



- MONDIT 10 S.A. Theatre Co. presents "BREADLINE" - Cloisters 1-2 p.m. Free. Dept. of Music. Free concert at 1.10 p.m. in Elder Hall. Works by Beethoven, Schubert, Brahms and Schumann performed.
- TUESDIT 11 Free Tie-dye demonstration in Craft Studio, 1.15 - 2 p.m. S.A. Theatre Co. presents "BREADLINE" in the Little Theatre. Free. Dept. of Music free concert at 1.10 p.m. in Elder Hall. Kathleen Nelson plays the Oboe. A.U.F.G. Screens "WINTER LIGHT" at 12.10 p.m. in the Union Hall. Members 60¢, Non Members \$1.20.
- WEDNESDIT 12 Dept. of Music. Free concert in Elder Hall at 1.10 p.m. Works by Bach, Beethoven, Chopin and Ravel performed by Judith Austall on the Pianoforte. Jazz, Rock and Blues Club plays records on the Barr Smith Lawns. A.U.F.G. Screens "DYN AMO" (R) 12.10 p.m. Union Hall. Members 60¢, Non Members \$1.20. L.S.F. lunchtime discussion. "The Navigators" in Chapel 1p.m. SHEILA (womens rock band) will be on the Barr Smith Lawns. 1-2 p.m. Dept. of Music. Free concert in Elder Hall. 1.10 p.m. Works by Schubert, Bartok and Kreisler. Dept. of Music: Master Class and Demonstration of the Baroque, Piccolo and Classical Repertoire by Anne Bybone on the Cello.
- THURSDIT 13 A.U.F.G. Screens "DARK STAR"/ "F FOR FAKE" at 7.30 p.m. in the Union Hall. Also on SATURDIT, same time, same place. Union Night - in the Mayo Refec., featuring East End Street Band. "Clear Cut" - a band to play in the Union Hall, 1-2 p.m.
- FRIDIT 14 Adelaide Classical Guitar players will perform in the Little Theatre, 2-5 p.m.
- SUNDIT 16

Library note: the original document is in a poor condition. This is the best scan possible. Please see original for better detail.

POETS
Collective
Meeting in the
gallery 1pm
Wednes day

all Poets/
WRITERS -
Please
come!

Week

Why Adelaide Uni needs another Boring Political Magazine.

How to make it look erudite by ripping off New Statesman

Are we Social Democrats, Democratic Socialists, Socialist Democrats and does Anybody Care.

The Dialectical View on the Sociology of literature.

Marcuse in his critique of Hegel's "Phenomenology of Mind" postulates that the evolutionary history of thought has been a dialectical conceptualisation of social structures, a progression of structuralisation and abstraction of modes of Being and social awareness. This is more than a restatement of Marxian determinism: the growth of consciousness and self-consciousness leads directly to criticism and transcendence of socially given structures of thought. But before this transcendence, which itself constitutes a revolutionary act, can eventuate, alienation must develop, political and intellectual alienation presently manifested in the structuralist writers of the Tel Quel group and directly analogous to the anarcho-surrealism of Breton. Alienation for Sollers is the Void, the 'Non-Being between true Being and self-reflective human consciousness, and the writer IS merely that void and that alienation. Sollers talks of writing as meeting death in this sense. Blanchot speaks in a similar vein in "La Litterature et le Droit a la Mort": "No doubt my writing kills nobody. Yet when I say 'this woman', death itself is announced and already present in my language... this person, who is there, can now be detached from herself, subtracted from her existence and her presence and suddenly plunged into a nothingness of existence and presence..." Deirda, associated with Tel Quel, postulates the end of phonocentricity of a philosophy of Ecriture (or Grammatology) leading eventually to a Marxist neo-materialism. The writer is thus revolutionary, who at the one time realises and conceptualises his revolt against society and against its restrictive reactionary linguistic structures, a 'challenge to the narrative' in Sollers' terminology. The writer then is a linguistic rebel, his rebellion born of alienation, his essential task to employ the deconstruction-reconstruction technique to verbal communication and other conceptual semiotic systems. Perhaps this position is not too far from the old Brechtian concept of distanciation (Verfremdungseffekt). His aim is to destroy the socially-determined categorical structures inherent in the speech community and the social context wherein he writes, and yet to do so he must make himself communicable and comprehensible to some extent he must in some measure utilise those very structures. Everywhere content is felt as a bourgeois intrusion, a mask for a reactionary world-view (Weltanschauung) hidden in the structural pattern of the text. In order not to fall into, to borrow a term from Godard "l'ideologie du vecu..." with its attendant apories of mimesis and representation. The result

being that the writer's task involves a fundamental contradiction, a constant vacillation between a social reality he wishes to demythologise and an anarchic personal universe permeated with death and Nothingness. His task is, briefly and simply, to deabsolutise the Absolute contained in the linguistic system he employs, that is, to deconstruct the hypostatization of the signified operated by Saussure in his 'Cours de Linguistique Generale' even despite the radical implication of archi-écriture. The danger is to avoid that sort of reformism that characterises political liberals who in adopting the syntactical, semantic and semiotic mythology of the bourgeois state in order to communicate a view that seeks to radicalise that very framework merely propound the dogmatico-mythological tendencies of that framework. The true writer must be acutely aware of class-struggle, as Sollers often stresses. For example, in his essay on Mallarme he rightly affirms the profound (dialectical) solidarity linking the proletarian with the writer (the 'ecrivain')

The Proletarian is the man who has nothing, the writer is the man who is nothing. The influence of Lacanian neo-Ireudianism is everywhere evident, especially in the call for the disintegration of the existential subject who is now conceived merely as a function of language, as dissolved within the text, dispersed within a field of ambivalent, Janus-faced signifiers whose only 'depth' is constituted by a cyclical play of identity & difference, by a unique 'openness' which reifies the non-reversible structuredness of the classic (Balzacian) text.

This is the position as it stands today. The tenacity of neo-capitalist ideology (that is the collective field of societal representations considered synchronically) is everywhere evident. If, and only if, the signified can be de-constructed without being destroyed, that is, if it can be dispersed (disseminated, in Derrida's terminology) & placed elsewhere as Signifier, then there is a very real chance that a true semiotic neo-materialism can be established before long, a perspective which will reverse the domination of Chomskyan syntactics and open the way for a generative semiotic anthropology.

Signed: S. Paltro
Engineering IV

1. H Marcuse, "Hegel's 'Phenomenology of Mind'" Marxist Quarterly Vol. XXXV, Pp. 32-467.
2. Philippe Sollers, "Logiques", Pp. 17-23
3. Baudouin Rolless, "Tel Quel" juin, 1971, Pp. 16-187.

Bilbo does not think he will be committing that grave a breach of confidence if he were to reveal the contents of one of the informal votes in the recent AUS referendum. "This is a protest vote: i.e. I am not ticking either box in protest at the utter bullshit produced by both sides.

I was going to vote NO but the other day I got a pamphlet which claimed that AUS was instrumental in having tuition fees abolished - this was the worst thing that ever happened to me as it resulted in the abolition of all the perks that used to exist for intelligent students - i.e. C'wealth Scholarships - however I do not believe AUS has ever been instrumental in anything - hence this".

Which only goes to show that you can say too much in a political campaign. (Student Pollies in the forthcoming student elections please note).....AUS can console itself - it won.

Sign on the door of a Hindley Street fun parlor (at 5.00am).

NOTICE

BEFORE YOU ENTER THE PREMISES

1. DO NOT WEAR STUDED GEAR
2. TATTOO'S MUST BE COVERED
3. PERSONS UNDER THE INFLUENCE OF ALCOHOL
4. BLACK FISHNET T-SHIRTS

THANKYOU

BILBO would be interested to know what On Dit staff members were doing at the west end of Hindley Street at 5 in the morning?

Bilbo

STUDENT UNEEMPLOYMENT

-never say Bilbo doesn't do anything to help

CIA

The Central Intelligence Agency offers challenging career opportunities for those interested in vital public service. Candidates must have:

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On Dit

The UNIVERSITY of ADELAIDE Student Newspaper.
Vol 46 No 13, July 10, 1978.

appear in this format for at least eight weeks. Next time you see it, On Dit will be in a newspaper (tabloid) size, and type set (a more readable print). Not only will this provide a more immediate coverage of student activities e.g. sport results, fresher news, but it will be cheaper and enable a greater variety of approaches to be covered. For example longer articles will be more acceptable as they will be easier to read and less formidable. Hopefully student communication will receive a boost.

On Dit

Edited and Published by John Sandeman,
Thank and/or blame for this issue may also be attached to:-

- Nonee Walsh.
- Gordon Laverick
- Juliet Davis
- Brandon Wainwright
- Simon Stretton
- Barry Salter
- Mrs Osman
- typing by the Cosmic Tooth Fairies.....

Printed by Rod Wade on the mighty
SAUA 1250 WLD Multilith.

Nobody can accuse the Students Association of failing to put its' money where its' mouth is. In this issue we give the details of what appears to be an almost certain event- the increasing of the Union Fee to \$124.

To back its' argument for as low a fee as possible the Students Association has voluntarily cut its' budget for 1979. In addition the President doing an extraordinarily convincing imitation of Malcolm Fraser has asked for restraint in 78. He, the president, not Mal, figures that savings this year or next will make a lower fee possible. And that will mean a direct saving to students.

The loss in quality that readers may notice in this weeks On Dit is a result of the Student Associations voluntary cuts.

Of The other groups in receipt of union funds the Clubs and Societies council have also volunteered to take a cut. It would be good if the actions of these two groups performed an act of moral suasion upon the groups that have sought an increase. They wont be named here as we arent in the business of putting people time. And theres still time for them to change their mind.

One change that will be taking place shortly; an improvement despite the shortage of cash, will be a change in the format of On Dit.

This is the last issue of On Dit that will

Editorial

STUDENT ELECTIONS

- Think now

Its that time of year again!
The Students Association and Union Council elections will be held later this month - voting Tuesday 25th July, Wednesday 26th July, Thursday 27th - results 28th July.

The entire Union Council of 18, which supervises the general running of the union (refects to child care, gallery to bar) becomes vacant in August. The whole 18 positions need to be filled.....

Students Association positions become vacant - with the President's and the On Dit editor's positions (both paid) operating from December to January - the others from election to election.

Positions Vacant include:-

Executive President
Vice-President
Secretary
Treasurer
2 ordinary Executive members

The controlling body of the students association, makes policy. Represents students to University, Outside, Organizes O Camps.

Social Activities Committee
9 members
Chairperson also on executive
Organises O Week, Ball, Prosh, Lunchtime and Evening shows and general good times.

Public Affairs Committee - 11 members
Organises general forums, debates, builds student awareness on social issues. The local arm of AUS.
(including local AUS secretary, womens officer, environment officer and other part-folio positions.)

Media On Dit Editor
Bread & Circuses Editor
Radio Officer
2 ordinary members

Produces and Organizes the Student Media, On Dit, O Guide, Bread & Circuses, Student Radio.

Nominations probably have closed as you read this - at 5.00pm on Friday July 7th. But at least you've had good warning of the voting!

Cambridge Debating Team Here

The merits of whether "friendship is a suspension of hostility" or not is being debated at length on Friday, 21st July in the Adelaide University Union Little Theatre. The guest debating team is from Cambridge University in England. The present Chair of the Cambridge University Union, Mr. Andrew Mitchell, leads the team. Andrew is based in Jesus College at Cambridge and has previously attended rugby at Sandhurst College. He served time with the Royal Armoured Corps and with the United Nations Forces in Cyprus in 1978. The other two debaters from Cambridge are Daphne Romney of Newnham College, Cambridge and Daniel Janner who is present Secretary of the Cambridge University Union. Daniel who is studying law, is a socialist and the present Chair of the Fabian Society.

The Adelaide University Debating Team consists of Tim Bourne, Mitra Guna and Sheryn Pitman. The debate, which promises to be the highlight of the year for the Adelaide University Debating Society, will be chaired by Martin Karaffa.

The Cambridge Team will be coming to Adelaide after participating in an International Debating Festival in Sydney. The festival features teams from as far away as Ghana, Africa and New York, America.

The Cambridge Team while in Adelaide will also be participating in a debate at the Institute of Technology on the 19th July and in another debate in the Matthew Flinders Theatre on the 20th July.

Homosexual Bashings Con't

What happened at the GAY MARDI-GRAS in Sydney..

Last Saturday night (24th June) 2,000 Homosexual women and men took part in a Gay Mardi Gras in Sydney, highlighting International Gay Solidarity Day.

The carnival began at Hayter Square, moving down Oxford Street, where many people joined in the celebrations. At Hyde Park the police took over the organisers' sound trucks, depriving them of contact with the crowd. The crowd decided to move up William Street towards Kings Cross, a move which the police did not seem to object to.

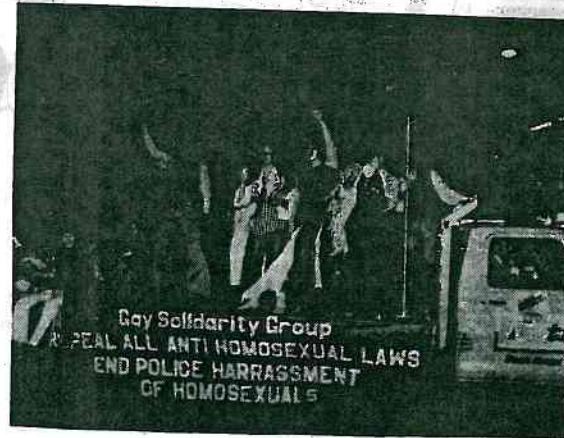
At Kings Cross, the police, surprisingly did not order the people to disperse. Instead, they blocked the street off and began harassing and arresting people. Things warmed up. Arrests became violent and police removed their identification badges. Paddy wagon doors were slammed on arms and legs (one broken leg). In all 24 women and 29 men were arrested, people from all sections of the gay community. Some of those arrested were not charged for hours, solicitors and doctors were refused

permission to see their clients, some of those charged were assaulted at the police station (slashed wrists, one woman stripped, two were brought into the station unconscious).

On Monday morning hundreds of people turned up at the Court and were refused entry by the police even though the magistrate had reaffirmed their right of entry. A further seven were arrested, some violently.

The Sydney gay community reacted quickly. Bail, \$3,000, was raised immediately. (e.g. Patch's gave \$300, a collection at Cappriccio's raised \$460). Gay lawyers volunteered their services free. A deputation went to see the Premier, who had supported the police action. Solidarity demonstrations were held on Monday in Adelaide and Brisbane outside the N.S.W. Government buildings.

Homosexual activist, Peter Murphy and Former AUS Officer was singled out for special attention. He was taken to a cell and bashed for 20 minutes. Police refused to let a doctor see him for several hours, even though he was unconscious.



• Outside the court eight more protesters were arrested

News

News

So you think food prices are high

In the past four months, it has cost the Union Catering Department a staggering \$2,593.00 to replace equipment through breakage, wilful damage, and theft. The breakdown of these figures is given as: milk shake containers, \$380.00 (unit cost \$1.85); cups, \$1,140.00 (unit cost \$1.08); cutlery, \$1073.00 (unit cost 90¢ per piece).

The bulk of this cost is through wilful, irresponsible vandalism. The latest trick of the idiots who patronise the refectories is to pierce holes in the milkshake containers. An equally charming habit is to deposit crockery in the rubbish bins, particularly in the Cloisters, and on the Barr Smith Lawns. Adelaide University Union operates one of the only non-subsidised catering facilities on an University campus in Australia; the Catering Department and the Union are justly proud of this. But it cannot continue if a minority of clowns, who by their behaviour have no right at this institution, continue to act in a way which, in the real world, would land them in a police court.

If the present trend continues, the cost of replacing this equipment will reach a staggering \$8,000.00 for the full year; almost \$1.00 per head of the student body. In addition it is grossly unfair to expect the stewards and the garden staff of the Union to have a fossick through garbage to retrieve OUR equipment.

As far as the milk shake containers are concerned the situation is fast reaching the point where the Catering Department will be forced either to substantially increase the deposits on these items (currently 10¢), or scrap them altogether in favor of disposable paper containers. This will effectively add at least 4¢ to the price of a milk shake. It could actually go as high as 6¢, when the cost of bringing them into stock, storing them etc., is covered.

The alternative is for the Catering Department to cost the value of their expense in replacing the metal containers across the volume of trade, which could easily add 10¢ to the price of a milk shake.

An even less palatable alternative would be for the Union to subsidise the Catering Department for these losses, which would effectively add \$1.00 to YOUR Union Fee. And this at a time when Union Council are seeking every possible way to economise, and hold the Union Fee level in 1979.

The grotesque injustice of the whole situation is that the vast majority of students, who behave in a responsible manner, will have to pay for the crass puerile stupidity of a few idiots.

Newspapers Dont Sensationalise Rape?

Or they may but they don't sensationalize marches protesting about it.

Note the enormous news coverage in the Advertiser (Page 5).



The march to the Sunday Mail was the result of both various discussions at the Rape Crisis centre and of the exploitation of Persons Seminar held at Adelaide University on last Friday and Saturday 23rd and 24th. Most womens groups who have discussed rape in any detail have agreed that a large factor contributing to the public's false conceptions of its incidence, type and cause is the over sensationalized media coverage. A recent example has been the Sunday Mail's coverage of the pack rape of woman in Magill. This was, condemned both by the recent conference and by workers at the Rape Crisis Centre.

News



A hangover from 1977 still persists at the S.A.U.A. As a result of the publication "Non Dit", two students (Gordon Laverick and Julian Glynn) issued writs for libel against the then President of the Students Association (Geoff Adam), the current Vice-President (Terry Connolly) the A.U.S. Local Secretary (Steven Macdonald) and the Union printer (Frank Coxon).

Last week, the S.A.U.A. Executive considered whether or not to pay an account of \$360, submitted by Past President Adam, for legal fees incurred through the writs. The motion passed by the S.A.U.A. Executive last October authorised Adam to prepare and publish a magazine authorizing the S.A.U.A. account of the events surrounding the attempt to dismiss 1977 "On Dit" Editor Nick Xenophou. One school of thought holds that Adam exceeded his authority in publishing material that possibly was defamatory of Laverick and Glynn. The opposing thought is that Adam and Connolly, Mcdonald and Coxon was acting in his official capacity as S.A.U.A. President, and should therefore be indemnified by the S.A.U.A. The issue will be resolved this week, when legal advice from Union Solicitors, Finlayson and Co., is received on discussed. Regardless of the outcome, an interesting precedent will be set; whether or not the S.A.U.A. should hold itself responsible for the acts of its officers, despite their possible consequences.

News

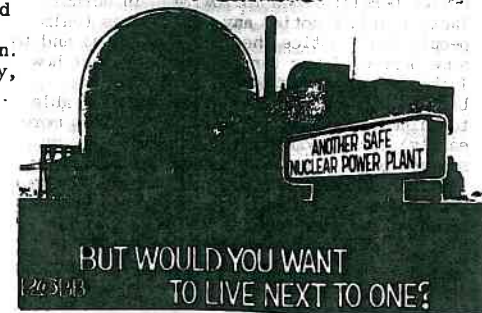
10,000 Say NO to Nuclear Power

(ANS/IF) - Ten thousand persons marched in London on April 29 to protest the British Government's approval of nuclear fuel re-processing plant at Windscale on the Irish Sea. It was the largest anti-nuclear demonstration in Britain since the protests organized by the Campaign for Nuclear Disarmament in the early 1960's.

The march and rally were organized by the environmental organization Friends of the Earth (FOE). Speakers included two Members of Parliament; John Carroll, vice-president of the Irish Transport & General Workers Union; and Yorkshire miners union leader Arthur Scargill.

After a lengthy inquiry headed by Justice Michael Parker, the British Parliament voted March 22 to approve plans by British Nuclear Fuels Ltd. (BNFL) to construct a thermal oxide reprocessing plant at Windscale. The plant will extract plutonium fuel from nuclear waste produced in reactors both in Britain and other countries.

Friends of the Earth has filed criticisms of the Parker Report with the Government, objecting that Parker "accepts hazards, however speculative, which tend to support the BNFL case; but he simultaneously discounts hazards much more clearly discernible if they tend to support the objectors' call for delay".



A Rip Off??

Presently, I am an 18 year old 2nd year law-economics student. Last year, during orientation week, I read about the TM (Transcental Meditation) lectures in the orientation week guide and after putting it off for a few days finally went to a lecture, purely out of curious interest and trying to keep a broad mind. It was not well attended and the speaker was an American dressed in a 3 piece suit and though his manner of speaking was settling, I immediately took a dislike to him. However, I found the lecture interesting and attractive (especially the bits about self-improvement). After the lecture, I received a jolt to see almost everyone enrolling. As I had no intention of enrolling, especially as it would have cost me \$35 and there appeared to be many doubtful aspects, so I asked a female teacher there whether it did really improve performance in studies and she cited her own case in saying yes. Anyway, I was extremely skeptical and to see if my fears of a rip-off were well-founded, I delayed joining and went to see a student counsellor to find if other students had raised similar doubts but he didn't seem to know much about it. After attending another lecture in the same series, I finally joined, seeing the \$35 as worth my curiosity though this was a big sacrifice of past savings. Once I started the course, I tried to convince myself that this was no rip-off (despite having to bring pieces of fruit, flowers etc. to an opening "ceremony"), and that I could notice benefits soon following. In actual fact, I didn't notice any differences (calm people don't notice the change as much) and to some degree, I was forcing myself to act how I thought a "better" (people who do TM basically become "better" through being able to think more clearly and achieve things more easily) person would act. Surprisingly, my sister joined 2 weeks later out of a similar interest and said she noticed changes to the good but her reaction I thought was probably based on the same grounds as my own. Since then, I have meditated regularly and have definitely noticed changes to the good. In me (though I don't guarantee that positive changes have occurred to me in all areas, e.g.

my marks haven't been exceptional nor have I failed a subject...yet, but the really low periods are absent, the family mood has definitely increased to the good and self-consciousness (my great hassle) has really decreased. I wouldn't like to say that my performance in sport is better because that's for others to assess, but I was quite delighted to hear an objective remark of a friend of the family's say that I have changed the most, not just physically, out of us kids, for I know I have, hopefully for the good. The trouble on campus is that meditators are afraid to say that they do TM because friends and friends of friends will question you about it and if you can't convince them of its virtues (which is as good as impossible, especially for me), that's a mark against you as someone who's got into the latest uni. craze. But that's rubbish! TM is done world-wide and has been scientifically tested and approved in every aspect. The present publicity for TM resulting in articles seething with skepticism is due to a "drive" for meditators so that South Australia can "demonstrate to other states the full beneficial effects of TM", and it was those articles which angered me to write this article as I believe they completely distort TM. All I ask you to do is to go to an introductory lecture and publicize that you are going to fall to such great depths of depravity by going, so that you can assess whether the TM lecturer is talking utter and complete bunkum or not, and at least have the chance to take such a great and progressive step as doing TM.

JOHN DORSON.

P.S. Why don't more girls either take up TM or if they already have, join SIMS.



Letters

Yes to Suggested North East Transport Route

Dear John,

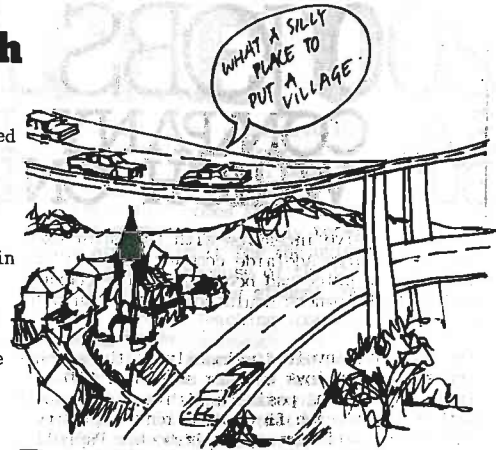
I note that in your last edition you expressed concern for the "new apathy" which seems to be creeping into student life. It is certainly true that most students now have workloads so high that they find that they must spend most time in the Library pondering over volumes of collected wisdom, in order to obtain reasonable grades at the end of the year. But the charge of "self interest" can not be laid solely at the fact of those not involved in "student politics."

The current controversy over the NEAPTR scheme (North East Public Transport Review) seems to me to be a classic example of privilege and self interest hiding behind the screen of environmental concern. The objection to the scheme, on the part of many "socially concerned" activists in both the Union Council and the S.A.U.A. is primarily that it will run down McKinnon Parade in North Adelaide, thus introducing a noisy and ugly intrusion into what was once the exclusive preserve of the University Community. In addition, it will reduce the amount of parking space available to students.

But what of those not fortunate enough to live close to the University in trendy North Adelaide. The many students from the North Eastern suburbs who now have no efficient public transport into the city, and who must either drive in, or face long delays on buses or trains.

NEAPTR will benefit these students directly, and so will take considerable strain off the congested North Eastern road system. An efficient transport scheme will mean less cars in the city, and so will have an overall positive environmental impact. Surely getting people to use public transport rather than cars is a prime aim of the environmentalist. I look forward to hearing the opponents of NEAPTR argue their case, and hope that you will pursue this issue within the pages of ON DIT.

Yours controversially
TERRY CONNOLLY.



Research Opportunity

Dear Editor,

I was wondering if there are any final year B.E. or B.Sc. or even post-grad students in engineering or science who would be interested in perhaps combining their expertise in a co-operative, largely self-financing, casual research and development group. If there are, I would be happy to organize such a group or groups. Who knows what interesting technological developments might not come out of the efforts of a group of 4 or 5 serious-minded specialists in different areas (e.g. chemical engineering, electrical engineering, organic chemistry and physics) getting together to identify and work on projects that might be useful to the community, or economically viable.

For example, have you heard that retired technical employees of the Bell Telephone Co. have apparently come together to successfully research and develop electronic toys and instruments specifically designed for use by blind people?

I was hoping that you might print this letter in On DIT and if any students are interested in such an idea they could contact me through any economics department pigeon hole.
C. Savenis.

Letters

200 JOBS AT STAKE S.A. COMPANY FOR SALE- BUT WHICH ONE ?

In an exclusive interview with the chief executive of a large Adelaide company, "On Dit" was told that a price had been put on the company, and that the owners would sell out if an offer was made.

The company, involved primarily in the secondary sector, employs well in excess of 200. It is in a strong position within its industry with a stable cash flow, excellent liquidity, and a very satisfactory order book. Payroll is in excess of \$50,000 weekly, and employees' salaries (excluding executive salaries) average substantially in excess of the national average weekly wage.

The asking price for the company, in the millions, is believed to be below the real net worth of the company as a going concern. The owners attitude is that realisation of the asking price will enable them to diversify their individual interests elsewhere, sufficiently to satisfy their various individual personal aspirations.

The owners' motivations appear to be dissatisfaction with the South Australian economic climate. Two specific areas of discontent are payroll tax and compensation insurance. The chief executive said that both these overheads were costing the company five figures each, annually.

He said that the company had recently become the target of a wave of industrial unrest, and that management believed that the unions were possibly intending to make the company a pacesetter within the industry.

He said that this could only result in driving the company out of business, since accession to union demands would destroy the company's competitive position within the industry. He said that in the time it would take the unions to attack the rest of the industry, the company's order book would empty.

The implications for South Australia are quite serious, since there appear at the moment to be only two directions in which the situation can develop.

Firstly, no buyer may appear, and the company may be forced out of business, or voluntarily allow itself to contract its operations.

Secondly, the company could be taken over either by a local competitor or a foreign company (in the sense of non-South Australian).

In the first case, the entire workforce would be thrown on an already depressed labor market. Some of the workers would be absorbed by the industry, but almost certainly, the main result would be to further depress the industry, with a multiplier effect on the industry's suppliers.

In the second case, there would certainly take place extensive rationalisation of corporate activity and structure. Since considerable economies of scale would be involved, there would inevitably be significant retrenchments.

As a consequence of either of these courses of action, there would be a significant withdrawal of capital from South Australia, which in itself could have unpleasant effects on an already jittery capital market.

The chief executive said that the State Government should act immediately to abolish payroll tax, which was a deterrent against employment. He also said that a "realistic review" of workmen's compensation legislation was urgently required. He said that the Federal Government should restore the 40% investment allowance, as it had only been of limited assistance due its short duration.

If the company did go to the wall - which is most unlikely in the near future - it would increase unemployment in the State by at least a percentage point. Since the company's location is in a suburb, it could also have devastating effects on the suburb from which it draws its labor force.

One of the reasons "On Dit" was given for not identifying the company was that this could upset certain delicate negotiations presently in progress.

UNION FEE UP; \$124 IN '79



Next years student services fee appears certain to rise to the region of \$124 - \$125. This figure will involve cuts in services and barely match the inflation rate.

The fee - used to run the Union services and attendant groups (Students Association, Sports, Clubs and Societies, etc.) was expected earlier to remain level at \$118. As students aren't expected to have any more money in '79 it was felt that the Union should make every effort to ease students burdens. (Most people would have friends who have, or who have considered dropping out through lack of money).

The Union Council asked its Finance Committee to work through a budget for \$118 and some six or seven draft budgets were produced and circulated.

WHY THE RISE.

The happy situation in which a fee of \$118 was thought feasible - with inflation in some areas being offset by cuts in others - only lasted till the beginning of last week of June.

The University supplied the Union with the latest figures on student numbers at this

stage - and it was discovered that the Union faced a shortfall in expected 1978 income of some \$63,000. This will need to be made up in 1979 - hence a fee increase.

The short fall comes about due to a drop in student numbers, due mainly to withdrawals. These are difficult for the union to predict, it is claimed, because of the Universities method of calculating student "numbers" which devolve around teaching load rather than counting heads.

Because of the shortfall the union moved quickly to raise the fee from \$118 to \$124 for next year. The chair of Union Finance committee told On Dit that he suspected a \$20,000 shortfall was in the offing. A shortfall of 40,000 was predicted in May by the honorary treasurer. In addition next years budget will have to carry whatever shortfall is generated by a drop in student numbers for that year. It appears extremely odd that Union Council and its finance committee have worked assiduously for some time on an \$118 fee budget then suddenly switch. Indeed the union officials we feel cannot have it both ways. If as they maintain the increase in the shortfall was not unexpected - then why the sudden jump in the approach to the fee level?

On Dit suspects that the people who wanted a fee rise from the beginning have used the situation to their own advantage - by down playing the possibility of a shortfall - letting people set a \$118 budget - then introducing the shortfall to demonstrate graphically the "need" for an increase. So students have indeed with an increase equivalent of the inflation rate...but for other reasons.

The decision to up the fee involves some other issues. Making up for a shortfall in student numbers by upping the fee in the opinion of some, be flying in the face of economic reality. If there are less students then the union will have to get smaller. If Adelaide Uni sheds 1,000 students over the next few years should the union services be cut back proportionally or should the union fee increase proportionately.

A union fee of 131 has been postulated for 1980, and \$140 in 1981. "Keeping the cake the same size".

Whether the union can maintain its services in the face of a declining student population is questionable - and will become a dominant feature of union politics of the future.

News EXTRAS

"ON THE MOVE - WHAT DIRECTION?"

SUMMARY OF AN ADDRESS BY THE LEADER OF THE OPPOSITION,
DAVID TONKIN, M.P.,
at a STRATEGY PLANNING CONFERENCE at Liberal House,
on Sunday, 9th April, 1979

A Speech by David Tonkin

dunstan controls media

The Premier also uses his position to press the publication of a point of view, and has intervened, with unpleasant results for the journalists concerned, when something has displeased him. Open to him, too, is always the threat of withdrawing Government advertising from offending branches of the media.

Socialism!

In summary then, the last ten years in South Australia have seen the ground prepared for the socialisation of this State.

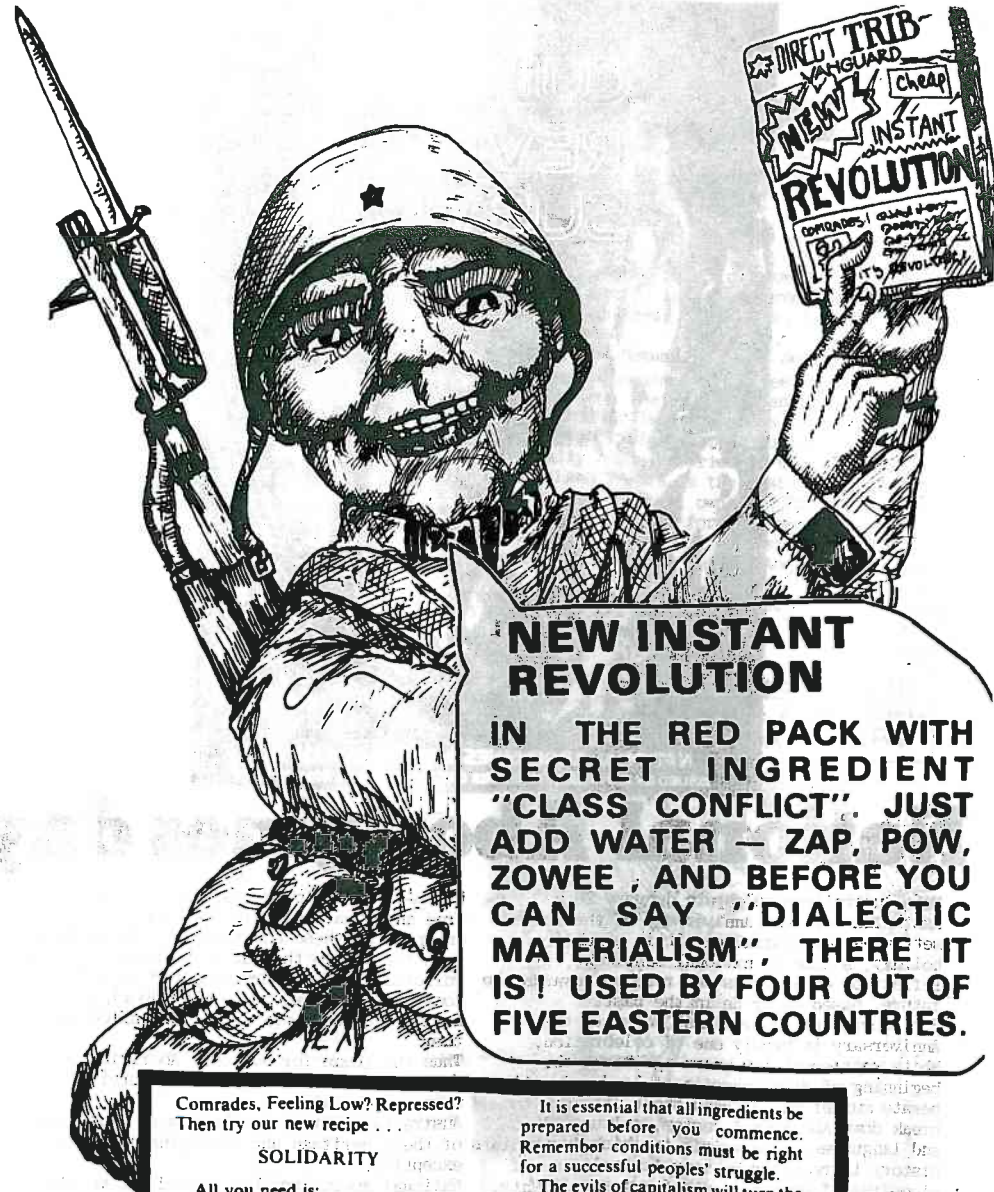
The International Seminar on Industrial Democracy to be held in Adelaide next month is an example of how the scene will be set to soften up and prepare community attitudes to the introduction of the Socialist programme, in this case, of worker control. This is a perfect example of international socialism in operation, and indicates how well-organised and far-reaching the Socialist Movement is.

Don and Joe

Another of the fallacies successfully promoted by the Labor Party in the past, and taken up by people whom we would expect to support a Liberal philosophy, is that which says "There really isn't any great difference between the Labor and the Liberal Parties in South Australia," and "Dunstan is really almost a Liberal".

We must make them realise that there is a vast difference between the two parties and their basic philosophies, and that Dunstan is no more a Liberal than Stalin was over a member of the British Conservative Party.

TYPING THESIS AND ESSAYS
ON YOUR CHOICE OF TWO ELECTRIC TYPEWRITERS
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**NEW INSTANT
REVOLUTION**
IN THE RED PACK WITH
SECRET INGREDIENT
"CLASS CONFLICT". JUST
ADD WATER — ZAP, POW,
ZOWEE, AND BEFORE YOU
CAN SAY "DIALECTIC
MATERIALISM", THERE IT
IS! USED BY FOUR OUT OF
FIVE EASTERN COUNTRIES.

Comrades, Feeling Low? Repressed?
Then try our new recipe . . .

SOLIDARITY

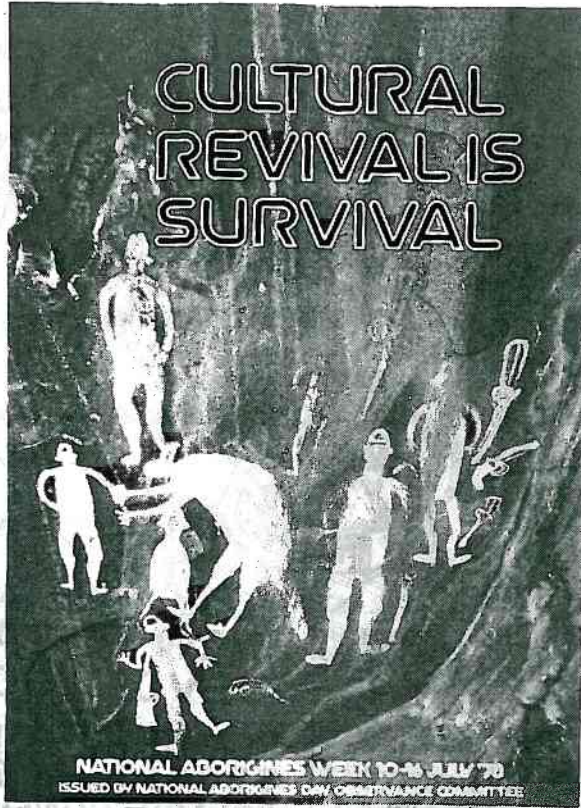
All you need is:
4 ozs IMPERIALISM
2 cleaned and washed FASCIST
BUREAUCRACIES
1 tablespoon of REPRESSION
a pinch of STRUGGLE
a sprig of MANIFESTO
5 fl. ozs of COLLECTIVE
RHETORIC

It is essential that all ingredients be prepared before you commence. Remember conditions must be right for a successful peoples' struggle.

The evils of capitalism will turn the ground for its own grave.

When you have these necessary conditions, mix the solid ingredients in a Repression Bowl and blend in Collective Rhetoric. Beat to an even consistency, heat in the oven for several years and serve hot to the repressed, unemployed, and con-

CULTURAL REVIVAL IS SURVIVAL



NATIONAL ABORIGINES WEEK 10-16 JULY '78
ISSUED BY NATIONAL ABORIGINES DAY COORDINATION COMMITTEE

National Aborigines day

Most Australians celebrate January 26 as Australia Day, the Anniversary of the white settlement of Australia. It is a public holiday, a time of national sentiment, of reflection on progress and resolve towards the future, based on pride in the past.

For Aboriginal Australians, however, the Anniversary is hardly one of celebration. White settlement 190 years ago marks the beginning of dispossession of land, of deliberate murder and of consistent attempts to break down Aboriginal custom, culture, laws and languages. The spirit in which Australia's history is recalled by many Australians, of pioneers, of exploration, of new settlements, ignores the fact that original inhabitants saw all these things differently.

The impact of this history has been so devastating for Aboriginal Australians and Aboriginal culture that it will take many years

before all Aboriginal Australians can stand free and equal in their own country. In spite of these shortcomings, Aboriginals look forward to the future with some optimism. Policies are now increasingly directed towards self-management, with Aboriginals having a greater say in matters affecting them.

Thus the theme for National Aborigines Week for 1978, "Cultural Revival is Survival", is most appropriate. Australians have never been more conscious of their heritage and Aboriginals are no exception.

National Aborigines Day should not merely be a time for Aboriginal Australians to reflect with pride their history and culture, but a time when all Australians can unite in a common bond in sharing together what is Australia's unique heritage.

Why the Land Means Survival

'WITHOUT LAND I AM NOTHING'

Over the last few years, the Government has emerged with a stated policy of "self determination" for Aboriginal people. While this sounds very much akin to demands raised by black people themselves, it is a policy which has worked against them. The recent and continuing slashing of funds to black organisations and the Government control of black policy and administrative bodies makes Federal support for self determination farcical. This, combined with public support for "assimilation" and "integration" of black people into white society hides the powerlessness of black people to determine their own future.

While this situation continues, the problems faced by Aboriginal people worsen daily. Blacks suffer from disease 40 times more often than whites. Malnutrition, alcoholism, diabetes, trachoma and leprosy are endemic in black communities. The mortality rate amongst infants is one of the highest in the world. Aborigines face housing situations unheard of in white communities. Urban blacks are confronted with high rents for sub-standard houses, overcrowding and frequent eviction. Shanty dwellers are forced to live in areas with no power, sewerage, and often no water. Reserve Aborigines are no better off. In NSW, Government policy has resulted in large numbers of people being forced off the Reserves where no new houses are being built, maintenance of existing houses has been stopped, and houses are bulldozed once empty.

One of the clearest indications of how black people are kept down is found in the way the white legal system works to discriminate against them. Backed up by a largely racist police force and legislation which is openly discriminatory, such as the Queensland Acts, Aborigines are denied even the most basic rights and find themselves imprisoned in far greater (per capital) numbers than whites. So much for a policy of black self determination, one which proves itself to be a policy of genocide.

Self determination
Faced with this situation many blacks look to the separate development of Aborigines as a solution. Opponents of their demands characterise this as Apartheid. The blacks argue that some form of separate development is essential to ensure a sympathetic environment

for an oppressed group to grow and develop at their own pace. In other words, the freedom to determine their own future, i.e. self determination. However, the demand for self determination, even when recognised by whites, means little to blacks unless the call for land rights is met. The demand for land rights is based on the right of Aboriginal people to land which they originally occupied prior to the white takeover. Land rights is the restoration of that land to its rightful owners. The Aboriginal claim to land calls for all Reserves, vacant Crown Land, traditional and sacred land to be dedeed in perpetuity to the Aboriginal people. This land will cease to be public land and will be black administered and controlled. But land rights without compensation only meets part of the demand. Compensation for the displacement

WE'RE GOING TO GIVE YOUR TRIBE A PARCEL OF LAND FOR ITS VERY OWN...



of Aborigines from their lands and for the effects this has had on blacks will enable them to re-establish themselves on their lands. The realisation of land rights and the provision of adequate compensation will provide black people with the basis on which to build a strong and positive black image, and a cohesive group; be they traditional or urban blacks, blacks from outstations or shanty towns; full or half bloods. While the campaign for lands rights and self determination continues, black lands at present have no protection from intrusion by pastoralists or miners.

Blacks and uranium mining

With the proclamation of the Aboriginal Land Rights (NT) Act in 1976, the Federal Government gave token recognition to the concept of Aboriginal claims to land. Its headlong rush to develop uranium deposits in the Northern Territory and Western Australia gives a clearer indication of its attitude to land rights than any of the sentiments expressed so easily in this gesture.

The threat posed by uranium mining is an immediate one. The fifty short years it will take to mine all known deposits in the East Alligator Rivers Region, where most of the Northern Territory's uranium is found, will mean irreversible damage to Aboriginal land and the society bound so closely to it. The record of the Government and the mining companies in advocating uranium mining is disastrous. In December '72, exploratory licences were frozen for Reserves and vacant Crown Land in the NT, and a Land Rights Commission was established under Mr. Justice Woodward, to inquire and report on "the appropriate means to recognise and establish the traditional rights and interests of Aborigines the right to prevent mining on their land is to deny the reality of their land rights".

The attitudes expressed in this conclusion proved to be merely empty words when the Commission recommended that Aboriginal opposition could be over-riden if, in the Government's opinion, exploration and mining was in "the national interest". This recommendation, together with others made by the Commission was implemented late in 1976 with the passing of the Aboriginal Land Rights (NT) Act. It ignored, however, those suggesting that blacks should have power to prevent exploration leases being granted for their land and that existing licences granted without black permission should be reviewed. Added to this, the new Act provided for an 'independent' arbitrator to be appointed by the Government if the blacks agree to mining

YOU BOONGS HAVE THE SAME RIGHTS UNDER THE LAW AS EVERY QUEENSLANDER...



but don't agree to the terms and conditions proposed by the mining company involved. This 'independent' arbitrator can determine the terms and conditions of the agreement. If the blacks still do not agree, the arbitrator may sign on their behalf.

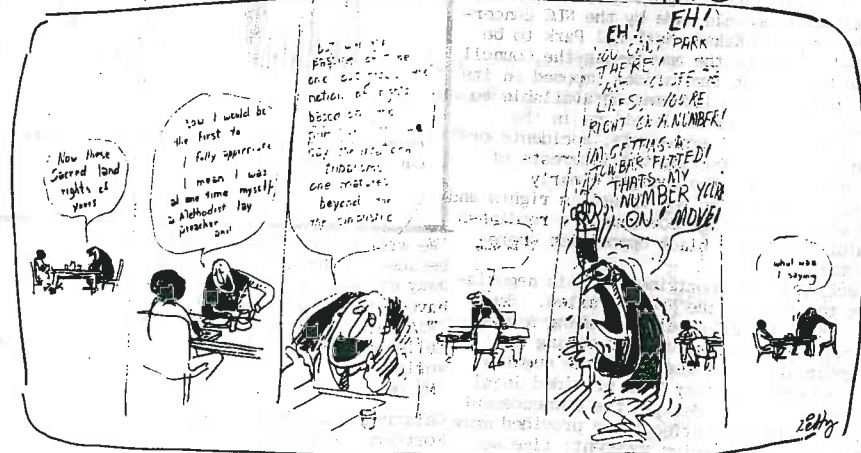
A year after the passing of the Act, the Second Report of the Ranger Commission was released. This was an expansion of the enquiry into the proposed development of uranium deposits in the NT by the Australian Atomic Energy Commission in association with Ranger Uranium Mines Pty. Ltd. Referring to land rights, the Report clearly spelt out a point blacks have long stated. There can be no compromise; either land rights are given or are totally denied - no amount of financial or material benefit can compensate for the loss of land. Despite this, the Report finally concluded that Aboriginal opposition should not be allowed to prevail. The result of the Ranger Report was to reaffirm the attitudes held by the mining companies and the Government. The Government used the Report to proceed as quickly as possible, and with no regard to the cost for blacks.

The Government continues to exaggerate the complexity of land rights. By ensuring that negotiations are of a very vague nature, it is effectively leaving a lot of its dirty work to the mining companies.

'Consultations' between miners and local blacks have been based largely on the exploitation of

the ignorance of many blacks as to the effects of uranium mining. The chairperson of the Oenpelli Council, representing the Aboriginal community closest to Jabiru, the site for the proposed regional centre serving the mines, has said: "Balanda (white man) push, push, soon pubs everywhere and they will kill the race - look at the Larrykeahs, Darwin is their country and they are living on the tip". While he is very aware of the dangers inherent for blacks in mining, many Aborigines have very little idea of what the industry will mean for them. A waste rock dump covering an area of 250 hectares and reaching a height of 100 metres, which will bury forever Aboriginal rock paintings at the Pancontinental mine, is something not easily imagined by many blacks in the area. The legal circumstances of exploration and mining have also been misrepresented to these people: revenue from royalties has been enormously exaggerated. There has been no real attempt at negotiation. Incidents of deliberate damage to sacred sites and the public use of misleading information designed to discredit black demands point to a very clear conflict between the miners and the Aborigines. For both sides the stakes are high. If mining goes ahead, immense financial rewards await the companies involved, while the repercussions for local blacks will be disastrous. But this conflict encompasses more than the questions of short-term profits or land ownership. It is a conflict of priorities, of very different views of time, and the value of land. This conflict is evident in the type of arguments used by the mining lobby. 'National interest', a key phrase used by mining advocates, is measured in terms of financial gain, a ploy used to convince the public that the blacks are blocking an industry which will prove enormously beneficial to all Australians. In a similar vein the Australian Mining Industry Council argues against land rights by claiming there is a danger in one group of individuals controlling minerals when no other Australians do. Black demands for land are automatically misrepresented as greedy moves for private property. The fact that the land, if owned by blacks, would be owned collectively is overlooked by a society in which collective ownership is anathema. To blacks the value of the land is traditional, its role in Aboriginal culture immensely important, since it can ensure the continuance of a society linked essentially to it. Many of the areas where mining is proposed have a vital spiritual importance for these people. In Western Australia, the Western Mining Corporation is developing a low-grade deposit of uranium at Yeelirrie, on land belonging to the Yamatje and Wongai peoples. When environmental impact studies were done there

PETTY AND... LAND RIGHTS



by the WA State Museum Research Officer, it took more than a year before the Aborigines were prepared to reveal their sacred secrets to him, and only then to save them from destruction. To many whites the value of the land is determined solely by its financial potential.

With the immense cultural arrogance with which white society historically has approached the blacks, the mining lobby has promoted royalties as the answer to the "problem". In recent years, banner headlines, "Rich fellow my country", Bonanza for tribal blacks", have blared at a public only too willing to be persuaded that the blacks are being pampered financially yet again. Royalties are seen as a way of placating blacks, who have repeatedly stated their belief that no amount of royalties can hope to compensate for the loss of their land. A story told by Galarrwuy Yunipingu, of an old woman from Oenpelli makes this clear: "She said to me she doesn't want the money from the mining because money is what white people need to survive, not black people. She says what Aborigines need to survive is their land and culture and that is all". The Northern Land Council, the official body representing Northern Territory Aborigines is forced into a negotiating position with the Government and mining interests. It has no alternative. Contrary to the impression given by the Government, the Aborigines have no power of veto. The NLC is also constrained from really expressing the demands of the Territory blacks for no mining at all, by the fact that it could jeopardise its Government funding. Its negotiating position has been further weakened recently by the amendments to the Aboriginal Land Rights (NT) Act, 1976, which allows proposals made by the NLC concerning the proposed Kakadu National Park to be overruled. Through the amendments the Council has also had strict limitations imposed on its ability to publicise information available to it. This has serious implications in the event of breaches of agreements, accidents or any other factor affecting the interests of Aboriginal people. The changes clearly represent an attack on the Council's rights and powers and indicate the Government's readiness to inhibit effective black opposition wherever possible.

The reaction of NT Aborigines to this negotiating on the part of the NLC is varied. Some believe that the NLC should be taking a more clear cut stand against uranium mining by not negotiating. One result of the negotiations has been that they have provided legal obstacles which have delayed the commencement of mining. This has effectively provided more time for the anti-uranium movement; time we

must use in seriously supporting land rights as a claim basic to stopping uranium mining. Penny Farrar & Fiona Marquis-Kyle.



"They made us many promises, but they never kept but one; they promised to take our land, and they took it."

Sioux Chief Red Cloud

'We will be the lowest people in the world, because you have broken my back-bone, took away my arts, history and foundations. You have left me with nothing.
'Without land I am nothing. Only a black feller who doesn't care about anything in the world.
'My people don't want to be like you.'
Galarrwuy Yunipingu, chairperson of the Northern Land Council.

ABORIGINES Whites and black studies

Many people speak of Djelke-Hitlers subtle apartheid, but often without a considered basis in fact. So look at the remarks of a recent study: "assimilation - which is a nice way of saying cultural genocide. Mop up the remnants and the shame will be no more"... the 1965 Act revealed the...paternalistic umbrella and white dominance... the 1971 Acts show lack of consultation, inadequate provision for aborigines and Islanders, little opportunity for debate, excessive delegation to administration and little real prospect of any parliamentary review, and a series of major and minor violations of fundamental human rights as formulated in the Universal Declaration of Human Rights and in successive pronouncements of the International Commission of Jurists". The writer concludes, saying: "It is wrong to assume that the black people...are incapable of taking their rightful place in society. It is wrong also to assume we must be Euro-peanised before we can play a constructive role...Unconditional Land Rights should be the basis of the treaty which is yet to be drawn. Some American Indians were accorded Treaties, and the Maoris too. Our people demand better housing, guaranteed employment, a realistic education and better health

conditions. We demand the right to be tried in courts by our peers...We demand an end to the police war against our people". Those Hannibals of Liberalism, however, who hasten to add that all is okay and that labor is just trying to embitter society, have crossed the Alps at the bloody cost of countless black lives. The reformist unions have failed to give real justice to all workers, but the reason for this is the fierce resistance of bosses. The conservatives have not only conserved inequitous conditions but have added to the humiliation and holding down of aborigines. The left has made a greater effort to initiate and create progressive, humanitarian policies, but by their lack of success and their confused perspectives, the parties have failed to inspire. The success of such minorities as the Kazakhstans and Tibetans in Eurasia shows that the policies of autonomous self-determination and independence can harmonise with not only progress but socialism. In Australia people like Bonner have taken a liberal line and some like Kevin Gilbert have even spoken of (I hope symbolically) a black Israel (sic: Israel is racist today). The current land rights issue, and the creation of an Honours History special course in Aboriginal History prompts a



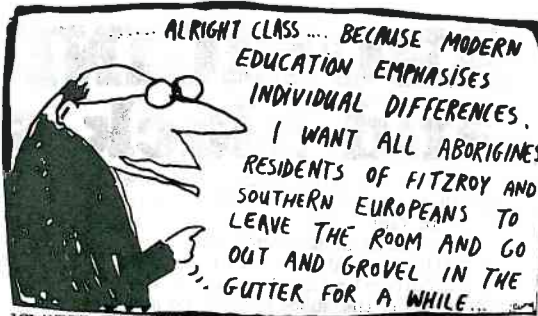
necessary article on black studies.
NOTE: There are a number of problems here;
 a) the question of implication of Aborigines in reports which mention individual names.
 b) the political line of aspiring heroes of the people, such as N. Bonner, and the need to draw precise political lines across the race issue to embrace economic interests. The political bias of academics should also be considered, to ascertain if racism pervades any person in authority.

**Article:
 THE PERSECUTORS OF ABORIGINES AND THE HANNIBALS OF LIBERALISM**

The Uranium-Robbery issue has made us aware of the land rights movement, just as students before us were inspired to urge land rights to the Gurindji and to oppose Apartheid. On the other hand, the tradition of genocide, betrayal and oppression of Aborigines has been sustained to the present day. A man for all deals, Viner (he is member for the electorate I lived in for 20 years), has shown that land rights means nothing to a class that has always denied, in fact, real land rights to blacks.

The Persecutors of Aborigines have a shameful and bloody heritage. Massacres took place regularly in Queensland, Western Australia, Tasmania and other areas. The murders, often of innocent children and women, are documented in such library books as S. Stone, Aborigines in White Australia, and British Parliamentary Papers (Irish University Press, Ireland), 1837-40. The Myall Creek Tasmanian and Queensland Native Police atrocities should be known about, although perhaps hidden from our view by terms such as "dispersal" and "Assimilation". My researches show countless cases of fogs who bawled that the blacks were "doomed to die out", and it must have been a shock to some old gerontocrats that aborigines have survived. Separate rule was also evident, especially in Queensland.

Recent developments include the 1963 YIRRKALA protest, the 1967 Referendum and the creation by Labor Government of a distinct Aboriginal Affairs Department. Yet it remains that in W.A. over half the population of state goals are aborigines, and many of these innocent women prisoners. What then is to be done? Support Land Rights, support the Aborigines' Councils. Also support the parties that stand up for aborigines through good and bad times - i.e. the left parties and independent and moderate groups such as Aboriginal Publications Foundation - a colourful magazine, available from the Aboriginal Affairs Department in 80 King William Street, is ABORIGINAL and



ISLANDER IDENTITY. Have a look at books, such as Stone, and Monica Clare's Karobran (the first novel by an aboriginal girl), Max Brown's The Black Eureka and Land Rights News. Roger's book on The Aborigines and the Industrialists is useful, if tame. Those with courage can attack the Frasled regime in Canberra. Those more passive can still help by talking to blacks, befriending them, reading about their past...

SOME FACTS:

1. Aborigines in the mining industry have been shepherded into separate ghettos, as at Weipa. Most blacks had to work in unskilled jobs. There were often abuses of industrial awards with some forced to live crudely. Some workers tended to leave rather than fight whitefella law.
2. The attitude of industrialists has been pathetic in its wishy-washy neglect of blacks. Greater teaching is needed of black history.
3. The "issue" is tied closely to the basis and repetitive elements of capitalism. The oppression of minorities is typical of Pretoria, Walvis Bay, Djakarta and Tel Aviv cliques. The feudal basis of "royalty" payments hurts the aborigines. The profit motive dominates companies.
4. *THE "MOB", a group of aborigines and white supporters (notably Don McLeod) were the initial and in 1953 the main producers of ore in the Pilbara. Incredibly Hancock and Wright have crossed the Alps and made millions over the rights of the Pilbara blacks who have been swept into the background.
5. The trampling of blacks by proposed uranium (an acquaintance remarked on such a word - doesn't that have something to do with things that stink? - hmmmm) deals is well known.
6. Now that black studies are appearing we must be vigilant to see that cover-ups of the part of blacks in world history and their role in society today do not produce a conspiracy of silence. Away with the roots of injustice.

P. LIMB, HISTORY HONOURS.



'Sick of petty student politics?'

Life Beint

why don't you look on the social side of life.'

or The Social Activities Committee and the new Activities Officer. The Social Activities Committee of the S.A.U.A. has recently appointed a new part-time Activities Officer, Ms. Gai Wilson. Her position entails, generally speaking, helping the Social Activities Committee (S.A.C.) in providing entertainment, enjoyment, relaxation and "let-your-hair-down" good times for you, the students. The S.A.C. is a bunch of people who are not concerned with any politics but want to help you get as much fun and enjoyment as possible out of your stay at University. Gai's appointment has allowed the Social Activities Committee to put on a wider variety of good, well organised activities. You will have noticed that in the past few weeks there has been a larger amount of entertainment around at lunchtimes, including bands such as Sidewinder and Shield, singers such as Margaret Roadnight, street plays such as "Breadline" (SATC) and "Jet Lag and Jilted" (State Opera), Jean-Paul Bell the mime artist, and the Sexuality Films in the Little Cinema. In the future the S.A.C. will be able to put on better (and cheaper) Union Nights and dances, such as the one held on Friday the 14th July. We will also have more time to organise all these sorts and other sorts of light entertainment for students. The appointment of the Activities Officer also allows us to operate the S.A.C. far more efficiently and so, more cheaply. With the present economic climate this will be necessary and with Gai's presence the S.A.C. has been able to reduce their budget by 10% to keep the Union fee down and at the same time improve the entertainment provided. In the past, the organisation of activities by the Social Activities Committee has been left to those students who have been prepared to give up much of their valuable study time to organise shows. This was evident from such events as Prosh last year, the end-of-year barbeque with Billy T. and this year's end of first term show, all of which were organised and run by a handful of students, both members and non-members of the S.A.C. Some of these shows took at least 3 or 4

full study days to organise, as can be seen from the fact that they were fairly successful. Now, with the help of Gai our Activities Officer, and of Chris Tingley the Union's Activities Coordinator, much of the very basic, background and time-consuming work behind the activities has been able to be shared far more evenly among these two persons and the members of the committee. Consequently, you the student, will be able to enjoy university life far more and also get away from the boredom of lectures, tutorials and study (for those of us who do study!) Just some of the events which are coming up for your entertainment and general cultural enlightenment are:

Monday 17th July	Dave Warner and the Suburbs.
Thursday 20th July	Trash and Treasure Market.
Friday 21st July	Debate between the visiting United Kingdom Debating Team and A.U. Debating Team.

Also we are planning a visit by the "Street Orchestra" later in July, as well as Prosh Week in the last week of term. Watch the noticeboards, On Dit and Bread and Circuses for more details. The Social Activities Committee is concerned with you and your enjoyment. However if you would like to know more about our activities, drop into the Students Association Office and look at our noticeboard or better still come and see us. We meet every Wednesday at 1.00 p.m. in the Student Activities Office and both Gai and Chris are only too willing to help you out and listen to your ideas. Bring your bodies and their ideas along! We'd love to hear them (the ideas that is!). The Social Activities Committee is the ideal place for you to gain more enjoyment from your University life (I could use such eloquent clichés as getting job satisfaction, a sense of fulfilment and other such stock phrases) but let's face it - what we're here for is to enjoy ourselves - so why don't you join in the fun!!!!

Chris Capper,
 Chair Social Activities
 Committee.

Kipping
 misty meltwater,
 scattered secrets
 blown about by gales
 surface
 my forethoughts.
 I smooth my wet lips with regret
 as the frosty icicles
 mellow
 into pools of reflection.

Looking back,
 Slipping close to the edge.
 I recall
 his voice
 in the wind
 drifting
 all around
 me
 in the curling incantations
 of incense smoke
 wafting
 through all my desires
 with the smell of promise,
 but
 I could not catch the
 meaning,
 my hands were far too clumsy.
 You
 point your finger
 at me,
 full of reproach.

Withdrawing
 from my own susceptibility
 I grapple to return
 to my corroding security.
 I stare
 where the perfect snowflakes lay,
 and wonder
 why
 I am left with water.

LOINE KENNEWELL

AT LAST: OUR OWN FM STATION?

The federal government has announced the availability of 3 new radio licenses for Adelaide.
 One of these an AM "educational" class license seems certain to be awarded to Adelaide Universities SUV.
 The two other licenses, both FM are to be granted the "special" or "community" class and are being competed for by 3 groups.
 Ethnic Broadcasters Inc. which already broadcasts extensively on UV, is perhaps the best established of the three groups and plans to provide access, ethnic radio to the groups it already services and perhaps more.
 Christ - Centred - Radio, the second group plans a good music format coupled with an off air 24 hour counselling service. This group plans to use radio to help people without the voyeuristic overtones of Talkback, with what has been described as an "encouraging" format.
 Both these groups which have been around for some time have recently been joined by a third.

promote local arts (theatre, poetry etc,) provide regular music programs for high school age people; and present a nightly album program from about 10 p.m. to 1 a.m. (David Woodhall former presenter of ABC-FM's "Rocturnal" program, is an active member of the Progressive Music Broadcasting Association). Such a station would mean an explosion of community involvement in music broadcasting in South Australia, a situation that the Association feels is long overdue. The emphasis within the PMBA is to cast its sphere of interest as widely as possible, so that a large range of groups and individuals can participate in programming and station coordination. Community involvement, in fact, is central to the Association's aims. The Association will be looking for a stream of people and ideas to guarantee that it is responsive to the needs of its audience. This station would perhaps be the one that students would get most from. Most importantly,

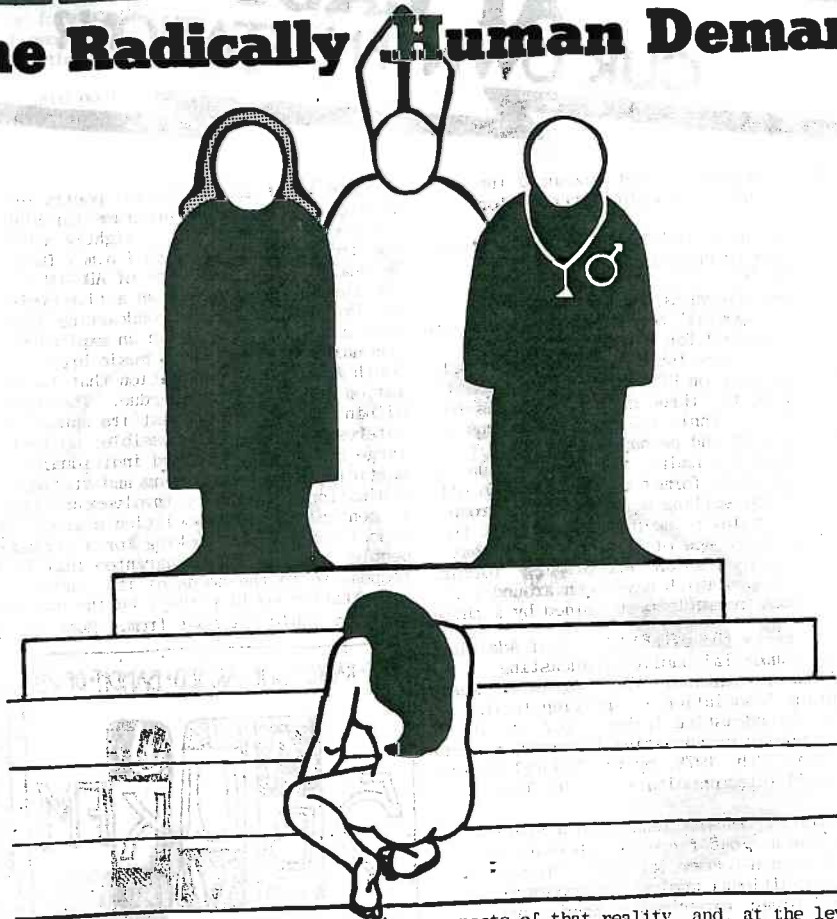
This group seeks the establishment of Adelaide's first non-commercial public broadcasting stereo FM music station. The Progressive Music Broadcasting Association is applying to the Australian Broadcasting Tribunal for one of three new public broadcasting licences, advertised on June 13th, 1978, by the Federal Minister for Post and Telecommunications, Mr. Tony Staley.
 The Association aims to establish a station catering for a broad range of interests in music - from non-commercial rock, through to folk and traditional music, contemporary and trad jazz, blues, experimental music, and music from all corners of the world. As a unique centrepiece of its programming policy, the station would be able to promote the works of Adelaide musicians and performers with heavy emphasis on "live" and prerecorded broadcasts from Adelaide entertainment venues. Among other possibilities, the station would be able to provide extensive news, information, reviews and interviews on the music scene;



the Association needs that community involvement and support RIGHT NOW! To ensure that it IS granted the new FM licence, given very stringent time limits, the PMBA urges people who want this station on air to come forward - to join up as members of the Association, to donate, to support, to offer skills and energy.

ABORTION

The Radically Human Demand



Any contribution made by a man in an area in which women are actively working for their own liberation will frequently be met with a justifiable suspicion and reservation. Yet while no man may presume to issue directives as to what political course the women's movement should take it is to be hoped that, given the existence of an objective social reality which underlies the oppression of women, it should be possible for men to glimpse

aspects of that reality, and, at the level of theory freely participate in the uncovering of that reality. Naturally such theoretical participation must be subjected to close critical scrutiny in order to identify and hence avoid the insistence of patriarchal ideology which so readily, and yet so subtly, may inform even the most politically well-intentioned social theory.

The Need for Theory

With a certain sense of intrepidity I would like to present a theoretical contribution to the debate on abortion. Let me establish at the outset that I give my unequivocal support to the political notion of abortion being a woman's right to choose: and the aim of this article is to attempt to shatter the ideological basis of the anti-abortion lobby's so-called "ethical argument".

Naturally I would dismiss out-of-hand those escapist moralistic 'arguments' which take flight from social, political and scientific questions to the refuge of mystical scapegoats such as "God" and the "soul". (How much unspeakable horror, oppression, exploitation and injustice has been perpetrated throughout history by individuals and groups who openly advertize the blessings and approval that their actions receive from that projected mystical entity, that Absolute Excuse: "GOD"?)

There is, however, another major strand in the opposition to abortion-on-demand, comprised of those who, even if not religious in the traditional sense, nevertheless also consider abortion to be the murder of a human being, or at least the murder of a 'potential human being'. Their beliefs seem to hinge upon the vexing difficulty of trying to establish at what point during a pregnancy a line can be drawn between "foetus" and "unborn human being". Since, they would claim, there is no clear way of knowing when a foetus becomes a human being, it is safer to assume that it is human all along, and hence sacrosanct. In other words, they are essentially focusing their attention upon the question "what is it that makes a human human". Their implicit answer is that biology makes a human human; but even so the immense biological difference between a day-old embryo and a new-born 'human' infant is enough to at least prompt an unsuccessful attempt to draw the line at one or another given moment in the development of the foetus.

In arguing against this stand the pro-abortion people seem to me to have predominantly responded in one of two ways. Either they have entered the debate on the terms laid down by the opposition, and become embroiled in debates over whether an eight-week-old foetus can possibly be called human; or else they have shunned all debate on the question of what determines humanness and proclaimed that the issue is completely over-ridden by a woman's "right to choose".

As I stated above, I am fully in support of this latter feminist political stance, but it is important to note that the assertion of a woman's right to free action does sidestep the debate on the humanness of the foetus rather than meet it head-on with argument. It is as though there were two separate axes of contention - one being the question of a woman's right to determine her own life and to control her own body, the other being the question of what constitutes 'humanness': "when is a foetus a human being"?

The relative independence of these two distinct dimensions is evident in the discomfort felt by some women supporters of abortion-on-demand when they come to consider whether they personally would have an abortion. I have met women who fully support the right of all women to choose for themselves whether or not they would have an abortion, but who in the case of their own lives feel great hesitation about whether they themselves would want to have an abortion - and this hesitation is not solely on the grounds of possible physical effects of abortion, but also often relates to the question of whether or not the foetus is in fact somehow human.

It is my opinion that the argument of the case for abortion must stem not only from the present theory and practice of the liberation of women, but must also be informed by a totally radical theory and investigation of the question of humanness, of human-so-called-"nature", particularly insofar as it pertains to the foetus. What is needed is a radically scientific theoretical investigation of the nature of "human nature" which will provide the tools with which to totally dissolve that spurious ideological notion of "the rights of the foetus" in opposition to the rights of the mother.

The theoretical framework within which this question can be posed is already in existence, and draws heavily on the work of Freud, the French structuralist Freudians - Jacques Lacan, Jean Laplanche etc; and rests ultimately, if tacitly, upon the historical materialism of Marx and Engels.

As is to be expected, the theory of human 'nature' which is to be deduced from these sources is not a well-publicized theory and has been subject to the "theoretical repression" to which any radical notion or discovery is subjected in this era of dominant bourgeois ideology. And yet the problem with this theory is more than one of ideological repression. For there is a fundamental way (which will become evident through what

follows) in which this theory cannot be related to individual experience (as can class theory, for example) - and so it remains in one sense an intellectual abstraction which, while of vital significance, will always seem alien and profoundly disquieting. It is this latter difficulty with the theory which prompted my opening reference to my sense of "intrepidation". It is this aspect which makes the theory unthinkable to many people; and yet the irony is that, with hindsight, it seems quite logical that the theory which might finally unlock the mystery of "humanness" would be beyond the direct experience of the individual!

The Radical Theory of Human Nature

In 1943 Sartre wrote: "What we call freedom is the irreducibility of the cultural order to the natural order".

Whenever questions of human nature are raised, certain perennial conceptions are also raised - the notion of human subjectivity, self-consciousness, freedom to act on the world with-

in certain objective constraints etc. People ask what distinguishes us from animals - the use of language? The use of tools? rational thought?

The radical theory of human nature could be expressed in a form very close to that of Sartre's:

"What we call humanness is the irreducibility of the cultural order to the natural order".

Human beings are human in so far as culture diverges from nature: the human individual is a social individual, human insofar as he or she is enmeshed in a web of social relations, the sphere of community, of exchange and especially of symbolic exchange, (including language).

Human beings are human insofar as they are subjectively human, and this subjectivity is human precisely insofar as it is socially constructed.

WHAT IF THE VIRGIN MARY HAD HAD AN ABORTION? WHAT THEN EHP?



To the extent that the human species has obtained (freedom from its biology, it is human.

Yet within this overall humanness there can be identified two major regressive moments. At the level of class it is apparent that subjective action, freedom from Nature, is largely denied to the working class, and is 'monopolized' by the ruling bourgeois class.

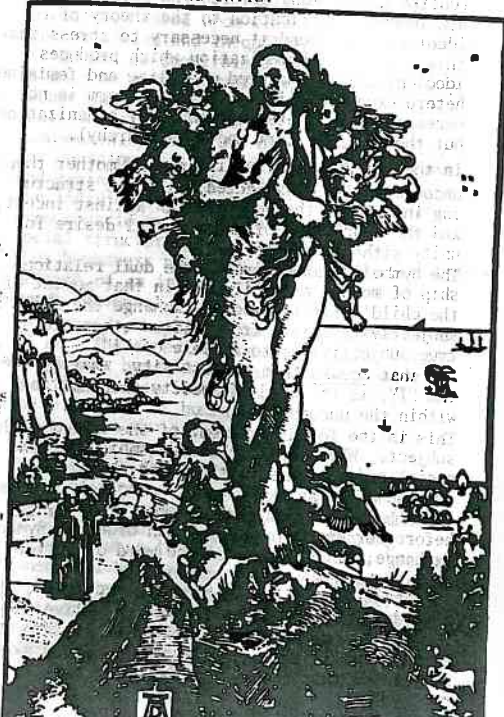
And, superimposed upon this first regressive moment there is the other, in many senses more fundamental, regressive moment: men have become the bearers of this freedom from Nature in opposition to women. Women have predominantly been denied this self-conscious freedom to act. Of course it is never possible to completely reduce the social human being to Nature - and yet this is precisely the crime which men have attempted, and still constantly attempt, against women. Denying women the fullness of their human subjectivity, men have attempted to cast women in the role of 'symbolic representatives' of Nature. Women, through their biological reproductive capacity have been seen as the embodiment of Nature. (It is 'natural' for women to only have children, to provide nurture etc.) Men have given to women the sphere of reproductive activity, and have taken for themselves the sphere of productive activity.

Now, if the radical conception of human nature sees humanness as being founded in human subjectivity, in our freedom from nature, it hinges even more fundamentally on a crucial and far-reaching discovery: that the human subject, individual identity, is a social construct - the human subject is created at a particular moment of genesis within culture. And this human subject is a "decentred subject".

The human subject is constituted at the moment of entry into the human social order, the order of Symbolic Exchange (Lacan), and this entry takes place at the same moment in which the unconscious is constituted and the acquisition of language becomes possible. Jacques Lacan (after Freud) outlines the process in the following way.

The newborn infant is a biologically premature animal totally dependent for its survival upon the adults around it. It is conscious, that is, sentient, in the way that an animal is conscious. Its consciousness is 'presubjective' - awareness, but no sense of "I" or even "me" as distinct from the world. With the comings and goings of the mother, and hence of the nurturance and security it depends upon, the infant begins to sense a division between itself and the world (mother). And yet even this sense of self is very

rudimentary, constituting the 'Mirror Phase' during which the child is caught in a dual Imaginary relationship with the mother - 'thinking' at one time that it is the mother and at another time that the mother is itself and so on. The rudimentary ego which is forming during this phase, and which is subject to this endless series of projections and identifications, forms as the child begins to attain an image of itself 'as other' - it sees itself in the mother, or perhaps literally in a mirror - and hence the name for this phase. The sense of 'self' which the child now has is 'self-as-object', 'self-as-other', 'self-as-mirrored-out-there'. This dual relationship with the mother would represent an eternal vicious circle of projection and identification if there were no third element to come upon the scene and shatter that duality. The child, in order to enter the next phase - the phase of entering the Symbolic Order - must learn that it is distinct from the mother, separate from the world. Under patriarchy it is the father, or more precisely the Symbolic Father, representative of the law of society, of the realm of exchange, that breaks that bond between mother and child.



But the only way for this to occur is for the child to abandon its desire for unity with the mother in the face of the father's patriarchal authority. And this act of relinquishing the mother, thereby acceding to the fundamental law of society - the law against incest - is the first act of symbolic exchange entered upon by the child. The child exchanges its desire for the mother for entry into the Symbolic Order, in which its needs will be met through exchange. It is through this process that ideologically human beings are created - ideologically masculine or feminine - under patriarchy. If normal development takes place - normal in the sense of socially-demanded and statistically most frequent - the entry into the human order is relatively smooth, even though based on an immense unconscious act of repression. In this human order; this mediated exchange structure, the needs of the boy will be met - he will have a woman one day to stand in for the original source of nurturance in his mother, and all of his physical needs will supposedly be obtainable through society. The needs of the girl also will be met - and she will learn to accept a man as a substitute for her initial object of desire - her mother.

(Unlike Lacan, many critics who have appreciated his immense contribution to the theory of ideology have found it necessary to stress that this process of humanization which produces ideologically structured masculine and feminine heterosexual consciousness as its norm is not necessarily the 'eternal' form for humanization but the dominant form under patriarchy).

In the moment of relinquishing the mother the unconscious is constituted, with the structuring into it of the founding law against incest, and the repression of the original desire for unity with the mother.

The Symbolic Father breaks the dual relationship of mother and child and in that moment of the child's first symbolic exchange the child's subjectivity shifts from self-as-other, to true subjectivity; to a sense of "I".

But what speaks that subjectivity, what speaks the "I", is the word of society internalized within the unconscious.

This is the founding moment of the decentred human subject. What speaks the true subject is the social order! This is the truth which lies outside of human experience - precisely because our subjectivity cannot remember that period before our entry into the human order of Symbolic Exchange, of language, of the word of society within the unconscious.

We cannot recall, through our subjectivity, the time during which we were 'pre-subjective'.

(The above account of the child's entry into the human order is an extremely condensed and sketchy account of that theory - perhaps the best

introduction to it is to be found by reading Psychoanalysis and Feminism, by Juliet Mitchell, and 'Lacan, the Symbolic, the Imaginary and the Real', by Liz Gross in "Sex, Science, and Culture" number 3).

So, from the work of Freud and Lacan, we find that the infant is not born of the human (cultural) order. The baby is born biologically premature, totally helpless and dependent upon the care and nurturance of its parents. It



is not by any means a human subject. It is, biologically, a living human object, but only in the same way that any animal is objectively a member of its biological species at birth. The baby's survival is ensured by the fact that it is born into a web of mature human relations it is in fact the focus of a complex web of unconscious fantasy and desire present in its

parents, and this symbolic universe is what determines that the child will indeed be considered to be fully human, and will unconsciously be brought through the Imaginary Order to the Symbolic Order by its parents and their society.

The biological prematurity of the child ensures that the final stages of its basic development will thereby transform it from a biologically individual 'pre-subject', into a social subject. The human being is thus intrinsically a social being.

With the birth of every child there begins again that fundamental creation of humanness as a divergence away from nature and into culture, the passage from animal, from human object, to human subject.

This entry into the human order takes place somewhere between six months of age and twenty-one months of age, and has occurred when the first use of language becomes evident.

Through uncompromisingly following this extremely radical theory of human subjectivity we arrive at this most radical conclusion: human nature is a contradiction in terms: the much sought-after "essence" of human nature is that humanness is a social construction, is not 'of Nature'. The concept of the human individual is revealed to be an illusion: there is a biologically individual animal, and then there is a socially human human.

Human Nature & Abortion

but if humanness is constituted as a time considerably later than birth, then where does that leave debate about the humanness of the foetus? The foetus is biologically of the human species, but in no way whatsoever is it subjectively human. Its only possibility of becoming human rests in its nurturance within society (Culture) after birth. The foetus is strictly 'of Nature' until birth - and even for the first six months it remains 'of nature'. Thus culture fundamentally precedes humanness

Where does this leave all talk of "human Rights" for a foetus? Humanness is freedom from the natural order, the freedom to act independently of Nature, within objective constraints. Many of these objectively constraints are historical and social, and are yet to be overcome.

A woman faced with the question of whether or not to have an abortion is on the verge of making a fully human decision, a decision which frees her from the Natural Order. This freedom, this full humanness is perfectly captured within the demand for women to "control their own bodies". And when men oppose women on this fundamentally human act they are consciously or unconsciously conspiring to strip women of their humanness,

to compel them to be 'of Nature', to remain in the position of the oppressed sex. Perhaps men sense in the act of abortion the threat of an action which more perfectly than any other human act establishes the truth of what it is to be human - to be social, not of Nature. And this truth threatens that most sacred of ideological illusions - the belief in "natural humanity", in the biologically-determined human being. As I suggested earlier, this uncompromisingly radical conception of humanity lies outside of individual experience, simply because humanness is fundamentally social in nature. And perhaps, because of its alien, abstract and intellectual nature it won't be easily assimilated by women and men who support the right of all women to abortion-on-demand. It probably won't help a pregnant woman to know that even a newly born baby is not yet human. Objective theory can do little to relieve subjective guilt or anxiety.

Yet Marx and the theorists who followed him have shown that one's consciousness of what is human springs from the reality of social relations which underly one's life, one's lived experience of one's "humanity".

In a society in which social relations are objectively based upon class, race, sex and age oppression and inequality one's experience of 'human' is constrained in such a way that it must be spontaneously experienced as being founded upon a seemingly biological, natural, individuality. The social relations which fundamentally structure our social reality, and our consciousness of that reality, stand over and against the individual, thereby defining the individual as individual, and excluding from consciousness the reality of the decentred social structuring of human subjectivity. Thus humanness presents itself as the ideological untruth of an innate, individually-centred, human 'essence'.

This society hopefully has much history ahead of it. The experience and conceptualization of what is human will change as the material realities of society change. At this point false notions of humanness are used against those women who are demanding the freedom to be fully acting human subjects. But as the struggle for abortion-on-demand moves forward, and when abortion-on-demand has become an integral and basic feature of human society, it seems rather likely that a differing notion of what is human will prevail: because women will have automatic priority over fetuses so humanity will have more of the concrete basis that will allow it to unequivocally know itself to be socially constituted in the divergence away from Nature.

MAX HICKS
JUNE 1978.



SHESHKABABERY

If you are into Lebanese food and don't mind a brisk walk downtown for a good cheap meal, try the Jerusalem Shishkabab House in Hindley Street (opposite the Hindley Cinemas). It is a cafe style unlicensed restaurant catering for takeaways as well. The menu is not all Lebanese, of course and the standard Australian fish shop tastes are adequately represented, almost too adequately.

The prices are reasonably cheap, around the \$1.50-\$2.50 mark, which may not be competitive with the refectory offerings, but the meals are certainly more imaginative. Main courses/good takeaways include sheshkabab, shesh katta, houmus with tabina, tellatab, katta, and souvlakia.

My favourite is shesh kabab and houmus with tabina. This is houmus and salad in half a slab of unleavened bread with the spicy chunks of shesh kabab inside. It is a good takeaway item - so much so that I haven't tried the other items. Friends have commented honourably as the shesh katta and the souvlakia.

If you are eating in the restaurant you will find the proprietor Steve a very friendly and interesting person to talk to. Who knows, if enough University students eat there he may start giving student concessions

THE PLACE:
Jerusalem Shesh kabab House
131 B Hindley Street

HOURS OF BUSINESS:
11am - 12pm and some nights open to 1am

DRESS RESTRICTIONS:
Genital areas must be covered

K. JONES

Notes

CARS ^{# This Letter Edited for length....}

Dear John,
Your correspondent "Col Lator" (ha ha) appears to have a genuine worry about parking for post-grad. students. I do not intend to argue with him about that - that's for the University. However, his comments about 4th year Med. students are another matter. They appear to be either ill-informed or deliberately misleading.

Fourth year Medical students are rotated between the QEH and the RAH, such that 30-40 (out of 120 odd) do their ward work at the QEH every morning. It is necessary for many to take their cars - ever tried getting from Seacliff to Woodville in time for a 8.45 ward round any other way?

This is where the real problem comes, when at 1 o'clock every day, this minority of fourth year med. students (that's something Mr. Lator either did not know or did not make clear) must move en-masse to the RAH for a 2 o'clock lecture. When one takes into account overtime lectures, walks to the car, driving time, lunch and many things "normal" students get a whole lunch time for, this doesn't leave much time to park anywhere else, or to use any other form of transport. This is especially so with the uncertainty of the Botanical Gardens car park.

I must point out that a considerable amount of car sharing occurs - I think the number of parking permits is limited by the University anyway - much that 3, 4, or 5 students often travel together.

Finally the times and dates of the parking permits are designed to fit in only with this necessary travel between QEH and RAH (really it's a trade-off by the Uni for banishing us to the colonies in the morning and then making us come into town for the afternoon). So about 10-15 extra cars are parked in the Uni for 2-3 hours, 4 days a week.

If "Col" wants to raise the issue of parking for post-grads - wonderful. But there are insufficient parallels to use the Med. students as an example. The people chosen to get parking permits are indeed "select", as are the times they are allowed to use them. The parking space at the University would stand it no other way.

Perhaps, now, if Mr. Lator takes his case to the University as he should, he will argue from a position of knowledge rather than shot gun ignorance.

R. Gewer,
4th Year Med.

The ASSOCIATION of COMMUNITY THEATRES presents

Another Almost Free Season

at the BALCONY THEATRE, 120 Gouger St. City
JULY 5 - 30

Following the successful Almost Free Season last year, a further season has been planned, once again giving local writers and companies the opportunity of having their work presented.

In all, Adelaide audiences will not only have the opportunity of seeing new plays by given

workshop performances during the evening, but there will also be lunchtime performances over two weeks, a children's play during the final week, and on Sunday afternoons throughout July play readings will be held. Mr. Keith Gallasch Chairman of The Association of Community Theatres, announced The Another Almost Free Season earlier this week.

The Adelaide Theatre Group presents
TURNING POINTS
Written and directed by HELEN CUNNINGHAM
8pm
Wed. July 5 - Sat., July 8

A.U.D.S. presents
NOAH'S NUCLEAR NICHE
Written and directed by ANTHONY THOROGOOD
8pm
Wed. July 19 - Sat., July 22

Troupe presents
TRACES
Written and directed by KEITH GALLASCH
8pm
Wed. July 12 - Sat., July 15

Tony Strachan's new play
DOLE CITY
Directed by LINDA BATES
8pm
Wed. July 26 - Sat., July 29



NO BOOKINGS. NO TICKETS. DONATION AT THE DOOR.

1pm. Mon. to Sat., July 10-22
Malcolm Purcell directs Graham Duckett in Purcell's

LOLLY DAY
1pm. Mon. to Sun., July 24-30
Globe presents Christine Johnson's

CINDERELLA (Weekend performances at 3pm)

A series of Sunday afternoon play readings beginning at 4 pm -

9. ROB BATH 16. ANTHONY THOROGOOD 23. MALCOLM PURCELL 30. To be confirmed.

At 2.15 on the 9th & 16th. TRIAD stage an experimental piece - "The Elusive Reality."

SUICIDE. SUICIDE! SUICIDE!



Suicide Records started up around Christmas-time with the promise of wall to wall Australian Punk New Wave. Since then they have gathered a strange assortment of bands and have come in for a certain amount of controversy. Not the usual punk controversy of pushing razors through heads and that sort of thing, for their bands appear as well-behaved as the driven snow, but for the actual economic arrangements between the bands and the companies; although they deny all accusations they are keeping very quiet.

But to the music and the bands; There is some good music- X Ray Z have a very powerful and committed stance both musically and lyrically, with "Valium" and "3 more Glorious Years". Jab have cleaned up versions of their stage songs "Lets Go" and "Blonde and Bombed". Boys Next Door were forced to do the song they are most sick of.... "These boots are made for walking" for the sake of commerciality but their efforts are OK.....

Less savoury are efforts by the rest. Wasted Daze appear to be a fairly lacklustre Bo Diddly copy, with no relevance to anything let alone the 1970's; The Survivors are hippies playing pop-songs, while Teenage Radio stars are so similar to various British bands they have no identity in themselves. The music is a strange mish-mash, all in all, and it's very hard to rationalise the album as a whole. Perhaps the saddest thing about

the whole record is the total absence of any comment on the Australian condition, (apart from X-RAY-Z), and comes off fairly badly when compared to similar records overseas, such as the STREETS sampler from the U.K. Everything is too clean, nothing is very extreme. But then again the concept a good idea, and it's certainly beneficial to have on record half a dozen new rock and roll groups from this country: before they go through the "paying dues" pub grind that appears to effectively castrate the inventiveness of most; yet has generally been the precondition of a record contract offer.

"MELBOURNE POWER - POP".

JAZZ ROCK & BLUES LUNCHTIME CONCERT.
FRIDAY 14TH JULY.
"YOUNG CHARLATANS" PLUS "TWO-WAY GARDEN"
LIVE IN THE UNION HALL.
1 P.M. - 2.30 P.M. FRIDAY, 14TH JULY.
\$1.00 STUDENTS.
50¢ J.R.B. MEMBERS.

GAY SOLIDARITY RALLY/ROCK & ROLL SHOW.
15TH JULY.
RUNDLE MALL. 11.30 A.M. - 1.30 P.M.
SPEAKERS & "SHEILA"

Music

THE HIDING PLACE Robert Forsyth.

REVIEW OF 'THE HIDING PLACE' World Wide Pictures Forum North Adelaide
Often it is the extremes of human experience and endurance which make the real issues of all life most powerfully clear. This is true of The Hiding Place, now in it's last week or so at the FORUM, North Adelaide. It's the (true) story of how two rather unlikely spinster sisters in their fifties first became involved in the wartime Dutch underground, and then live, and for one of them, die in Ravensbruck Concentration Camp. MORE THAN A STORY

This film is more than a story. It is a most moving and eloquent personal statement by the sister who survived, as it turned out, through a clerical error, and wrote the book on which The Hiding Place is based. The film is most explicitly on this point.

MOST IMPRESSIVE END

One of the most impressive sequences is at the very end. As we learn of the fate of each of the Ten Boom family, the still shot of each of the film characters is replaced by an actual photograph of the real life person they had been playing. The effect is to boost the emotional impact of what has been seen by underlining the reality of the characters and thus their harrowing experiences as well. The last so treated is Corrie herself who appears in person, now a robust eighty year old, to personally sign the film with a closing statement. This merely underlines what has been happening in the whole film.

FAITH IN THE MIDST OF HELL

Her statement is one of remarkable faith in the midst of what Betsie, the other sister, had called hell itself. Faith, not in humanity,

but God. Betsie, near to death, gives this faith its most clear statement when she tells Corrie,

'We must go everywhere. We must tell people that no pit is so deep that He is not deeper still. They will believe us because we were there.'

NO PROPAGANDA

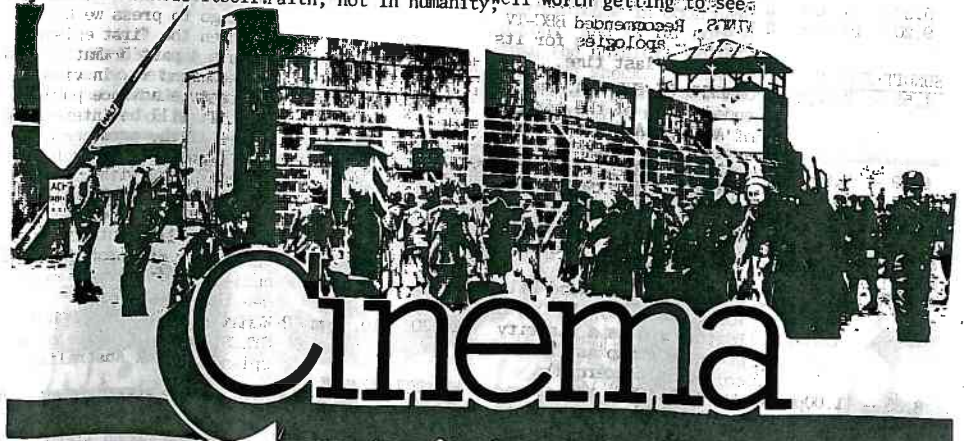
The Hiding Place, however, avoids the temptation to preach or propagandize. The person statement by Corrie on behalf of her sister which makes the film is challenged within the film. It is challenged by the very horrors of the situation, by the explicit and coherent objection from other inmates and at times even by Corrie herself.

PUSHED TO ONE OF TWO POLES

The film leaves the theatre goer with a choice. It excludes the common middle ground of hazy and half-hearted belief. We find ourselves, pushed either to affirm the faith of the Ten Boom sisters, or to renounce all talk of God completely. At one pole is Corrie's own statement that God Himself (in the person of Jesus) 'was beaten and stripped and murdered. And He did it for love, for us'. On the other hand, the embittered conclusion of a Polish violin player that 'in a place like this all talk of God is nonsense', and by implication, also in a world where 'places like this' have a place.

HUMAN TOUCH

The Hiding Place also has a number of warm human and humorous scenes. Especially attractive is the figure of Papa Ten Boom, who is obviously held in deep affection by his daughters. It's a different kind of move, well worth getting to see.



ON DIT'S ACE TV CRIMES

This week, we return to our experimental TV column. We're pleased to report a good reaction so far. As yet, though, no criticism of the structure of the column. Also, no offers to help write the column. Come on - this is YOUR paper, how about participating?

On this week's figures, TV is still a hell of a way to waste your time and money. We recommend only 7.5% of the total programming (32 hours 50 minutes, out of 435 hours) which is truly atrocious. Of this, only 6½ hours can be described as really excellent. Really, the networks must think the viewing public are a load of cretins!

Channel 9 gets our award for being the most useless waste of the airwaves; we can recommend absolutely nothing they are showing this week. We are truly appalled by this; when the writer of the column realised this, he double checked the programs, and then the "On Dit" Editor, and another member of the staff also double checked.

SATURDIT JULY 8.

- 1.30 - 3.10pm 10 **TARZAN FINDS A SON.** Movie, fair fare for buffs. Johnny Weissmuller, the original in the line of Tarzans was one of the very few musclemen to do anything worthwhile in movies. Made in 1939, rpt.
- 5.30 - 6.00pm 2 **POT-BLACK.** Recommended.
- 9.20 - 10.10pm 2 **WINGS.** Recommended BBC-TV serial - apologies for its omission last time.

SUNDIT JULY 9.

- 1.55 - 2.25pm 2 **GARDENS BY THE SEA.** Recommended; saga of the miracle of Am Ploc Ard. A conservationists' delight.
- 6.00 - 7.00pm 2 **COUNTDOWN.** Rec. teenyboppers.
- 7.40 - 8.30pm 2 **WHEN THE BOAT COMES IN.** Excellent British serial on the history of trade unionism.
- 8.30 - 11.00pm 10 **COOL HAND LUKE.** See review.

MONDIT JULY 10.

- 7.35 - 8.35pm 10 **M*A*S*H*** Recommended hilarious comedy (by the "On Dit" Editor, who is a minority pressure group as far as this column is concerned).
- 8.35 - 11.00pm 10 **WOMEN IN LOVE.** Movie, rec. Modified TV version of the movie it took 50-years to make, from the famous novel by D.H. Lawrence.

Channel 7 gets limited support from us, since they are consistently screening the biggest proportion of quality programs. Even so, it is still nowhere near good enough. Channel 2 still disappoints us. Channel 10, although they are not far short of 7, consistently screen some of the worst garbage available.

Later this year, the stations' broadcasting licenses come up for renewal, at a public hearing, and "On Dit" will be presenting a submission based on what is written in this column. Anyone interested in collaborating in this exercise is invited to call at the "On Dit" office at any time, or call us. The numbers are 2404 (internal) and 223 2685 (external). If you don't have the time, or would prefer, then write down what you think, and either drop it in, or mail it to us care of the Students' Association.

- 9.50 - 10.50pm 2 **ARTS IN PERSPECTIVE.** Rec. Dieppe's 19th Century artistic community, and Haskins' incredible nude photography.

TUESDIT JULY 11.

- 8.30 - 10.30pm 7 **HOLOCAUST - FINAL SOLUTION.** As we go to press we have not seen the first episode of this 4 part dramatisation. We recommend it, in view of the massive advance publicity. It will be interesting to see if the producers can handle an event of such tragic magnitude without trivialising it. Anyone who as much as half believes the atrocious lies put about by the latter day proponents of nazi-type pornography must see this program.
- 10.20 - 10.55pm 2 **WOMAN IN QUESTION - BOBBI SYKES.** Rec. A profile of a splendid black Australian.

WEDNESDIT JULY 12.

- 12.00 - 2.00pm 7 **SATAN NEVER SLEEPS.** Movie. A fair attempt to deal with some of the human tragedy of the Chinese Revolution. Rpt.

- 8.30 - 11.00pm 7 **HOLOCAUST - THE SAVING REMNANT.** Rec., final episode.
- 8.35 - 10.30pm 2 **WHO WAS JESUS?** Documentary, should be excellent, with the Dean of Emmanuel College Cambridge.

THURSDIT JULY 13.

- 9.35 - 10.35pm 10 **POLDARK.** Excellent British historical dramatic serial.

FRIDIT JULY 14.

- 12.00 - 2.00pm 7 **THE CITADFL.** Excellent movie from 1938. Robert Donat, Rosalind Russell, Sir Ralph Richardson, Rex Harrison, etc. Very socially oriented, on the appalling conditions in Welsh mining towns. From the famous A.J. Cronin novel.

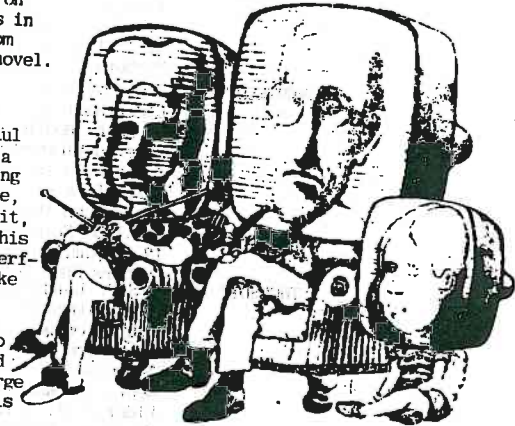
- 1.30 - 3.30pm 10 **HOUSE OF CARDS.** A fair adventure movie for those who spend Friday arvo in the Bar.
- 8.00 - 8.55pm 2 **FAMILY TOWERS.** Rec. Pythonesque repeat with John Cleese
- 9.00 - 11.00pm 7 **KING SOLOMON'S MINES.** Excel. despite Stewart Grainger, with the incomparable Deborah Kerr. Double Oscar job.
- 11.00 - 12.40am 7 **THE DEFIANT ONES.** Excel. rpt movie, with Tony Curtis and Sydney Poitier as two conicts who escape chained together.

COOL HAND LUKE is one of the reasons why Paul Newman is one of America's top actors. On a bender, Luke (Newman) vandalises some parking meters, and goes down for two years. Inside, the guards try everything to break his spirit, with Luke stubbornly refusing to surrender his identity. Despite Newman's scintillating performance, it is the supporting actors who make the movie an Oscar winner.

Noel Risby of TV-Guide waxes lyrical over Jo Van Fleet's performance as Luke's dissipated mother, Arletta, but for my money it is George Kennedy's movie (it won him an Oscar). He is one of America's most underrated actors. In **LONELY ARE THE BRAVE**, for example, his interpretation of the sadistic prison guard stole every scene, despite Kirk Douglas. In **COOL HAND LUKE**, Kennedy plays a bullying prisoner-heavy.

COOL HAND LUKE makes some blinding comments on American society, through her prison system. It is not for the squeamish, or children, and is rated AO for television, for the violence.

The violence in **COOL HAND LUKE** is never gratuitous, and is far more on the psychological than the physical level. The climax is a stunning shock. It is the story of how a society deals with those it cannot repress, and it's pretty grim. **GORDON LAVERICK.**



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