

# on dit

## Education— Stage II

The Education Project has not entered into senility. It is proceeding in confident maturity, backed by a successful move to the public which established students as having something to say on the matter of education. What weightier things we have to say in the future will be heard with the recollection of this first success.

On Saturday, 22nd June, 700 students each spent several hours helping to distribute a total of 190,000 news-sheets to householders in Adelaide, Salisbury and Elizabeth.

The near-complete success of the coverage of this area was an organizational triumph for Distribution Officer Roger Freney. The credit must be shared with assistant Eric von Trojan, twenty-four area managers, and the hundreds of students who took part in the distribution.

The effect of this first phase of the campaign is difficult to gauge.

Letters were received at the Education Project Office, including many from organizations requesting student speakers. Letters to the Editor were published in "The Advertiser", which also referred to the campaign in an editorial and in one of two leader articles on education.

Publicity in "The News" and "The Sunday Mail" and on radio and TV was very good.

The second phase of the campaign is now beginning.

Students have volunteered to speak on the campaign and the issues raised by it to various community groups. Some groups have already heard student speakers.

Help in the preparation of speeches is being given by the Talks Committee, whose chairman is Derek Verrall.

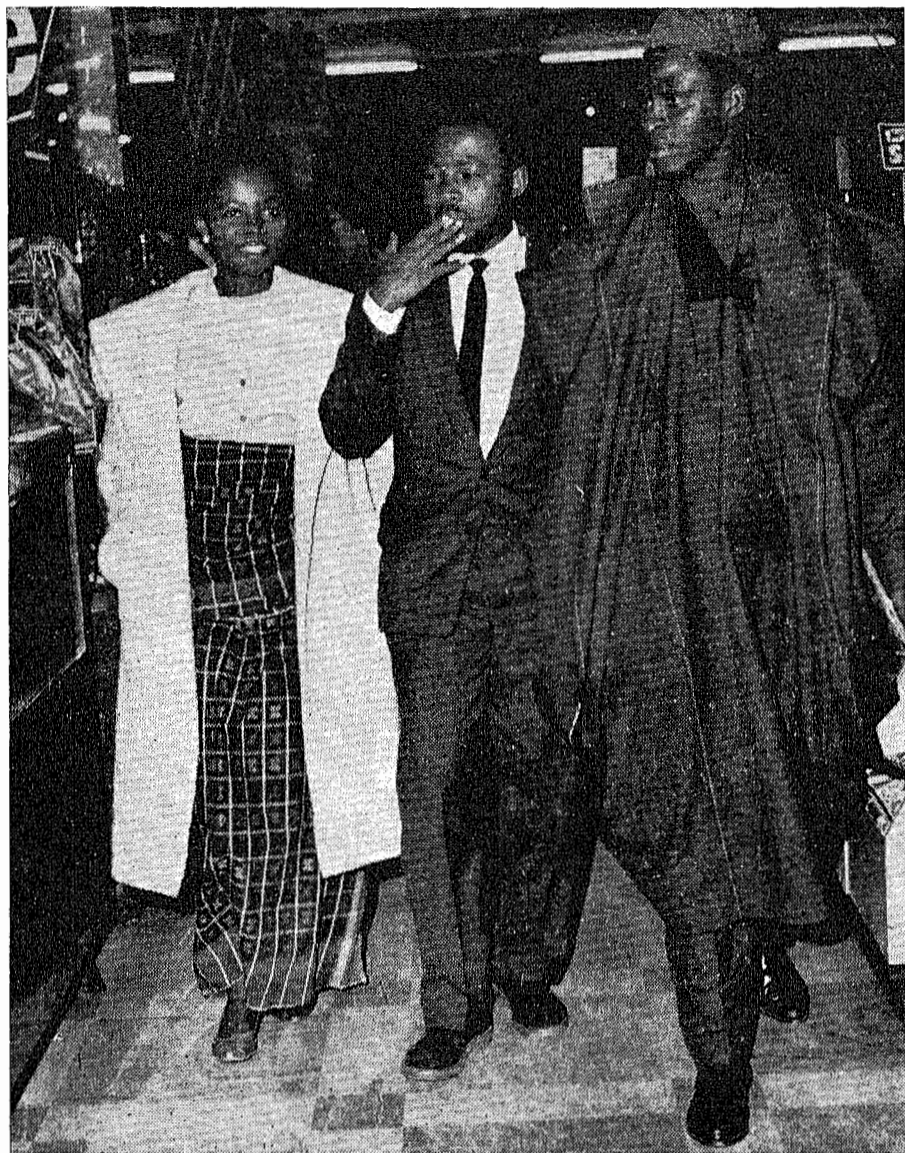
A comprehensive facts and figures booklet containing statistics relating to the education system in South Australia has been prepared by Marian Quartly, a member of the Research Committee. This booklet, together with the Melbourne publication, "Education in Australia: students' report" and other material is being used by student speakers in the preparation of speeches. Further help to speakers will be given in seminars to be conducted soon.

Talks by students are a vital part of establishing and maintaining public interest in the problems of education.

If you know of a local community group which might wish to hear a student speaker, please leave the name and address of the organization with Derek Verrall, c/o S.R.C. Office.

A Research Committee of over two dozen students has begun the huge task of preparing a comprehensive report on the education system at all levels in South Australia. This task, if accomplished in the manner expected will be perhaps the most significant part of the campaign. The report of fully documented statistics will be published early next year.

Anyone willing to work on the Research Committee should contact the chairman, Shaun Disney.



(From left) Patience Onwuatu, David Obi, and Razak Solaja.

## NIGERIANS HERE

The Nigerians have been and gone. To those who were privileged to speak with them at length, to hear their views on the situation facing the newly independent countries in a continent still not completely free of the worst and most repressive kinds of colonial domination, their visit was a stimulating and rewarding experience. Even to those who watched their appearance on "Meet the Press", and to a lesser extent on the Union Hall stage, it was a valuable opportunity to have a look at the New Africa. What sort of Africa?

In a sense, it is an Africa which only came into being in May of this year at Addis Ababa. The Charter of the Organization of African Unity which was there adopted, is a document which has, potentially at least, a historical significance easily as great as the equally vague but also important Constitution of the United States. In many ways, indeed, there are similarities between the two documents and between the situations that faced those who drafted them: similarities which override in importance the undoubted differences. How reminiscent sounds the preamble to the Charter of the Organization of African Unity, quoted below:

We, the Heads of African and Malagasy States and Governments assembled in the City of Addis Ababa, Ethiopia;

CONVINCED that it is the inalienable right of all people to control their own destiny;

CONSCIOUS of the fact that freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples;

CONSCIOUS of our responsibility to harness the natural and human resources of our continent for the total advancement of our peoples in spheres of human endeavour;

INSPIRED by a common determination to strengthen understanding and co-operation among our States in response to the aspirations of our peoples for brotherhood and solidarity, in a larger unity transcending ethnic and national differences;

CONVINCED that, in order to translate this determination into a dynamic force in the cause of human progress, conditions for peace and security must be established and maintained;

DETERMINED to safeguard and consolidate the hard-won independence as well as the sovereignty and territorial integrity of our States, and to fight against neo-colonialism in all its forms;

DEDICATED to the general progress of Africa;

PERSUADED that the Charter of the United Nations and the Universal Declaration of Human Rights, to the principles of which we reaffirm our adherence, provide a solid foundation for peaceful and positive co-operation among states;

DESIROUS that all African and Malagasy States should henceforth unite so that the

welfare and well-being of their peoples can be assured;

RESOLVED to reinforce the links between our states by establishing and strengthening common institutions;

HAVE agreed to the present Charter.

David Obi, Razak Solaja and Patience Onwuatu are in every sense representatives of the New Africa: an Africa which looks toward unity under conditions of freedom from the unspeakable regimes of such as Dr. Verwoerd and Dr. Salazar. It is, of course, no longer visionary to foresee an Africa such as this within a matter of decades, and the National Union of Australian University Students is to be congratulated on giving us a preview of those who are destined to be its leaders.

Their views of us, of course, were interesting. They visited, for instance, an aboriginal mission near Perth, and while they felt that the missionaries were doing a great job, David Obi observed that he personally would not like to be put in a cage to be looked at and sympathised with. They were not impressed by the White Australia Policy, a view which many of their student counterparts in all parts of Asia, including Australia, share. They were, on the other hand, impressed by the new consciousness of a wider world than our own island, which they found amongst students they had met in Australia. And they were fascinated by the description of the Nullarbor Plain as an arid desert waste when they were held up for a day by floods at Kalgoorlie.

When they left for Melbourne on the Sunday afternoon plane, they had completed a fairly packed session in Adelaide. They had met the Vice-Chancellor and the Warden. They had met masses of students, including the half-dozen Africans studying in Adelaide. They had been to a student party or two and stayed in an Australian home or two. They had addressed students, met the press and Met the Press. The pace is not going to slacken in the four weeks to follow, which they will spend in the Eastern States, but they seemed to look forward to it. After they leave Australia the Nigerians will be going to the United States for the Annual Congress of the United States National Student Association, and then to Prague, Berlin, and home. As soon as they reach Nigeria, they will be

## On The Waterfront

by A. J. DEAN

Mr. Fitzgibbon, the general secretary of the Waterside Workers federation, entertained his audience at the last Union Meeting with a historical review of events leading to the present discontented situation on the waterfront in Australia, and outlined several "reforms" he thought were necessary to ensure a more stabilised and co-operative industry.

I would like to comment, from a Liberal viewpoint, on his suggestions.

He emphasised the waterfront workers wanted job security — who doesn't? It is obvious, even from the employees' angle, that contented workers would ensure higher productivity with less time lost through stoppages, enabling higher wages and profits to be earned.

Mr. Fitzgibbon outlined the following necessary provisions to give the workers job security.

1. Supervisory work always with the same gangs.
2. Decasualisation pension.
3. Remove fine penalties.
4. Mechanisation Fund.
5. Retraining Scheme.

1. Seems to me to be very sensible — just good management relations.

2. If the employers insist on only hiring casual labour, there is the problem of "wharfies" being unemployed at short notice. As rarely would they be out of work continuously to qualify for unemployment benefits, they are penalised specifically by conditions of hire of labour in their industry.

Liberals are opposed to inequitable situations such as this, and consider a special pension for selected W.W. financed from contributions from the W.W.F. or unions, employers and the government on some sharing basis.

3. The penalties were imposed because the unions "broke the rules"; thus the unions deserve censure for non-cooperation. The unions broke the rules because they thought them unjust. Is that an excuse to break rules? Whether one thinks it is depends on what possibilities were open to the unions to try and have the "rules" changed. I cannot say anything about the rights or

wrongs of the imposition of the fines, but certainly they have been ineffective in deterring stoppages and other direct action. For that reason I say that the penalty system needs revision.

4. The Mechanisation Fund exists to compensate, in many ways, workers who are displaced or redundant from the introduction of automation and mechanical aids in ship-loading.

In a country such as Australia, with labour costs so predominant, and the economy so dependent on exports and imports, mechanisation to speed handling and reduce costs is essential. Mr. Fitzgibbon said that machinery in Australia was rapidly reducing the working hours for the W.W.

This new social problem of compensation or re-placing displaced workers must be faced squarely by the parties concerned — unions and employers.

Mr. Fitzgibbon suggested bonuses to enable early retirement at 62, to reduce numbers of old hands, and a welfare fund to assist the displaced worker until he is placed in another job.

These are necessary provisions compatible with the Liberal Party's Platform resolutions numbers 74. "Full employment: at good wages to all willing and able to work."

75 . . . protection of the people against exploitation."

79 . . . provision of equal opportunity for every citizen to choose his job and acquire the necessary skill to perform it."

5. A retraining scheme is urgently needed in Australia to improve job mobility, and balance the work-force by allowing unemployed unskilled workers to train for the increasing number of vacancies available for skilled jobs. This will aid productivity to rise and ensure prosperity for all.

However nasty the Unions are, Mr. Fitzgibbon seems a "nice guy".

among the most influential delegates at the 7th Annual Convention of the powerful National Union of Nigerian Students, and it will be interesting to see whether their sojourn in Australia will be reflected in any way in the deliberations of the Convention.

Finally, a question. Are these annual trips organized by NUAUS worth the money? This one, for instance, cost nearly £2,000, of which £650 was subscribed by the Department of External Affairs; the visits of eight Malayan and Singapore student leaders last year, and of three Russian students the year before, cost less, and again were subsidized by E.A. For those students who had the opportunity to meet the Nigerians at any length, the

answer is yes: even to those who met them only via ADS-7 it was probably apparent that such visits are well worth while, if international understanding itself is worth while at student level.

Obviously, the Department of External Affairs thinks so, and indeed later this year may be organizing and financing the visit to Australia of the President of the Indonesian National Union of Students. In the final analysis, these visits do not represent expenditures so much as investments in international goodwill at the level where it is likely to be of most effect, particularly in the developing countries: that is, at the student leader level. And viewed in this light, they are very wise investments indeed.

**LIBERAL UNION**  
Sherry Party: Portus Room,  
8.00 p.m., Monday, 22nd July.  
Speaker: Hon. G. Pearson, Minister  
of Works.  
A.G.M.: 1.10 p.m., Lady Symon  
Hall, Monday, 22nd July.

The University of Adelaide and the  
Australian Institute of International  
Affairs (S.A. Branch)—A Public Lec-  
ture (The Dyason Memorial Lecture,  
1963) will be given in the Bonython  
Hall, at the University, on Monday,  
5th August, 1963, at 8.15 p.m. by  
Professor Merle Fainsod. His subject  
will be: "Khrushchev's Russia: Foreign  
Policy — Directions and Problems."  
The Chancellor of the University will  
preside.

**SCIENCE DINNER**  
Shandon Hotel, Seaton.  
Thursday, 1st August, at 7 p.m.  
Association members and friends only.  
TICKETS 25/-  
Available at Science Room. Dancing.

## tides

Does Mr. B. A. Clunies Ross want  
contributions to Verve left in the En-  
gineering Department (and if so,  
whereabouts) or in the English De-  
partment?

Actually I haven't one, but I feel  
I should check up just in case one  
comes my way.

ENGINEER

## on dit

On Dit is edited by David Grieve  
and Lyn Marshall.

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dents' Representative Council of the  
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The staff of "On Dit" includes  
Jaqui Diben, Michelle Scantlebury,  
Gordon Bilney, Don McNicol, Andrew  
Hunwick, Rory Hume, Ralph Gibson.

The Editors will welcome letters,  
articles and other contributions from  
all members of the University.

Copy for the next edition, which  
will appear on Thursday, 1st August,  
closes on Wednesday, 24th July.

S.R.C. ANNUAL  
ELECTION

Nominations are called for the  
positions of—

**8 Men's General  
Representatives**

**4 Women's General  
Representatives**

on the S.R.C. 1963-4.

Nominations close:

**FRIDAY, 26th JULY**

Polling Days:

**30th JULY—1st AUGUST**

H. G. ROWELL,  
Returning Officer.

## FOOTLIGHTS CLUB

## REVUE

If you can—

ACT  
BANG IN NAILS  
SEW  
PULL ROPES  
SING

Then we would like you  
to help with this year's  
University Revue. Appli-  
cation forms are available  
at the S.R.C. Office NOW.

by A. Fischer

When she sees me, she covers her face  
with the head-fold of her sari. Nevertheless,  
she shows the most obvious interest in me,  
as do all Indians, especially those off the  
beaten track. Behind the thin veil of her  
yellow cotton fabric, eager eyes follow my  
every movement as I stop, first to look at  
the village pond, and then advance down  
the path towards her. And as casually as  
possible, but with no less interest, I try to  
observe her. My path takes me right past  
the doorway in which she is sitting, and  
on passing I suddenly wheel in my stride,  
in time to see her dropped head-fold being  
hastily replaced, the frank gaze of her eager  
eyes quickly averted, giving way to the  
former furtiveness. She laughs shyly and  
self-consciously to her companions at hav-  
ing been caught "undressed".

I mention this to my guide, Shu Gupta,  
a well-educated Community Development  
Training Instructor, as we continue to  
examine the village. He gives a rueful  
smile, and his answer, which should have  
been full of hope, was now tinged with  
caution.

"It has improved," he says. "That woman  
did not go inside when she saw you, as  
she would have done a few years ago. In-  
stead, she remained outside and even  
dropped her face covering when you had  
passed. You cannot expect what is ingrained  
in a people for 2,000 years to change  
overnight. But at present women do not  
have true social equality," he adds sadly.

"And of family planning?" I enquire  
hopefully.

"It is there, but it has not been very  
effective, except among the educated, who  
are not the real problem. You see, to village  
people in India, sex more than anything  
else is a taboo subject. They are all very  
shy about this."

We pass along the brick-paved path to  
where a shining tractor stands incongruously  
under the lean-to shelter. Where oxen  
should have been tethered, here is a bold  
and rude intruder from another world.

"It is the only tractor in the whole vil-  
lage of 550 people," volunteers my guide,  
"and it is owned by a cooperative of the  
five largest land-holding families."

For all the other farmers, the time-worn  
method of their forefathers—the buffalo and  
the wooden plough—continue. But the  
existence of even one tractor, and the very  
notion of a cooperative, shows that this is  
a most progressive village. In fact from  
here the change has been comparatively  
startling, and the biggest problem—the  
realization among the villagers that change  
is beneficial—has been largely overcome.  
The reason for this major change in attitude  
is to be found in the work of India's Com-  
munity Development plan, which trains  
workers called Village Level Workers each  
with 10 villages in his care, to teach vil-  
lagers how to live a better way of life by  
making a few simple adjustments. This is  
a subtle process of education. It cannot  
be tackled by some highminded govern-  
ment idealist telling a subsistence farmer:  
"This is the way you should plant your  
rice."

The villager laughs.  
He plants his rice the way his father  
planted rice, and his father before him.

"How does some stranger know what is  
best for me? I am just scraping a living  
as it is. There is no margin for error—if  
his way fails, I starve."

In this village, however, the battle is  
half-won already. The officials have been  
able to gain the confidence of the people  
over the years, and though change is slow,  
it is nevertheless apparent. "Look at the  
road you are treading," says K. C. Gupta.  
"It has been brick-paved by the villagers  
themselves over the past five years. Before  
that the lanes were a sea of mud when it  
rained, and the slush was a hot-bed of  
disease."

We went on our way to the edge of the  
houses, and past the neatly white-washed

Continued on page 3

THE MILD AND THE  
SWILLING

Those of us who for years have been  
maintaining that it was impossible to  
produce a worse film than "King of  
Kings" have received a very rude shock.  
"The Wild and the Willing" at the Sturt  
Theatre, which was previewed in "On  
Dit" last issue, has given to posterity  
a new standard of reference in this re-  
gard. One can only assume that the  
reviewer who laboured, pen in hand,  
to produce the advertisement for this  
film which appeared in our last issue,  
must have succumbed more readily than  
most to the unhidden persuasion of the  
Greater Union handout. In either of  
their forms, these handouts can be most

effective, though it seems the Sturt finds  
it almost coercive if they employ both  
forms at once: i.e., the potted review  
plus the ten free seats. The film itself  
is execrable, the more so because, un-  
like "King of Kings", it masquerades as  
a film worthy of attendance. "On Dit"  
apologises to students if it has helped  
to further that impression.

As one of the students in the film,  
between getting drunk and racing off  
the Professor's wife, would undoubtedly  
have said to our reviewer (to "suggest  
that he has at last learned self-discipline  
and manhood"): "My goodness, how  
could you?"

## GET A TIN

The role that the Adelaide University  
colleges play there has for long been  
a source of great controversy. One  
would be narrow-minded to suggest that  
residential colleges are unnecessary.  
What one can say is that the form that  
they have taken here adds to University  
life not one iota; in their present form  
they are useless as an adjunct to this  
University.

These small cliques, nurtured by the  
establishment, merely absorb some of the  
more intelligent students and brainwash  
them to an inbred mentality used for  
upholding such ideals as "college spirit",  
"Adelaide Clubmanship", "old-school-  
tie-manship," etc., etc. In short, their  
sole reason for being is to justify their  
own existence.

College students finish University  
divorced from the realities of life, used  
to an existence of little or no responsi-  
bilities, but knowing all the trick phrases

and yarns that have been their one "real"  
foundation. One has only to go to one  
of the college "revues" and hear all the  
smutty yarns and low-brow acts, com-  
pletely devoid of any intrinsic artistic  
merit, to get an insight into what makes  
a college "man" tick.

What, then, should a residential col-  
lege be? It should be secular, co-educational  
and, most important, within the  
University grounds. Rather than having  
activities duplicated at both University  
and colleges, and having the would-be  
leaders confined within their social cults,  
there should be every opportunity for  
free movement from group to group.

One can take heart from the fact that  
the new University at Bedford Park will  
be 25 per cent. residential, in Halls of  
Residence on the campus, and hope that  
the Council of this University take steps  
in this direction in the near future.

## as others see us . . .

Really Darlings,  
I'm from On Dit.  
Wouldn't you have  
A wonderful night  
With me  
Except of course  
I'm moral,  
You see.  
Unless, with he  
And he's in Adelaide,  
So not tonight,  
I'm afraid.

—Rolf.

## n.u.a.u.s. art exhibition



Entries for this year's exhibition will be  
accepted until the last day of term. There are  
three sections: oil paintings, water colours, and  
graphics. The judges will be John Bailey, Geoff  
Wilson and Brian Seidel. Prizes total £20, and  
it is intended that the winning entries will be  
included in the national n.u.a.u.s. art exhibi-  
tion. The competition is open to all University  
students. Entry forms available at the S.R.C.  
office.

Meeting Hall. On a bare expanse of hard ground sit about 100 children in neat rows, and on mats. It is a beautiful day, and just as well, for the school was never built for the numbers who now attend it. Since the need for educating their children became more obvious to the parents, school enrolments have shot up so that where 20 per cent. of the children went to school ten years ago, 80 per cent. now do. On wet days, how that little schoolroom must gasp and groan at the crush, but no more so, I fear, than the scholars themselves! The whole class rises in unison as I arrive, shouts a rousing, spontaneous "Jai Hind", and promptly sits down again. This, I say to myself, I shall remember for a long time to come.

My musing is broken by Shu Gupta. "Notice how the girls and boys are all in the one school? Even getting the girls to school is a great advance, and as for co-education, it was unheard of a few years ago."

The land surrounding the village is under constant cultivation, growing two crops a year in many cases, one under irrigation. It is rarely allowed to fallow, and it is unevenly and uncertainly fertilised by the cattle and the people themselves. The use of artificial fertilisers is rare, so resistant is the villager to change his old habits.

We return to the village, and look at a newly white-washed two-roomed building. In it are a few essential items bought from outside the village and my guide informs me that a new cooperative for buying outside commodities has been formed. 63 out of 81 village families belong to this scheme, and when I ask why not all of them, he replies that the three shopkeepers and a few others are against this latest competition.

"The average man has no real idea of the price of an item from the town, and so the shopkeepers are able to create artificial scarcities of certain commodities and charge far higher prices than are always fair ones."

"The cooperative is then in serious competition with the storekeeper?"

"Yes."

"Will the cooperative force the shopkeepers right out of work, then, either now or eventually?"

"Yes, it probably will."

"Then what plans have you for re-training these men, or finding alternative employment for them? If this system is to create unemployment and make beggars

out of three families it is a doubtful advance."

My guide starts to explain that exploiters such as these have no place in India's future, but conceded a point and says that one of the shopkeepers is manager of the cooperative, although the buying is done through the Village Council.

Finally we take a glimpse of the Harijan, or former Untouchables, quarter of the village. Here a couple of men are sitting in front of their houses, making shoes from the leather of cows, having died natural deaths (for no Hindu will ever kill a cow, nor any other animal, either in general). This task is considered unclean by the other higher castes, who are thus the farmers, carpenters, blacksmiths, priests or shopkeepers. The role of Harijan has changed considerably recently, for he must have at least one place on the Village Council, and as a voter must be wooed by the Brahmin and Rur (farmer caste) candidates, who would otherwise shun him. His children mix freely in the school.

All this change, then, is change for the good. But this is a better village; indeed, a model village. As such it still has a long way to go. It has education, electricity, paved lanes, cooperatives, and a clean new well. But it uses virtually no fertilisers, has no sanitation, and neither raises poultry for meat or eggs, nor has its ponds stocked with fish. These last two items are considered to be desirable if not essential ways in which the low protein diet of the villager may be supplemented, together with valuable vitamins and minerals. In the vegetarian families of the Hindu, however, change will be slow if at all. The fault here lies much in the Village Level Worker, himself no doubt a vegetarian, who will resist change as much as the villagers.

Poor villages, on the other hand (poor by way of lack of change), have mud huts, no electricity, suspect if not putrid water supply and little hope of improvement, since this improvement scheme, having failed once, will not find it any easier at the second attempt. In many cases it is because of insufficiencies in the training and ability of the Village Level Workers, who are not paid very well, either.

The greatest hope of all, then, in uplifting village standards in India comes from Community Development. If it doesn't work, I don't know what else will.

And it is vital that it does work and does so as quickly as possible, for no less than 75 per cent. of India's population lives in villages.

# AN INDIAN VIEW

3 SEP 1963

I read with great interest many articles published in "On Dit" dealing with the experiences of my Australian friends about India. For me, it is rather embarrassing to discuss many of these things, but I think that if I leave these things undiscussed I will be doing greater harm to the very purpose of future visits to India, for I am of the opinion that we are apt to criticise where we do not apprehend. I do not think it proper to go into all the details and all the ramifications of the subject but I will at least try to give the readers a little picture of what India is like, by commenting on various statements made by my young Australian friends about India.

## REALITIES WHICH I CAN'T DENY

The vast majority (over 80 per cent.) of India's 450 million people live in her 550,000 villages. The urban population, though growing, accounts for only 20 per cent. of the total. An uneconomic system of landholding in the past and a tradition-bound peasantry, together with a social system based on caste, made life in the villages of India backward, primitive and poverty-ridden. It is no wonder then that my friends saw cow-dung discs and cakes. Since time immemorial, the life in the villages has been nearly self-sufficient, and to achieve this end the villagers had to make use of every such thing as cow-dung, dried leaves and wood as fuel and as manure.

True, some students with communistic bend of mind and destructive tendencies sometimes do create nuisances of all sorts, but in my opinion the false and illusive dogmas of communism should be regarded as responsible for such subversive activities rather than the students involved.

The boy procurer, about whom one of my friends has mentioned, occur in one or another form throughout the world. In my opinion, as long as the evil itself exists, the evil-doers will be there in the picture. Since 1946 I have been living in big cities of India myself, but never did I come in contact with them. Poverty and illiteracy are the two greatest curses of India to laugh at and to make fun of. Nevertheless, I think that every sincere learned person will be of the opinion that filthy and despicable publications are to be found in every big city, whether it is Delhi, Calcutta and Bombay in India or Adelaide, Melbourne and Sydney in Australia. One thing my learned friend has forgotten to mention, and that is about the place of publication of those dirty books. I trust ninety-nine per cent of them must have been foreign publications. As regards getting a woman through such a boy, it appears to me rather surprising but not quite unthinkable. Even if some poor people in India do like that, it should not be a thing to be discussed publicly. I am firmly of the opinion that because Dr. Ward in England procured girls for many perverted people, and Vassall and many others make bad names for their weaknesses, it is not plausible to associate such disgraceful qualities with the English people as a whole, as many journalists of Europe, America and even England are doing. I am rather ashamed even to mention such things about a foreign country. In my opinion, promiscuity and prostitution are the weaker (and of course darker) side of human character, and the less these things are discussed the better it will be for the future of mankind.

Referring to the remuneration of a science graduate (£9 a week at the most), I agree with this. But in India £9 is a great sum, and people can maintain themselves on this very well; they are able to own a car or a television set and costly apparels. Because of the huge population of India, the problem of unemployment is there, but largely to be blamed for this is the fact that people who become educated do not want to work in the villages; they rather appear to be dazzled by the conveniences in the cities. India has, of course, many problems. I am putting them in the words of K. M. Panikkar, a noted Indian diplomatist, historian and writer: "To have increased the living standards of over 400 million people, provided modern amenities, introduced modern techniques for improved cultivation, awakened in them a desire for betterment and, more than all, to have destroyed the age-old barriers which had separated the village communities from the rest and kept them in conditions of poverty, primitive economics and reduced to a sense of fatalistic content, is a revolution which has not been attempted anywhere through democratic processes." I believe that, from this, my young Australian brothers and sisters will be able to imagine to some extent the huge problem which is facing us.

## THINGS WHICH I MUST CONTRADICT

If any Indian who has never been to a Western country sees some Western films he is really shocked, because it is regarded as a very bad habit to kiss, hug or pat a girl in public. What of going out with girls? In reality any such association between unmarried boys and unmarried girls is regarded as despicable. Western films directly or indirectly giving stress on sexual matters are, therefore, regarded to be creating bad influence on the minds of young boys and girls of India. And, applying "as you see and read, so you think" rule, some of the students might have expressed their own views to their Australian counterparts. Every person prefers the environment in which he has been brought up. Does this then mean that Indians regard the Western women as being free with their morals? In my opinion, it is a gross injustice on the fair name of the Indian people. We Indians have high standards of civilised behaviour, and we are proud of our civilisation. We respect the customs and tradition of the foreign people in the same way as we respect ours. It is our firm belief that

the standard of morals in a country should be judged by the countrymen themselves, and nobody need worry about the views expressed by foreigners.

Regarding the comments on the policy of non-alignment, I have to say a few words too. India's policy of non-alignment has its basis in Indian tradition — an aspect which should be more widely known. In the words of Jawaharlal Nehru this policy "is inherent in the past thinking of India, inherent in the whole mental outlook of India, inherent in the conditioning of the Indian mind during our struggle for freedom and inherent in the circumstances of the case today". We Indians regard the world as a big family, and our aim is to maintain the temper of peace, the approach to resolve a given conflict without recourse to violence, so that there may be a reduction of international tension arising from the conflict. Nehru once said, and so says the whole of India, "Without doubt we are unaligned; we are uncommitted to military blocs; but the important fact is that we are committed to various policies, various urges, various objectives and various principles." In my own opinion India was and is more akin to the principles of the free world.

## WHAT PEOPLE SHOULD KNOW ABOUT INDIA

Under this heading I will discuss mainly two points:

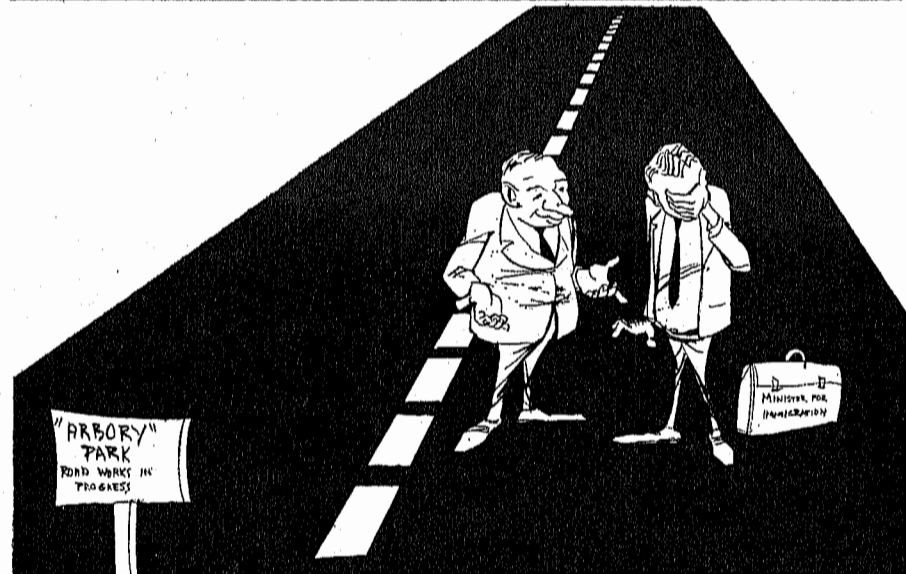
(1) India has had a long and continuous civilization since time immemorial. In the old days, when India was dynamic, Indian expeditions went out far, carrying India's religion, language, culture, habits, art and archaeology all over the south-east portion of Asia, Western Asia and Central Asia. Although we acquired immense wealth, perhaps more than any other nation ever acquired, yet the nation did not stand for wealth. Indians were a powerful race for ages, yet everybody knows that the nation never stood for power, never went out of the country to conquer. We were quite content within our own boundaries and we never fought anybody. The Indian nation never stood for imperial glory. The Indian nation never had been a conquering people — never. What, then, is the vitality of this great country? Among all the children of men, Indians have believed intensely that only God is real and that this life is not real at all, and therefore they must cling unto God, through thick and thin, through prosperity and disaster. They have worked for a brotherly feeling among the people of the world. This is the mission of the Indian race — this is the national life-current, and it is still there. In spite of all this poverty and misery, this mission is not hurt. During the dark days of foreign domination, when all seemed lost, India did still have spiritual resources enough to bring forth a rich galaxy of stars of the first magnitude. Gandhi was one of them, and the country under him won freedom with non-violence. We have no ill-feeling towards anybody. Did you ever see such a country, my friends?

(2) India is not such a backward country as many Australians think. India has by now completed two five-year plans, and nearly half of her third five-year plan, and in the words of Mr. Chester Bowles, the U.S. Ambassador (designate) to India: "In the last ten years Indian economy has grown a lot stronger. Her industrial output is more than double what it was ten years ago. She has practically got rid of malaria, — there used to be a million cases out there. Their electrical output is three times as great. The food production is up over 50 per cent." These plans have added substantially to India's productive capacity and have also increased her potential for further and sustained growth. India is grateful to the Australian people for whatever help the Australian government has rendered to solve our difficulties.

India is one of the seven founder-members of the Colombo Plan. Since the inception of the Plan, India has provided training facilities to over 2,060 nominees from some 18 countries (including a few from Australia, New Zealand and Japan), at the cost of over 1.1 million. In spite of a serious shortage of skilled technical personnel in comparison to her own needs, India has sent over 200 experts and technical personnel to Nepal, and 52 others to other Colombo Plan countries. India is making the fullest use of every opportunity to increase her assistance to her Colombo Plan sister countries.

A chain of national laboratories (25 in all) have been opened in different parts of the country under the Council of Scientific and Industrial Research. Planned by expert committees consisting of scientists and industrialists, they incorporate many of the best features of advanced laboratory design in the world, and are furnished with the latest equipment. Science in India is on the march, stimulated by freedom and encouraged by an enlightened National Government. Significant developments have been made in scientific research, both in its fundamental as well as applied aspects.

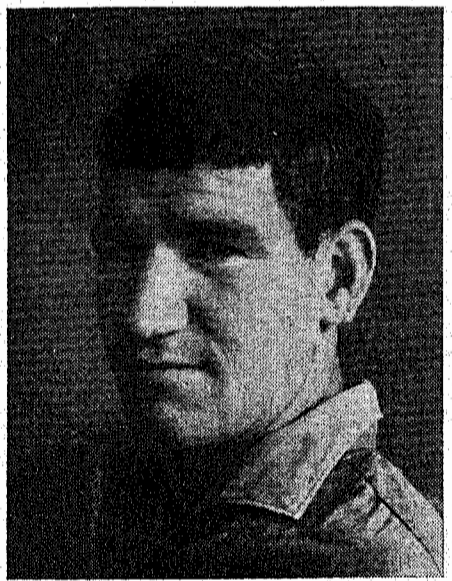
Continued on page 7



"I know it reminds you of 1,000's of negroes Mr. Downer. But Bitumen is always black"

## personality in fashion

Every Bidstrup knows who Trevor Stafford is. He is that horrible, greasy engineer who had doubts about the worth of a certain project. That was bad enough, but he carried his doubts to the extent of action. He stood up on a piano in front of a lunch-hour crowd and told them what he thought of it. And then he got down from his perch and let fellow members of S.C.I.I.A.E.S. demolish it with axes and hammers. Symbolically, the certain project was smashed to bits and stuffed through the larger than lifesize likeness of the mouth of Father Bidstrup himself. And to add insult to injury the name of the holy mother Angela was painted on the sides of the piano, together with a cryptic injunction that must have made her chaste soul bleed.

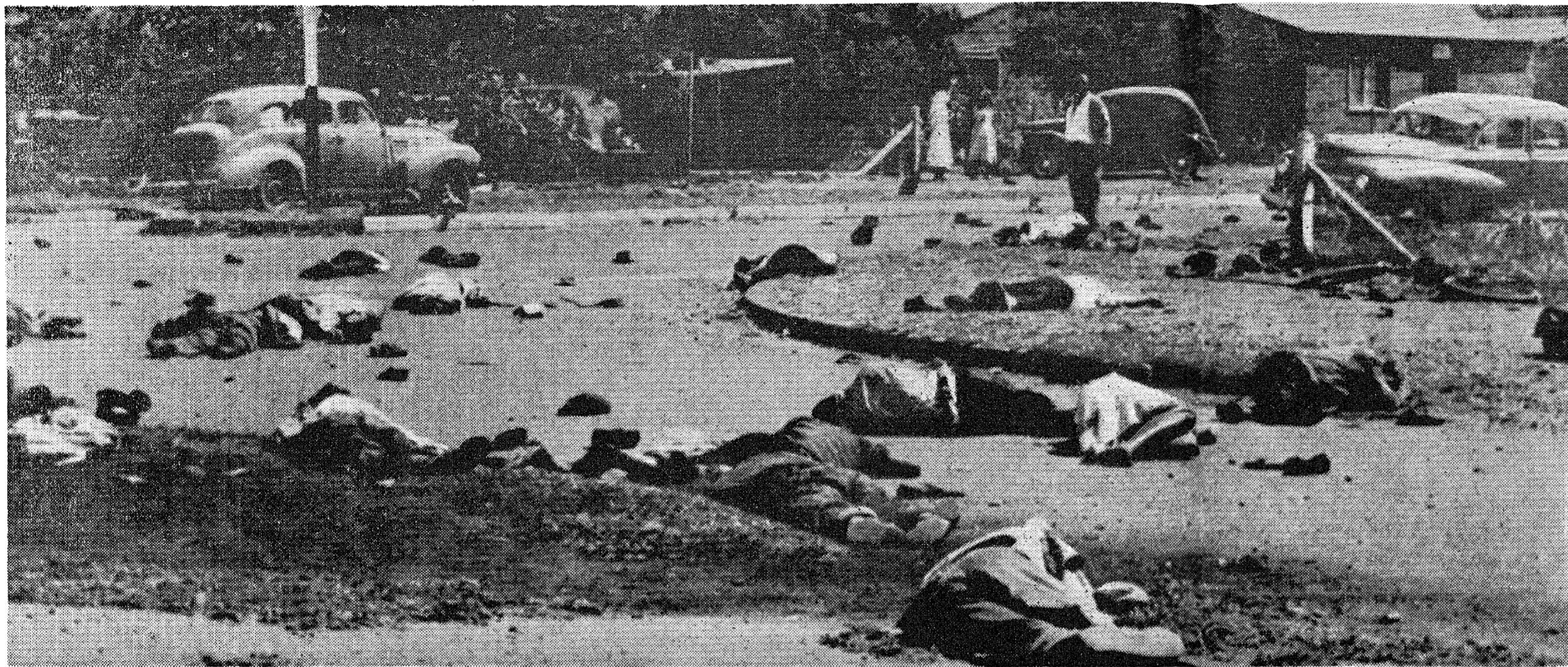


Certainly Mr. Stafford had something to answer for.

Angela herself retaliated in the next "On Dit". According to the catechism Stafford became an ass, a fool, and several kinds of anti-social grease monkey. Cut off, thrown out and excommunicated, he had proved himself unworthy of feeding at the Bidstrup trough. All engineers are fools, but Stafford was more foolish than the others.

But that was not the end of his forays into the exclusive pig-sty of student politics. Being practised in the art of deviation control by cooption the family began to look more favourably on this errant engineer as the date of the first Prosh meeting came closer. Remembering the abortive first meeting last year and the caesarian operation necessary to produce a Prosh Director in time for the second one, the family considered the rehabilitation of Mr. Stafford and his appointment to the post. Arch-and-highly-abominable-no-man McNicol was not to be allowed to twist the pink Bidstrup tail like he did over the Prosh Director last year. That Stafford could organise a stunt was only too painfully known, so an emissary was despatched to see if the next time he organised anything he would be on the right side.

Being a man who can recognise a good cause when he sees one, Mr. Stafford accepted and at the Prosh meeting was duly elected, together with Chris Sumner as Collection Director and Mick Abbott as Editor of the Prosh Rag. From being President of S.C.I.I.A.E.S. he has risen far; the reviled troublemaker is now head of a "respectable" organisation and backed by "respectable" people. But one must sound a note of caution for those who think he has been bought over completely. McNicol once helped to organise Prosh and has caused no end of trouble ever since. Will this engineer do the same?



## WHITE AUSTRALIA . . . .

1. Permanent entry into Australia is entirely at the discretion of the Minister of Immigration. As it is at present administered, Australia's immigration policy discriminates in varying degrees against Europeans from South East Europe and Asia Minor and against non-Europeans. By contrast persons from North-West Europe have no trouble in obtaining permanent entry permits and indeed are welcomed and encouraged to come.

Theoretically, there is an upper limit to the number of assisted passages each year but this probably is flexible and would be increased if the numbers warranted it. The Australian Government has formal arrangements with most governments of South-East Europe as to the number of assisted migrants who can come each year. Those wishing to come have, until very recently, greatly exceeded the annual limits. There are no formal agreements with the governments of Cyprus, countries in the Middle East and Communist countries, but small numbers from these areas are in fact admitted each year. No clear cut principle of admission is discernible but there is some slight evidence of religious discrimination, e.g. it is said that it is easier for Christians than Jews to obtain admission than for Moslems. Chain migration — those already here bring out relatives — predominates in migration from South-East Europe and Asia Minor. Only a minority of North-West Europeans come in this way; there, government-sponsorship is more important.

2. Three categories of Asians are granted permanent entry: (1) Asian wives or husbands of Australians, (2) Asians of good character, lawfully admitted, who have been in Australia for fifteen years, (3) A limited number of distinguished and highly qualified Asians. It is probably safe to read non-European for Asian. For the rest, temporary permits are granted for specific stays in Australia and while these can be continually renewed, in practice permanent residence is impossible unless non-Europeans fall into one of the above three categories. In practice, therefore, Australia's present immigration policy implicitly includes a colour bar as one of its aspects. Persons, otherwise acceptable, are debarred from permanent residence because of the colour of their skin.

3. A scheme is outlined below whereby the controlled immigration of non-Europeans would be both possible and feasible.\* The case for removing the present colour bar and an outline of the proposed scheme follow.

\*The essentials of this scheme are set out in the book, "Control or Colour Bar" produced in Victoria in 1962 by the Immigration Reform Group. The book is available at many booksellers for 12/6 and anyone interested in pursuing in more detail the points raised in this study is strongly advised to purchase it.

4. Australians in the 19th Century shared the traditional European attitude of superiority to coloured peoples. In addition, Chinese and Kanaka migrants were a real threat to the conditions of work and the pay of Australian wage-earners. Both these

factors led to the introduction of the White Australia Policy at the beginning of the 20th Century. (It was one of the first acts of Australia's first government.) In advocating controlled immigration of non-Europeans, it must be acknowledged that the second factor would be easier to come to grips with than the first. Immigration is at present controlled such that neither the standard of living of Australians generally nor of members of particular occupations are threatened; it would be possible to include non-European migrants in the annual intake and maintain these standards. But it is unrealistic to suppose that racial prejudice could be as easily overcome. To achieve this requires a conscious effort on the part of Europeans to ignore this, even though racial prejudice is irrational, is to do serious harm to the case for a change in the immigration policy.

5. Nevertheless, the present immigration policy, even with the latest modifications (which date from 1958) can be regarded as insulting to non-Europeans and the cause of a serious loss to Australia. The policy is deeply resented by non-Europeans. Colour need not symbolize differences in culture, education, politics, or religion. It follows that colour alone is not an adequate reason for refusing permanent entry to non-Europeans. Secondly, Australian life would be enriched by the introduction of Asian and African cultures through limited migration (as it has been by the introduction of the culture of continental Europe in the post-war period). Asian communities in Australia would help Australians to understand better and more tolerantly that part of the world that, geographically, Australia is in.

6. The only reasonable basis for exclusion of migrants (apart from age, health and criminal record) is economic. It is generally admitted that a country is entitled to so control its rate of immigration that the existing living standards of its population are maintained. This should be the criterion underlying a policy of controlled immigration from non-European countries.

7. The Australian Government could make flexible agreements with the governments of non-European countries in order to determine the numbers of their nationals which would be admitted each year. The agreements should be subject to frequent review. Selection of migrants should take into account both Australia's needs and those of the countries concerned. Overall, the numbers admitted should be such that the general standard of living in Australia would not be threatened. A wide range of occupations should be represented among the migrants and no one national group should become a significant proportion of any particular occupation in Australia. A balance between the two sexes of particular national groups should be secured. Some effort should be made to avoid the congrega-

tion of national groups in particular residential areas. Given these conditions, the chances of racial friction, though very real, would be minimised. Efforts should be made to educate existing Australian opinion to the acceptance of the new settlers. Inter-marriage between Australians and non-Europeans should not be actively encouraged until Australians grow accustomed to having non-European communities in their midst. Finally, an independent body should be set up to co-operate with the representatives of each national group, in order to discuss assimilation and other problems and to recommend to the Australian Government any changes thought necessary in the inter-governmental agreements referred to above.

8. The highlights of the scheme therefore are, first, that controlled migration of non-Europeans is advocated, the criteria of entry being the maintenance of the Australian standard of living generally and that of particular occupations. Secondly, official government agreements with the accompanying possibility of compromise and bargaining as far as each country's interests are concerned, are proposed. Thirdly, the possibility of racial strife is minimised by suggesting that persons in a wide selection of occupations be brought in, by stopping concentration in any one occupation and by maintaining a balance between the sexes of particular national groups. Fourthly, assimilation is seen as a long run process, with inter-marriage not becoming common until the third or fourth generation. This need not preclude harmonious relationships at work and in community life in the meantime, nor the absorption of the migrants' culture into Australian culture. At the same time they would be absorbing Australian culture. (Unlike the aborigines, it is assumed that non-Europeans will be allowed to drink!)

9. Such a scheme is both practical and worthwhile. It would remove the present stigma associated with a colour bar. It recognises that Australia increasingly will become part of Asia, culturally as well as geographically. There are, of course, dangers inherent in the proposed policy, especially those associated with racial strife in communities; but there are also dangers in continuing the present policy. In conclusion, it seems fair to say that Christian communities in Australia can only be paying lip-service to the ideal of universal brotherhood if at the same time, they accept an immigration policy based on a colour bar.

"Sharpeville" (above) and after (below)



## . . . . AND PROFESSOR WINKS

Following the storm created last week by Professor Robin Winks of Yale University, and in particular by his suggestion, pounced upon by "The Advertiser", that fifty thousand negroes settled in Melbourne would enhance Australia's culture, "On Dit" collected from diverse members of staff and representatives of student groups, their respective opinions on what, fairly or unfairly, has become an "issue". This survey produced three things: a series of opinions on the suggestion, the fact that few of these opinions concurred, the even more interesting fact that even fewer agreed as to what the suggestion had suggested.

The suggestion has already been called, in "The Advertiser", "foolish, shortsighted and productive of social problems and internal strife", "dubious and dangerous", (Sir Archibald Cronin Prize), "idealism . . . to be commended" (Dr. H. G. Kinloch). While a certain John Willis is "frightened to think that lectures may be given to our university students by an expert whose views have been described by two prominent Australians as being foolish, dubious and dangerous." While "Pro-Patria" accused the Yale Professor of "the sort of attitude one comes across only in irresponsible university students." And the staff?

Professor H. Stretton, History Department. Professor Winks came at our invitation to hold lectures and seminars on the frontier in Australia and America, on current trends in American historiography, and other technical topics. He was a most able and stimulating visitor, very good value for all the students and staff concerned.

Professor W. G. K. Duncan, Politics Department. I'd base my comment on what I heard him say on the air, in a News Review, I think it was. In reply to a question did he not think that the introduction of coloured people such as the suggested fifty thousand Negroes in Melbourne would lead to a similar situation here to what now obtains in the United States, Professor Winks replied that even if it did, it might be a good thing, for it would lead society to give some thought to fundamental questions.

I regard this either as an irresponsible remark or a deliberate one indicating a complete lack of human compassion. That thousands of people should be submitted to the agony and humiliation that negroes have experienced in the United States, and that the whites themselves should be corrupted (as they have in the southern states and always will be in a superior-inferior race relationship), and that this should be done in order that society should think — just think — is an indication as to how bowless academics can become.

Professor Winks suggested that we were perhaps unfair to ourselves here in Australia in expecting an ugly race situation if large numbers of coloured people entered our country. He probably meant this to be a compliment. Unfortunately, it flies in the face of all the evidence. I see no reason why white Australians can be expect-

ted to act more justly than the white race anywhere else in the world, and the record of the white races is with a few exceptions utterly shameful.

If we had conditions here in any way similar to those in the southern states of America or in South Africa, it is almost certain that we would act in the way the whites there are now acting. To risk a spread of these conditions seems to me in the interest of neither whites nor blacks. Mr. R. L. Reid, Politics Department. Professor Winks seems to be one of those U.S. professors who combine scholarship with a flare for providing newspapers with copy. Though the latter causes angry mutterings and meandering letters from elderly Australian academics, I don't think we should overlook Professor Winks' scholarship in the field of race relations, nor the fact that he is attacking a racist policy for which Australia is notorious.

Mr. A. J. Ward, Politics Department. My immediate reaction is that Winks is a bright man, and one can't judge him on trite newspaper reports . . . (Addition) or trite "On Dit" reporting. Mr. J. Anderson, English Department. Nuts! Idiomatic ideal I can't see that it will solve any of the existing problems, and it will create others. It will take more than this to convince others of our good intentions. Mr. D. M. Toomey, Department of Education. Professor Winks' visit itself shows that one can infuse cultural vitality from abroad without a coloured skin. It's a pity that attention has been focused on his person and not as they were literally expressed.

Mr. R. Hetherington, Politics Department. A rather silly generalisation to express a valid point. It enabled thin-skinned Australians like the Minister for Immigration to slide away from the constructive criticisms in the body of the statement. It seems to me we take assistant professors from Yale far too seriously. The mere fact that he makes a statement indicates that we should perhaps look more closely at our "White Australia Policy", and stop pretending that a policy which keeps out a Scottish migrant of negro blood is not a racial policy.

Ian D. Black, President, S.C.M. I think the reaction to Professor Winks' statement is much more significant than the statement itself. His suggestion that we import 50,000 coloured people was, I believe, sly and tongue-in-cheek rather than naive or idealistic; but whichever way you take it, he was obviously slipping a knife into one of our most sensitive areas, and twisting hard. The furious comeback would have been funny, if the occasion had not been seized for blurring the real question with self-righteous indignation.

Mr. J. M. R. Young, History Department. I think he's touched Australians on a raw spot. Reactions to what he says show there is a residue of prejudice which is creating the basis for Downer's and others' apologies for the White Australia Policy. By making people think about it, he's making them decide on the issue. Logically speaking, he has a very good case; he has done a good thing.

It struck me coming to Australia, that it is rather as if Australia is twenty years behind the world — this ostrich in the sand attitude. In terms of world opinion, this country is incredibly out-of-date. Mr. W. A. P. Phillips, History Department. I'm never very sure whether he spells his name with a 'c' or without. Dr. J. A. H. Turner, History Department. The most important point made by Professor Winks was that the "White Australia Policy", no matter how much the issue is evaded by renaming it a policy of "restricted immigration", causes offence and hostility in Asia. The Government denies that this is so, but the evidence seems to be

## FREEDOM FROM HUNGER

The S.R.C. has gained Union Council approval for the holding of three austerity meals.

At its meeting last Monday the S.R.C. decided that on three consecutive Mondays the Mayo and the new upstairs refectories should provide a rice meals at lunchtime. The price of this meal would be given to the Freedom From Hunger Campaign.

Normal refectory service will be maintained at these times in the Wills refectory.

The dates chosen for the Austerity Meals are Monday 22nd of July, Monday 29th July, and Monday 5th August.

## FREEDOM FROM HUNGER

eat a bowl of rice

# MONDAY

22nd JULY

29th JULY

5th AUGUST

## FREEDOM FROM HUNGER

against them. The question is: is the international ill-will Australia accumulates by maintaining this policy more than outweighed by the domestic advantages of maintaining cultural homogeneity? I think not.

In the first place, I see no great merit in cultural homogeneity: on the contrary, enclaves of Asian, Pacific or Negro cultures would enrich Australian culture, provided their cultures survived among such immigrants.

Secondly, it seems to me that the danger of creating social conflict where none exists, by allowing such immigration, is greatly exaggerated. This sort of conflict arises from competition for jobs, houses, etc., and, given adequate government policies on these matters, there is no reason to think that conflict between native Australians and coloured immigrants would be any more serious than that between Australians and Europeans.

Finally, the sort of prejudice on which "White Australia" ideas are based is dangerous — not just because such prejudice is ill-founded, but because it can lead to serious political miscalculations in a world in which Asia and Africa are growing in importance, especially for Australia. The situation of Asian students in this country suggests that Asian and African participation in the Australian immigration program would diminish prejudice, rather than create it.

Professor Winks' particular comment about the possible effect of a sizeable Negro minority on a city like Melbourne was, it seems to me, merely an exaggerated and colourful way of making these sorts of points.

Elaine Treagus, Local Abschol Director. If this policy, covering all cultural, moral and religious aspects of life is to be carried out, the Aborigines will vanish as a group, and Australia will thus not only lose potential cultural enrichment, but also an integral part of its history, and one of the few things that can link present-day Australians with the past of their own country, instead of that of a distant and unloved "motherland".

This cultural aspect is just one of the many in which integration, or the advancement of the Aboriginal group, is to be preferred to assimilation, or the absorption of the Aboriginal people into the already too uninterestingly uniform Australian community.

Dr. J. M. Tregenza, History Dept. I should like to see a progressive increase in the 200 non-Europeans currently being admitted each year, but this would have to take place on a flexible, experimental basis, with bi-lateral government agreements. At

the moment the most logical non-European immigrants to this country are students living and studying here. If these students wish to settle here, they should be able to do so, if their own governments agree to this, and if jobs are available. In view of the current drive for graduates from England, this second condition seems likely to be met in most cases. At the same time the governments concerned might also enable a comparable number of Australians to take up positions in Asia. Increasing trade between Australia and Asia, and the personal contacts now being made in universities are bound to encourage such a two-way movement in the near future. Because of our geographical relationship with Asia, the greater proportion of non-Europeans admitted to this country on the basis suggested would naturally come from there. At the same time I should like to see some scholarships founded to encourage students from Africa, and from central and southern America to study here, and opportunities given to such students to settle on the same conditions as those from Asia.

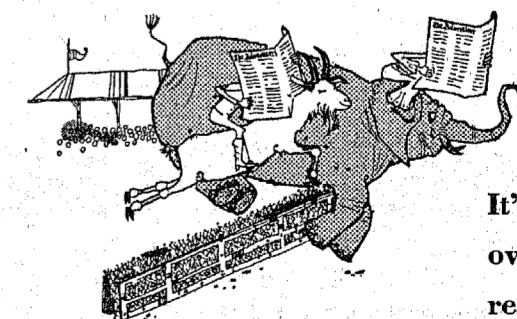
Professor J. J. C. Smart, Philosophy Dept. Yes — they might make good cricketers. Dr. G. C. Harcourt, Economics Dept. Irresponsible. You couldn't have an intake of non-Europeans at that rate without regard to educational and occupational standards without tension. I agree with an intake balanced in sex and status, taking into account the probability of assimilation. Obviously we couldn't hope to absorb 50,000 at once — there'd be a great impact on wages, a residential problem, and a problem particularly if the influx was of low status. There would be tensions, but I don't think they'd be unmanageable.

Mr. W. Mandla, History Dept. Yes, my goodness. It'll make us very active — escaping from rapists and flick-knives. Jazz and popular music are all very well in their way — but don't throw up on me flaming negro conductors, because it's white man's music.

People like that do more disservice to the cause of racial equality than people like me. Any contributions they've made is outweighed by civil strife.

I'm a great believer in racial equality until I see little black piggies running round in the forest, and then I find my beliefs hard to justify. The White Australia Policy is completely irrational until you see them.

These truths I hold to be self-evident: that black and white people shouldn't mix. I know all about the intelligence tests. But I don't regard the existence of educated and literate negroes as proof of equality at all. You can teach dogs all sorts of tricks. Any animals can be taught to conform to white man's orders.



## WHAT'S NEWS?

It's the unusual event from all over the world which you can read or see in

## The Advertiser

every morning — and it has MORE of them.

You can get it "most everywhere for 4d. — but home delivery daily at dawn is the surest and best."

# letters to the editor

## Political Interest

Dear Sir,  
Many earnest students decry the absence of student party political thought in this University.

Knowing that student party political thought has to come from students, I want to hear from them why there seems to be such a vacuum.

Is there an absence of dynamic leaders capable of transforming everyday political events into burning issues?

Are today's political parties too comfortable, too respectable, and lacking ideological fervour, when one compares Adelaide's unnoticed Liberal Union and ALP Club with Sydney's variety of Anarchist (arsonists of repute), Conservative Liberal, DLP, ALP and Labor Clubs and Melbourne's off-beat cum intellectual ALP Club and dynamic Liberal Club, resplendent with sub-committees preparing seminars on everything.

The Liberal Union wants to see more interest from students prepared to discuss political issues. Nobody is branded as a "filthy imperialist" if he attends a Liberal Union meeting or shows he wants to discuss a question through a Liberal viewpoint. When such interest is significant enough, the Liberal Union will venture into meetings where students do the thinking, not the poor drawcard speaker, who is almost insulted at present by the minute attendances at political club meetings.

Just for the record, in case anybody doesn't read notices, the Liberal Union has had four speakers this year, with two more on the cards.

Mr. Millhouse raised 37 listeners, and Mr. Kelly only 28. Does this prove State politics are more vital issues than Federal? Then find out by listening to Hon. G. Pearson, Minister of Works, on 22nd July, at 8 p.m. in the Portus Room, and Hon. C. Wentworth, the controversial MHR, later this term. Interested potential members can show their enthusiasm at the AGM, 22nd July, at 1.10 p.m., Lady Symon Hall.

A. J. DEAN,  
President, AULU.

## Help!

Dear Sir,  
I would like to purchase from someone who has one, a copy of Bertrand Russell's "The Basic Writings of Bertrand Russell." Please contact Bronte McCair (45 6019).

## Reproof

Dear Sir,  
I wish to refer to the letter from G. H. Searle in the last edition of "On Dit", which was concerned with the article on the Grey by-election in your edition of 14th June. The style of argument which he used is typical of most discussion and argument in Australian politics. It is quite common in the columns of "On Dit" itself.

The technique seems to be this. You read an article and decide that you disagree with it. You then go through the article and select those portions of it which you can refute directly; and do so, loading your argument with sarcastic comments, forced humour, and other verbal devices designed to win the reader's sympathy. A further selection is made of portions which can be distorted (not too obviously) and then refuted in a similar way. Having done this, you claim that the criticisms that you have made completely destroy the argument of the article as a whole, and the validity of its conclusions. Those portions of the argument which cannot be refuted are completely ignored. The essential feature of this process is that no account is taken of the form and direction of the argument as a

whole; small pieces of it are selected and demolished.

I do not intend to make a lengthy analysis of the letter to illustrate this: I will confine myself to a single example. Mr. Searle completely ignores the figures that are given. These figures, both by the fact that they are figures, and by the position that they have been given in the article, constitute the most important part of the argument. Also, they can in no way be made to support Mr. Searle's contentions. This is because they compare the by-election results with the results of the senate vote at the last Federal elections, where none of the candidates had a popular following in the Grey electorate. They show that, presumably because of the influence of independent candidates in the by-election, the ALP vote fell by 0.9 per cent while the LCL vote fell by 1.8 per cent; probably neither figure is very significant.

As I said before, this evasive, dishonest type of argument is almost universal among politicians. Its appearance in "On Dit" is to be deplored. If a student newspaper cannot set an example of logical impartial reasoning, how can we expect to find this attitude of mind, fundamentally important for democratic government, in the community at large.

Yours faithfully  
H. D. W. SADDLER.

## Cunning Stunt

Dear Sir,

I am writing with the interests of all good S.C.I.I.A.E.S. members at heart. At the beginning of the year we elected a President and Committee who promised to do great things. We were assured that this year S.C.I.I.A.E.S. would really get off the ground, a regular series of stunts, numerous "turns" and a good time for those privileged to be members of this once famous Society. However, since a very successful and enterprising stunt involving a piano in first term, the Committee has done nothing. Perhaps this first success went to their heads, or are they too worried about images? In good faith we elected our President, but now it appears he has deserted the ship and gone on to fame and fortune, leaving the primary organ of his political career without a leader to fall, along with the A.L.P. Club, into oblivion. This desertion of a Society which I hold in the greatest esteem is inexcusable.

Yours,  
JOSEPHINE,  
for the S.C.I.I.A.E.S.,  
JIGGALO.

## Humanism

Dear Madam and Sir,  
During the counter-mission Humanism was presented as the positive, constructive alternative to organised religion. This is good, and it has become as much a part of the "tradition of counter-missions" as Jeff Scott himself. Even our many opponents respect this tradition, and almost appear to pride themselves upon it. This was shown by the fact that when, during the Australia-wide A.B.C. Television program, "Any Questions", a certain minister was speaking about the mission to Adelaide University, he added in apparently almost reverential tones: "And what's more, they're holding a counter-mission to it." It is to be hoped, indeed, that this tradition will continue—only, of course, for as long as there are attempts to "propagate the official superstition" within this University.

It is a pity that so little time could be spared from the task of demolishing various "arguments for the beliefs that were propounded", for putting the constructive alternative. (Belief unfortunately will continue to persist, long after it has become

intellectually quite untenable.) Thus it is not surprising that several important questions were left unanswered. I would like to take this opportunity of dealing with one of them, and hope to show that this will enable others to be dealt with at meetings of the Humanist Society of S.A.

This Society is only a few months old in S.A. and thus still in its formative stages. It therefore requires all the support it can muster. Interstate and overseas, of course, the movement is much older and in Holland it has recently won legal recognition. We are very pleased that we have already received the support of several professors within the University and are hoping to extend this support as soon and as much as possible.

The objection raised about the Humanist Society during the counter-mission was: "Are you not promoting another form of dogmatism instead of the Christian one? Is it possible to belong to the Humanist Society if you are not an agnostic or an atheist?"

Had the counter-mission merely opposed the views of the mission, the charge would have been laid: "But you are only tearing things down, you are putting nothing in its place!" Since we did not do this, the charge became one of rival dogmatism. This charge also is quite incorrect. It must, however, be answered in full.

Taken directly out of the constitution of the Humanist Society we see that its objects are:

- (a) To act in harmony with the principles of Humanism, which are to encourage a national approach to human problems, to promote the fullest possible use of science for human welfare, to defend freedom of expression and to provide a constructive alternative to theological and dogmatic creeds.
- (b) To aid the progress of Humanism with literature, lectures and by other means.

Thus it will be seen that the Society is opposed to dogmatism of any kind, and it is only an unworthy debater's trick which would turn this into a "rival dogmatism". If you can agree with the objects as stated above, you are welcome as a member. If you would first of all like to know more about the Society, then you are certainly welcome as a guest and visitor, even if you strongly oppose all that we stand for, and may I assure you, that in the discussions which follow the various addresses given to the Society by different speakers, you will be as free to speak as any other person in attendance.

At the next meeting of the Society Professor Anthony C. N. Flew, who is a British philosopher of world repute, and is visiting Adelaide to give the Gavin David Young Lectures, will speak on the subject: "Must Humanist Morality be merely subjective?" Professor Flew frequently writes in the British "Humanist" and also in the "Rationalist Annual". He is the youngest contributor to Margaret Knight's "Humanist Anthology" and a very entertaining speaker to boot. This meeting will be held at the Keith Sheridan Institute, MacKinnon Parade, Lower North Adelaide, on Sunday, 28th July, at 7.45 p.m.

This meeting, however, has one further attraction in that at its invitations will be available to a "Wine-tasting, Barbecue and Folk-musik" evening on August 9th, which happens to be the last day of term, and the evening after the procession. At this counter-mission function we will have the cooperation of the S.A. Wine and Brandy Producers' Association and of the S.A. Folklore Society.

Hoping that your curiosity and interest has been aroused both at the intellectual and at the spirituous level,

I am,  
Yours sincerely,  
DIERK VON BEHRENS,  
Secretary-Treasurer, Humanist Society of S.A.

# AN AGNOSTIC IN DOUBT

By Allan Dawson

The Agnostic Society has just completed yet another of its counter-Missions to the University. Over the past week we have been treated to five lectures on various topics designed to steer the faithful away from the flock. How successful is the Agnostic cause in the face of S.C.M. personality imports? Let us examine its viewpoint more closely and the issues it raises.

First to take the platform was Jeff Scott, former S.R.C. President and sworn enemy of the Christian cause. In his words Christianity was dead. For two thousand years the Church of Christ had been a major opponent to progress in human values. Ever since the days of Charlemagne when 80,000 Saxons chose death to baptism it had committed the most abominable crimes against humanity. To his eye, real progress will only come with the realisation of the "Humanist Ethic". He warned those who thought it was important to wallow and wench that experience had made him a wiser man. Most of what he had to say bore close resemblance to some of his earlier performances and thus does not require any further elaboration. This can also be said of his Christian foes. One cleric expressed great admiration for Mr. Scott's debating abilities and went on to suggest that if there was no God the only rule could be "Don't get caught!"

Prof. Smart chose for his Tuesday topic "Science and Religion", and concentrated on his brand of modern biology. He showed how biological science had destroyed "the myths of primitive man" and "emptied the world of spooks". But his mechanical theory of the human personality should have appeared a little bit strange to the Humanists present as well as to any intelligent Christians. All parties seemed to have missed this significant point and merely repeated their stock arguments, instead of realising that this was the crucial issue.

On Wednesday, Dr. John Lowke, of Adelaide Teachers' College, chose to inform us of "The Hell of Faith". His own experience of Lutheranism while an Agnostic showed him that Agnostics could also "fight for things that are good and true." Dr. Lowke was most impressed with the remarkable retreat of Christianity over the last 200 years. This he said was due to Science. The Copernican revolution, and the theory of Evolution, disproved the literal truth of the Bible, belief in a soul, Adam and Eve, and Sin. With evolution sin became natural and no longer a problem. Society must make rational laws to preserve itself and has done so and it was the aim of Agnostics to produce a national morality. Unfortunately he followed this up by lapsing into an extreme form of irrational literalism himself. Christ came that we might believe—"God so loved the world that he gave

his only begotten son that whosoever believes on him should not perish but have everlasting life." To Dr. Lowke Christians must believe or be damned and the only criterion is gullibility. If God is all-powerful and omnipotent, what of the man in the middle of Africa who hasn't heard of Christ? To Dr. Lowke it follows that Christ cannot be the Son of God, nor God, nor the Son of God and God. Perhaps he would prefer to stand with the Bishop of Woolwich and argue that Christ is a window through which we see the ground of our being! Arc we to conclude that God and Christ are not only disproved but meaningless? In the long run the only solution to Dr. Lowke's semantic problems will be to increase the University public's level of religious sophistication, which cannot be achieved by any S.C.M. or even Counter-Mission.

Don McNicol's Thursday talk roused the question of the factors required to make Christian discourse about God meaningful. If the Christians had studied in detail the factors favouring the meaningfulness of their position instead of quibbling at Mr. McNicol's rather complicated parables, they would have realised the "orthodoxy" of his remarks.

On Friday I attempted to discount modernist Christianity along with Zoroastrianism, Brahmanism and the Vedic religion as adequate guides to rational moral behaviour—especially when compared with the more explicit teaching of Pericles, Socrates or the Christ that most Christians have forgotten. I adverted to the historical viciousness of a Christianity that insisted on the obligation of loving God, but unfortunately forgot the simultaneous injunction to love one's neighbour.

As I explained to a pressing questioner, I didn't care what Agnosticism really meant, as little did the S.C.M. seem to care what their "Christianity" meant. What do the Agnostics offer us? A material world freed from the terrors of Christian persecution where God can find no nook, and where morality must be founded on "rational human principles"? To this the Christians do no more than defend past errors and assert the relevance of Jehovah's behaviour. I am not convinced by either of these schemes. Intelligent Christians should realise that the Christian faith must be presented in modern terms, not as Professor Birch would have it with a dead God, nor as Prof. Ogston would have it with a blind but unseeing faith, nor even as the Bishop of Woolwich would have it that "we are rooted and grounded wholly in love". Only through a close re-examination of the real Christ (not of the Christ of the Christians, however) and a determined appraisal of contemporary problems will the means be found possible to guide humanity.



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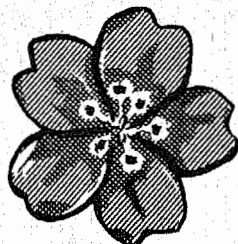
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# A.L.P. CLUB NOTES

After a rather slow start under the new administration the A.L.P. Club looks like getting off the ground. Speakers have been rather hard to organise largely because there were none arranged for this term by the last executive, and the time lag between invitation and acceptance is appreciable. However, Mr. Gough Whitlam is coming on either 5th or 6th August and will be speaking in the Union Hall. This is in the last week of term, which will look like a political answer to the counter-counter-mission because we have it on the grapevine that the Liberals are importing Mr. W. S. Wentworth to nose out a few Communists in the same week. It will be terrible if Mr. Burley gets excoriated for his associations with an organisation so wide open for Communist infiltration as the Education Project.

The A.L.P. Club also hopes to have Mr. R. R. Loveday, the State Member for Whyalla, and Hon. N. J. O. Makin, the Federal Member for Bonython, to speak before the end of term. Negotiations are also under way for speakers in third term. However, parliamentarians are, contrary to general belief, rather busy and find it hard to fit in speaking engagements to students, who these days seem more interested in listening to the fairy floss theology of the S.C.M. than to politicians.

It was heartening, though, to note the well-attended meeting for Mr. C. H. Fitzgibbon, the Federal Secretary of the Waterside Workers Federation. This was organised as a Union meeting, although the A.L.P. Club supplied the reception committee and a round of drinks.

And, on the subject of drinks, there is going to be an A.L.P. Club Smoke Social in the George Murray Common Room on Friday, 19th July, at 8.00 p.m. Concessions will be given to members. Anyone wishing to join is invited to contact the Secretary, David Combe.

The A.L.P. Club is also helping sell Dissent in Adelaide. Michael Porter is retailer-in-chief. This magazine is well worth buying.

Finally, we are hoping to publish a magazine of our own early in third term. Contributions are invited and can be handed in to Peter Vallee, who is Editor. So far he has even been promised one by Mr. Fielding, who even if he hasn't joined the Club yet, is at least being seen in the right company.

(Written by R. F. I. Smith and authored by M. D. M. Combe on behalf of the Adelaide University A.L.P. Club.)

# Rosy Future for Soccer

by GIOVANNI DI VALI

**Find two or more Soccer Players together these days, and their topic of conversation will invariably be "last Saturday's win". Never before in the history of the Uni Club have things been as rosy as they are at the moment.**

Very often, all three teams are victorious in the one weekend, something that happened only once last year, and last year was a comparatively successful year. All this should do no end of good for Soccer at the Uni, if it continues, for already interest in the Club is double what it was two years ago; and there is speculation about forming a fourth team next year to cater for this rise in interest, if the A's can pull it off and clamber into Second Division. Let's have a brief look at results.

The A's, the most successful team to date, have won all of their eleven games played so far (including a first round Cup match) and were leading 1:0 in a twelfth game which was abandoned after twenty minutes because of impossible playing conditions. What is more, all of these wins have been substantial, with a total of 74 goals for and 8 against, their average score for each game works out at a little under 7:1. The two teams who could possibly prove a threat to their running premiers this year, Napoli and W. R. E. I., have unfortunately not yet been encountered owing to the postponement of first round games with them during Intervarsity, yet if these teams can be beaten, and there's no reason why they shouldn't be, Uni could this year win its first premiership ever. At the moment, the A's are second on the premiership table, being three points behind W. R. E. I. but having three games in hand—two more than the leaders.

Having once again got off to not too good a start, the B's are awake to themselves at last, having won five of their last six games, more wins than they had in the whole of last season! This augurs well for future success, well for future successes, for their latest victims were our very own, highly rated, beer-swilling Graduates team

and Birkalla C's second and third respectively on the 3rd Reserves' League table. At the moment, the B's lie fifth on the table with 14 points, but have two games in hand, two more than all the teams above them. They have six wins, four losses and a pair of draws to their credit. Their goal average is a little tatty, however, with 19 goals for and 26 against; but after all, it's points that count first.

The Grads, in 3rd Reserves with the B's, are keeping up the reputation they built up for themselves last year. Despite their success however, they are not as consistent as they used to be, and have lost one or two points which should have been theirs. Yet, their recent shock 2:3 loss to the B's whom they had earlier in the season trounced 6:1, will, we hope, have the desired effect. From now on, they'll really have to fight all the way if they're to dislodge Victoria C's from that top position just above them. But they're capable of doing it and shouldn't lose again this season. All in all, they've chalked up eight wins, three draws and three losses (including a Cup match) giving them 19 points and second place on the present league table.

Thus if present form is maintained, the Club has it within its power to pot two premierships this year. But don't get complacent, or over confident about our success as seemed to happen last year, when all three teams lost at least three of their last five games. Consequently then, thorough training for everyone will go on to the last. It is up to every player in the club, therefore, to extract his digit and keep pulling his weight.

P.S. I suppose it had better be mentioned, because they'd like it . . . Having been challenged by the Phys. Ed. Dept. to a game recently, we managed to scrape together some semblance of a team to meet them. They put on their "best team" first and managed to sustain a narrow 3:2 victory. Needless to say however, they only scraped home by the skin of OUR shins and didn't even help us to take the nets down afterwards! New let's sit back and wait for the screams . . .

## ARE YOU A UNITARIAN WITHOUT KNOWING IT?

Unitarians throughout the world generally endorse these principles: 1. Complete freedom of individual thought in every Unitarian Church. 2. Opposition to censorship and restrictive laws, creeds and most all abridgements of human freedom. 3. Opposition to racial discrimination, "White Nation" policies and all other limitations on brotherhood.

Unitarian groups welcome atheists, agnostics, humanists, Christians, and all persons of good will in the search for, and practice of, truth.

You are invited to join the Unitarian Student Club. For further information, write to: Unitarian Church, Victoria Square, Adelaide, or phone either 8 5912 or 57 6929.

Continued from page 3

In the end, I want to say that if we are to aim high (for world peace and world understanding), we should adhere firmly to the high principles put forward by all the religious leaders of the world (in essence quite similar) from time to time, for the benefit of mankind. The people of the world should bring about mental transformation and moral revolution. Man is man, whether he is from the darkest Africa, or the brightest America. To understand the unfortunate folks, fortunate ones will have to give up their old cherished ideals with which they have physical and emotional attachment, and replace them by humility and compassion. To make man humane, minds will have to be cleansed of selfishness, greed, hatred, and false superiority. The dawning of the greatest moment in man's history throughout the ages will come only when mankind is able to realize the "twin secrets"—that (1) by helping oneself, one is helping mankind, and (2) by helping mankind, one is helping oneself. These two should not be separated from each other.

"LET NOBLE THOUGHTS COME TO US FROM EVERY SIDE."

HUMANIST SOCIETY OF S.A.

### HEAR

British Philosopher of World Repute, Current Gavin David Young Lecturer on:—

"HUMANIST MORALITY"

"Must it be merely subjective?"

Sunday, July 28th. 7.45 p.m.

Sheridan Institute

Mackinnon Parade

Lower North Adelaide

### AND OBTAIN

Invitations to the WINETASTING, BARBECUE, & FOLK MUSIC EVENING on PROSH NIGHT

## CARD PLAYING BANNED

The Union Council, the Students' Representative Council and the Union House Committee have been most concerned that card players should not monopolize Union facilities, particularly in the Refectory, to the inconvenience of other members. Unfortunately the growth of card playing has put severe limits on the available seating capacity in the Dining rooms and, after careful thought by the S.R.C. and Union House Committee the Council has moved to:—

### PROHIBIT CARD PLAYING IN THE UNION

The Council has also moved to accept a recommendation of the House Committee that should a BRIDGE CLUB be formed and obtain official recognition by the S.R.C. as an recognised Union society, consideration will be given to the allocation of a room in the Union for a BRIDGE CLUB.

H. SWALES SMITH,  
Secretary.

11th July, 1963

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Application forms and descriptive leaflets available from University Appointments Board or Student Counsellor. Applications should reach the Appointments Officer, Commonwealth Public Service Board, Da Costa Building, 68 Grenfell Street, Adelaide, by 31st July, 1963.

## OUR BOYS

As matches well into the second half of the season are now being decided, interest is increasing as each team speculates as to its chance of making the major round. Besides this interest in the S.A.H.A. competition, there is also the intervarsity hockey in Brisbane coming up in the next vacation. A strong team has been selected, headed by Alan Hutchinson, who has had a wealth of experience in these carnivals. On their current form, our boys should give an excellent account of themselves.

Congratulations are in order for Reg Ananda, our district centre forward, on his selection in the State Senior Hockey Team to represent South Australia in the forthcoming all-Australian carnival in Melbourne. Reg, who has always been a dashing player, seems to have struck a purple patch this season and his selection is a well-earned acknowledgement of his brilliant form.

After thirteen matches, the Varsity district team was handily placed in equal fourth place out of eleven teams. At its best, this team is capable of challenging even the undefeated Woodville — the players have proved this in two exciting clashes with that team. However, there is an element of unpredictability about their game, especially when the ground is not firm. Nevertheless, they should definitely be able to hold a place in the four by the end of the minor round. If they do, they are certain to be a definite premiership threat in the finals, by which time the ground should be faster.

Varsity's A Team has been the most successful. With nine wins and three losses after twelve matches, it seems assured of a place for a double chance in the finals. Led by the energetic John Freak, the team has now settled into a very formidable combination with a nucleus of players with district experience. The team, on current form, seems to have the best chance of winning a premiership.

The A2 team is the unlucky one. Under Peter Norman's guidance, it won five and drew two of its first twelve matches, maintaining a gap; average an excess of 50 per

cent but the top four has remained in touch with the top teams and with recent wins bridging the gap, it still has a chance to reach the major round if its members can sustain their best form.

Just when the B1 team looked like settling into a sound combination half-way through the season, it was held to a draw by the bottom team in its grade and then white-washed by the top team. A previously safe position in the four has been put in jeopardy as a result of this lapse. The team has every potential and could well match the top teams if it could sustain its best for the whole match. Recent performances have indicated some return to form by this team, and with the players' confidence being restored and a greater team effort, the B1's should consolidate their position in the four and become a real force in the finals.

Jeff Hooper's C2 team seems assured of their place in the major round at this stage. They have had difficulty in settling down into a fixed combination because of continual changes in their personnel. As a result, they have had some difficulty in toppling their arch-rivals Grange and Sturt. Nevertheless, they have maintained their position in the four and by the time the finals come they will have had a chance to settle down more and thus become a definite premiership threat.

Hence, all teams are in or about the top four in their respective grades and an exciting end to this season seems assured. It is to be hoped that the teams can take advantage of their present positions to make this 1963 hockey season one of the most successful ever.

M.F.H.



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# tirade of abuse

One of the most annoying things that strike an unintelligent newcomer to this University is the volume of correspondence appearing in "On Dit" penned by fervent political visionaries who are extraordinarily adept at drawing attention to the defects inherent in all political organisations except their own.

Before really beginning my tirade of abuse let me say that as an attempt to unravel the mysteries of politics through the eyes of those with more historical and contemporary knowledge of the subject than myself, I especially enjoy reading the contributions of R. F. I. Smith, his supporters and his opponents. I have learnt a lot, but haven't believed much of it. Personally I think that politics is almost as despicable an occupation as professional journalism and any man so misguided as to make a life's work of thinking himself good enough to run others, should be mercilessly exterminated along with other civilised excrescences such as women authors and modernistic painters and sculptors.

Cutting through the mass of facts which sometimes distinguish the articles of your labour correspondents I am surprised to see no mention of one of the main contributing causes of that party's political misfortunes.

I refer to Trade Unions, which stand out as one of the biggest defects inherent in the Labor movement, firstly, because they represent too much power wielded irresponsibly by a foolish antagonistic few and secondly, they encourage the worst possible type of man who (because of his political affiliations and service) is often inevitably destined to Parliament at the expense of the more competent fellow who lacks an industrial background.

I worked for some years to earn the money to undertake my studies and during those years I took the opportunity of observing unionism in all its different guises. As an ignorant and impertinent junior clerk I was coerced into appearing before an Arbitration Commission in a successful appeal for higher wages. A year or so later I found myself in opposition to a very powerful organisation and eventually had the privilege of mention in Parliament as a source of embarrassment to them, whilst carrying out my official duties.

Probably that — and (neglecting Freud) other similar experiences — explains why I have a profound and utter contempt for the class of man comprising the executive of unions, and have usually found them to be quite unable to carry out their ordinary work properly but really competent when it came to stirring up strife as union organisers. These same men have a horrible lot of senior public servants bluffed.

Because this University is the training ground of a large number of the leaders of our community every student who aspires to the control of men should never overlook the necessity of knowing who and what he may have to deal with one day. I suggest one will not always find this out in the sociable atmosphere of a University political club. I feel some of the subjects dealt with there are often burdened with theory. Worse still, an occasional discussion might be of an intellectual nature. The working man is not interested in debate; his wants are mainly beer, horses and food, in that order.

I am neither a hater of the Labor movement nor a misanthrope, but I do particularly abhor this aspect of the Labor Party. It is mainly because of these organisations and also because the press, radio and television have eliminated the need for the working man (and many others) to think, that now and again one has some difficulty respecting him and his representatives.

There are many capable men in the Labor Party. The member for Norwood is the outstanding personality in this State and if there were more like him in it rather than men whose background is one of industrial agitation and trouble making, one would give more hope for a change of Government.

When that extraordinary Labor man J. T. Lang was a boy there was a crying need for Trade Unions to counter the harshness of employers. They have outlived their purpose. By retaining their militant and obstructionist tendencies they do nothing but harm to the men who elect them, whilst public opinion of their frequent irresponsible acts hardly benefits the party to which they ostensibly owe allegiance.

The other point I made relative to the class of man they prepare for Parliament is not one to be lightly indulged in. It might interest readers to know that one Labor member's nickname is "Nigger". He earned it by his solid antipathy to soap, water, shaving and clean collars when in contact with the public. (Am I unreasonable?) Another is distinguished by his latent ability as a railway man. He once stopped an important express passenger train because he inadvertently waved the wrong coloured flag at the driver. In Canberra he does not have to worry about such trite things as the difference between red and green; less important thoughts occupy his mind, such as running the country. Propriety forbids me to mention some of the men at present seeking Labor endorsement.

When the Labor movement rids itself of (or finds a substitute for) the expensive burden of Trade Unionism as it stands today, and looks around more for a better class of man to represent it, most of its present worries will be over. A change of Government may even be possible in this dear State.

# sobolewski on education

The initial results of the much publicised Education Scheme, together with its public-speech-making and its statement-to-the-press-making have not lived up to the various resolutions passed at several General Meetings held last term. These resolved "to inform . . . and detail deficiencies in the Australian Education system". Deficiencies in general, note, and not merely one deficiency, namely "Finance" and its combinations. The problem of finance falls before the very magnitude of the real problems, enumerated below, which rack our so-called Education system.

"Lack of finance is the basic problem," shouts the Broadsheet.

The Almighty Dollar, the Royal, or the Pommygrovel (to quote a lecturer) will solve our problems. A few quid here for the teachers, a few there for some buildings, and the rest for students in the form of scholarships. The claim that students taught in freshly painted, decorated, ballroom-sized classrooms, by freshly paid teachers will raise the standard of education, is a solution worthy of intellectual buffoons and not persons claiming to have the benefits of University education. And these same people plan to dabble in . . . preparation of a *comprehensive* report on Education . . . detailing deficiencies . . . and including recommendations".

THE BASIC PROBLEM OF EDUCATION IS EDUCATION ITSELF. And not finance or some other thing. A conclusion as obvious as black is black and white is white, yet one which was completely overlooked by the SRC and the other campaigners.

How can one hope to solve a problem such as this without knowing its nature or without referring to its nature? For to solve and understand such a problem we need to ask ourselves why the problem?

Had the organisers of the Education Scheme stated plainly the aims and objects of Education and thence attempted to solve the questions involved, many of the answers would have been readily self-evident. Yet nowhere were the aims or the whys of Education stated. The preamble on the first page of the Broadsheet was the natural place for stating the objects of Education. But out of the vagueness printed there, the most one could determine was that Education is a Good Thing.

What then are the objects of Education. Why Education? This can be answered from two viewpoints, Society's and the Individual's.

From the individual's point of view Education should—

- (a) train him for a successful career to provide him with material benefits,
- (b) train him in "personal" social behaviour leading to successful family and personal social relationships,
- (c) train him in "impersonal" social behaviour leading to successful citizen, community and society relationships.

From the viewpoint of Society, education should—

- (a) transmit knowledge and culture from generation to generation,
- (b) create new knowledge and conditions conducive for the creation of new knowledge.

(The above are not necessarily placed in order of importance.)

Nowhere in these aims does finance appear directly. It enters only indirectly as a means of carrying out the above aims. Hence finance is not the basic problem of Education; but rather, being always dependent on these aims, it is of necessity a second order problem. The pursuit of these aims is the basic problem of Education.

Now that we have the Whys of Education, the Who's and What's and When's and How's become self-obvious. And to answer these is to answer the Problem.

Who should be educated?

Obviously all who need education, both adults and children, without social, religious or otherwise, discrimination. Yet even in this elementary observation the Education Scheme fails; for, as if following the prejudiced policy of the ALP, especial pains are taken to make no mention of financial aid to denominational schools, which educate over 30 per cent of Australian children up to and including secondary level.

What should be taught?

Obviously primarily that which is compatible with the above aims. Since this question centres directly on these aims, it is the basic of basic problems of Education. In South Australia . . .

- completely inadequate education is given in Ethics and Civics.
- Compulsory Civics courses are for practical purposes non-existent.
- the Humanities are choked by English Literature and English History. Australian History and Literature rate a very poor second. But what is worse, English Literature is monopolised by Bard and Beard, Shakespeare and Dickens respectively. While the lack of Modern and Contemporary History almost nullifies whatever usefulness Pre-Victorian History may bring.
- European and Asian History and Literature are unheard of in primary and secondary schools.
- the teaching of foreign languages is accompanied by a glaring lack of information about the people, country and culture of the languages in question.
- Physical and Applied subjects are devoid of any human element.
- social and political geography, so necessary today, are not studied except

in several secondary schools far and between.

—yet another shortcoming is the absence of reasons or unimagined answers given to students as to why a particular subject is being taught and studied. "Because it is useful" or "because it is a Good Thing" are no answers. Whether the teachers themselves know is often debatable.

How should it be taught?

No obvious answer can be given as each subject requires particular consideration. However, many subjects taught in schools and even in Universities, seem to be tailored and trimmed down not for "educating" but for passing exams; and not exams in the catholic sense, but specifically exams to be done under the immortal "exam conditions", where the criterion for passing is not erudition but the ability to "beat the clock". This system is ideal if the end result of Education is passing exams "successfully". It is a sad fact that from many teachers and lecturers this is the reason heard, to study a given subject. Many subjects are visibly mutilated while others are not taught at all, primarily due to this "3-hour-exam" axiom, from which the sum total of knowledge of the subject is supposedly determined and absolutely gauged.

When and Where should it be taught are also two important questions and although not nearly as important here as the above, can nevertheless be developed into powerful arguments for improvements in the Education system.

Provide the solutions to the above questions and you have solved the problem of Education which has plagued society from its very beginning.

Discuss these questions logically with the use of the knowledge gained at the University and you have made a valuable contribution to this problem.

Publish and proclaim your results and you have "educated" the society in which we live for the better.

But allow your arguments to revolve around that flogging-horse-of-a-concept, namely Money, and you have not risen above the "zac-and-deener" mentality.

Publish Broadsheets and Education Booklets with the wearying repetitious "Finance Problem" and the public will not heed you.

Continue to waste energy and money by asking for money and people will only call you fools.

# opinion

However, S.A. is not so fortunately situated. S.A. possesses several large rural areas that are in many ways dissimilar as regards area concentration of population, extent of industrialisation and urban life, and more importantly — types of agricultural activities engaged in. The latter classification is important to the people of S.A. because: (1) agricultural production is a mainstay of Australian exports, (2) agriculture is the predominant industry as regards value of production and number of workforce in the State when industries in the metropolitan area (Adelaide, Elizabeth) are excluded. Thus there are many important sectional interests, geographically forced to be in non-metropolitan areas, where the population is sparse, that need to be considered politically for the good of all the State, including the metropolitan area.

How can these interests be best looked after?

By a local member, necessarily elected by fewer voters than members elected by high-density city electorates, as at present?

Or by a local member whose electorate would cover about half the State and who would have too many interests to handle adequately anyway, in a "I vote I value" system vigorously applied?

The vast distances would make the task impossible for country members and city members would vastly outnumber the country, blocking proper consideration. Or would city members, with offices in Adelaide, look after small portions each of the country in his electorate, under another form of "I vote I value" distribution?

Could the member for Norwood look after adequately the area west of Ceduna to the Northern Territory border which would also be in his electorate? This system would verge on the ridiculous by trying to bring country areas to link with city electorates over many miles. Can an MP ask a country voter to visit him in his office with the same ease as a city voter could?

The present situation certainly enables city and country members to represent their electorates equally through allowing members to give balanced services to Parliament. The services rendered by members are "Balanced" in the form of allowing each sectional interest to be adequately heard.

The country electorates, if one studies them on a map, have divided the State into separate areas that have considerations and interests different from each other.

Each locality has its own problems not arising elsewhere i.e., Murray fruit irrigation; South-East forest, dairy, farming, wheat belts, rural-industrial mining, vast outlook pastoral areas.

The L.C.L. believes that each area's interests need to be "serviced" in Parliament by more members than would be possible under a rigid "I vote I value" electoral distribution.

The proposed redistribution goes a long way to rectify the imbalance derived from population changes since the last boundary definition while retaining adequate country representation.

# some votes four values

Electoral boundaries allocate Parliamentary representation for the people in the areas they cover.

What is the basis of allocation?

Ideally if all electorates were in similar occupational and residential density circumstances, then simple solution — one vote one value.

Voters would have an equal chance to elect members whose tasks are identical to all other members. All voters would be served by members equally.



# prosh

"A lot of hard work; but does it say anything?"

To most ignorant up-town people Prosh Day is a complete riot when students do their best to disorganise the whole city for no useful purpose, and press reports tell of the arrest of many students for apparently loutish behaviour. It is unfortunate that a few people go too far and get run in by the feds—for most students it is a day when "the gown hits the town" in a wave of satire, spoofs on institutions, and collection for charity.

The procession leaves the University at lunch-time, and this year it will move up Rundle Street. Here is an ideal chance to score money from the crowds of shoppers who will be in the streets. Collect donations, or else sell Prosh Rags—35,000 are to be printed—for anything from 4/- to £1.

The floats are essentially satirical—both as regards current affairs and social institutions in the State. The best of the thirty-five floats is last year's Prosh featured the current R.S.L. Anti-Communist Campaign, the resignation of Mr. Bury, M.H.R., and Adelaide's social groups. "The upper crust—a lot of crumbs held together by dough", which really was an excellent caption. Prosh itself is usually an orderly affair, with the participants trying to amuse or poke fun at the public, not with slapstick

flour bombs—smoke bombs are a little juvenile—but rather with clever wit. Anyone can have a riot spurred on by mob psychology — perhaps University undergraduates can raise their standards above this.

But Prosh itself is not everything. Many stunts are performed during the day. The Engineers organise a barbecue in the East Parklands Lakes at about 8 a.m., and last year some volunteers pushed a pram from Melbourne, arriving here on Prosh Day. The main stunt last year was a "visit" to Christian Brothers' College, where some 400 students overran the place in a spoof on the closing of schools in Goulburn by the Roman Catholic Church.

It is hoped that every student will take an active part in Prosh Day itself, by being uptown or in the suburbs on Prosh morning selling newspapers. Wear something outlandish, get in a mob and start, well, soliciting. Pester people on the bus. Bar the entrance to factories or go to suburban shopping centres. Anything.

Finally, remember that Prosh can be great fun if you make it so yourself. And also remember that it is a day for wit, and clever satire, not one for immature rabblers. Get Proshed.