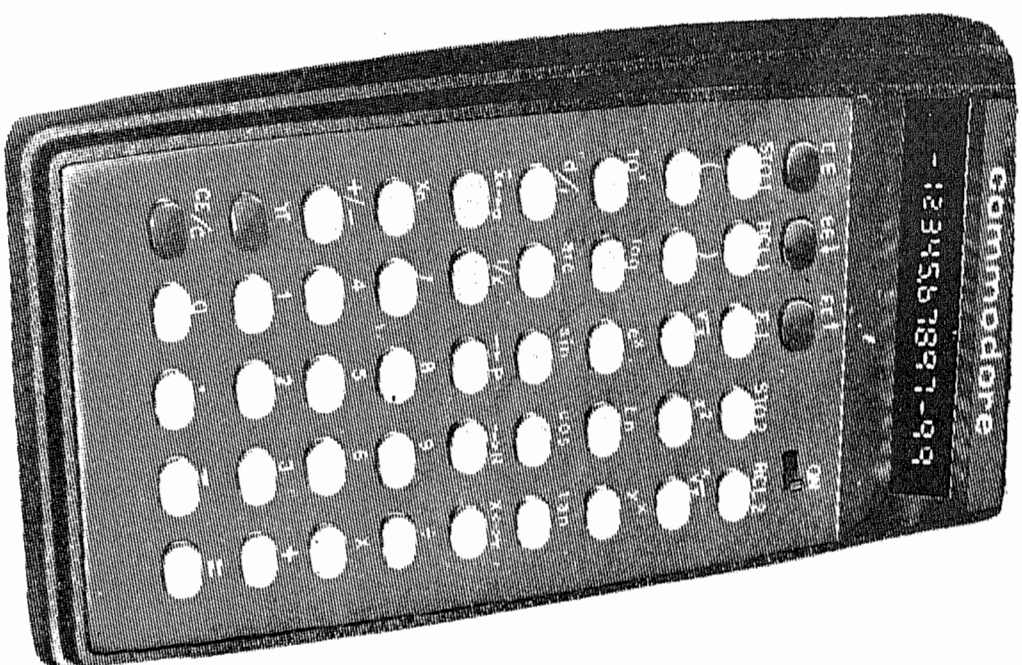
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