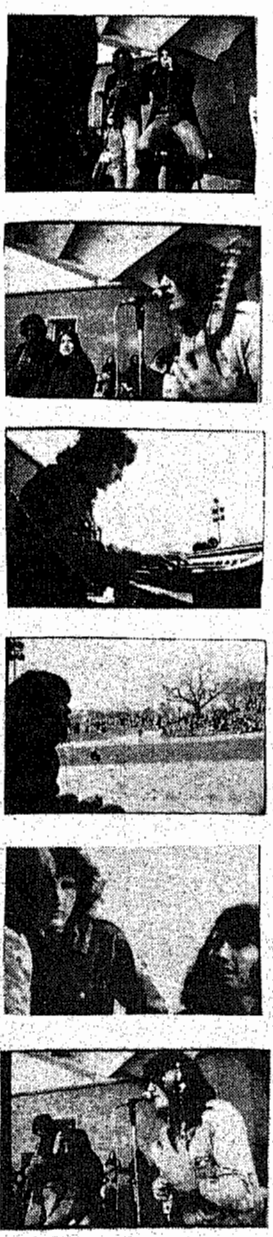




p.s. well we did it this week
we had a confrontation-free
concert but something was
wrong : but it's gotta get
better again provided noone
tries too hard and doesn't
do anything they feel they
have to. Out of the sun
and the music and the
people and time will
come new ideas and new
people.

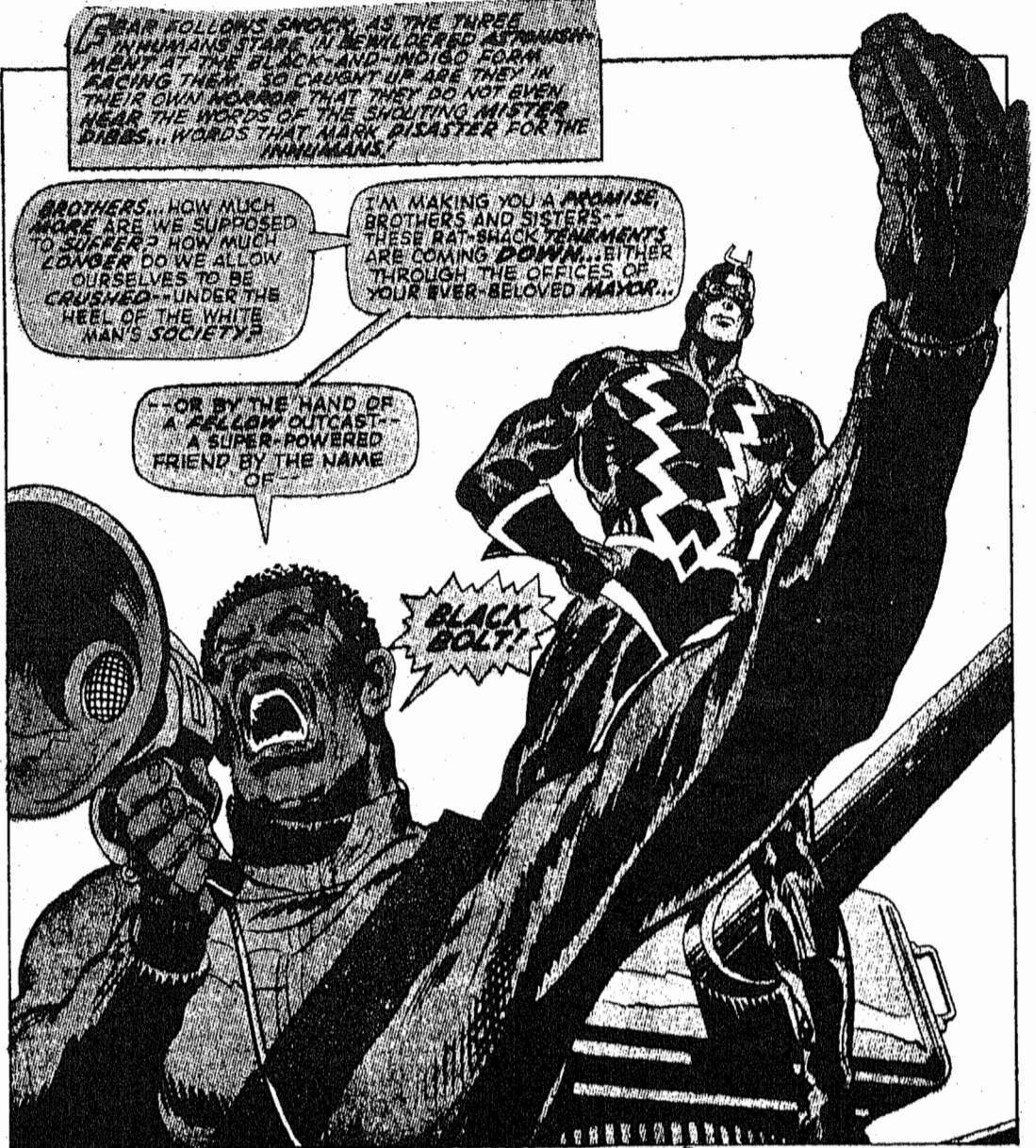


What fantasies do you build around the names 'Superman' and 'Batman'? Bizarre supercriminals and impending holocausts? Well think again, true believer, the comicbook superhero has undergone a radical change in his life style.

Superman no longer spends his time moving Earth from the runaway comet or saving himself from Lois Lanes probing thoughts and/or hyptonitis' deadly rays. The Superman story of today is more likely to involve the Man of Steel attempting to rectify damages wrought by the U.S. army after it has dumped deadly war gas at sea. The narrative comment being "Hear O America - think you that your problems can be solved by putting them out of sight - conveniently forgetting about them... Open your mind a crack America! See beyond your disposal aluminium cans and your 'Vietnamised' war." ('Justice League of America', June 1971).

Similarly, Batman is too concerned with the basic social problems of poverty and exploitation to worry about the mischievous deeds of those freakish friends, Penguin, Joker and Catwomen. Robin, the Boy Wonder, has gone to college and in his spare time teams up with the Teen Titans. A typical Titan-adventure involved the teenage superheroes in the overthrow of a reactionary university administration which was performing electrical brain operations on students to eliminate any non-conformist thoughts.

BEYOND



Captain America returns from the mysterious subterranean kingdom of the Moleman with a message for the world; "You'll have to get rid of your atomic waste matter somewhere else, General. The Moleman doesn't want earth's core polluted." To which the general replies "Maybe this is a lesson for all of us, gentlemen. We can no longer despoil the planet we live on, sooner or later we'll all have to pay the price." (Cap. America, May 1971).

Peter Parker, alias Spiderman, is a college student whose comment on a local campus issue summarises his liberal views on student dissent-- "Josh is spokesman for a lot of angry cats and I guess they've got a right to be! Wish I had time to get more involved in this thing." (Spiderman, Jan. 1969).

Further evidence of a change in the comicbook is the fresh abundance of black superheroes and supporting characters. The Falcon is from Harlem and frequently co-stars with Captain America; a couple of negro bystanders comment on the pair: "Hey man - Cap and the Falcon! How about that combo? All they need is Jimi Hendrix and they got it made." (Cap. America, Dec. 1969). T'Challa, alias the Black Panther, is an African prince, who features in the Avengers, and broods over whether his true place is in the ranks of the superheroes with his white friends, or amongst his own people.

The comicbook first appeared in the mid-1930s and Superman, Batman and Captain Marvel were the first superheroes. The 40s saw a rapid rise in popularity as readership in the US jumped to 50m. and new superheroes abounded; Captain America, Flash, Human Torch, Sub-Mariner, Hawkman and Wonder Woman.

There was little reason for excitement over those early comics. The plots showed little imagination, being nothing more than glamorised cops and robbers or hackneyed takes of monsters devouring cities. The artwork, similarly, was uninspiring, only the heroes highly colored garments being of fresh significance. The situation worsened in the mid 50s when psychiatrist Frederic Wertham attributed juvenile murder, suicide and maladjustment to the over-stimulation of horror comics. A Comics Code Authority was established controlled by the folks who publish Archie, and pressured national distributors into dropping comics that lacked their own censor's seal of approval. The superheroes degenerated further to a superpatriot, who preached conformity to the American way of life.

This atmosphere persisted until 1961 when Marvel Comics group started sending up the comic medium with the most outrageously exaggerated and unconventional stories, laced with odd snatches of liberal philosophising. The new comicbook era had begun. Marvel superheroes evolved identifiable personalities and the plots revealed a new awareness of the social reality. The new look superheroes were greeted with enthusiasm and the comic medium started to reveal its true potential. The Marvel team of costumed crusaders included Captain America, a lonely superhero;



Hulk, wandering the earth and cursing his ugliness; Daredevil, blind superhero leading a non-evil love lift; Silver Surfer, imprisoned on earth, highlighting man's inhumanity to man; Spiderman, poverty-stricken college student and part-time superhero. Thor, god of thunder, son of Odin and upholder of Asgardian chivalry; Iron Man, wealthy bachelor, inventor and technological superhero; and an endless number of militants, all with their own personal story to tell.

Stan Lee, thin, bearded, brilliant editor of the whole crazy world of Marvel Comics explains something of what happened: 'In the beginning I only tried to be entertaining, but now I've been trying to be a little more profound. You begin to take yourself a little more seriously... I didn't know I was a big satirist until people wrote to me saying, 'Boy, there's great satire in Spiderman.' I was just trying to write stories that would be a little off-beat,' but now he is taking it more seriously. "I try to put a serious dimension in the dialogue. Even though the picture may only show a punch in the nose, I'll have a thought balloon say 'Man's inhumanity to man is a terrible thing. Let's all go and support the Moratorium.'"

As the teenage superhero, Spiderman is the most popular of the Marvel characters his ever present financial problems, his ailing aunt, and his romantic complications place Spiderman/Peter Parker in permanent difficulties. He is envious of the stability of the older and more acclaimed superheroes and as the Fantastic Four, they in turn are suspicious of the young upstart and violent confrontations often ensue. Meticulous detail features in Spiderman comics, as it does in all Marvel editions. Peter Parker walks down a

Lately, even Women's Liberation is making appearances in Marvel comics via the Enchanters, a female supervillain who was double-crossed by her male partner and hence vowed that "all males should one day feel my wrath supreme" (Avengers, Dec. 1970). Disguised as Valkyrie she forms a band of female superheroes, called the Lady Liberators, and attacks the male chauvinism of the Avengers. More recently the Hulk has heard Valkyrie's cry of "Up against the wall, male chauvinist pig." (Hulk, Aug. 1971).

Even the backbone of comicbook irrelevancy, the Phantom, recently fought a corrupt national administration which was diverting United Nations aid into private pockets.

MARVEL



New York street strewn with litter and garbage and an ironical 'Keep Your City Clean' sign can be barely distinguished in the background. In the most recent issue "welsinger" intervenes in a prison rebellion and is told by an inmate "we're riotin' to be treated like human beings, they keep us caged like animals, we gotta wait months to come to trial". (Spiderman, Aug. 1971). After mediating in the dispute Spidey goes before the television camera to argue the prisoners case for civil liberties.

Captain America has been on the superhero scene for almost three decades now, but his age is no bar to progressive thoughts. After tangling with a protest demonstration Cap. proclaims for the benefit of some conservatives that "this nation was founded by dissidents - by people who wanted something better! There's nothing sacred about the status quo - and there never will be!" (Cap. America, Oct. 1970).

Other notable Marvel adventures of late have involved the Black Widow supporting some Young Lords sitting in at a House of Representatives candidates' office. The mayor offers to talk but the Young Lords are not tricked so easily, "They want us to give up what we have fought for - and in return they only offer us more empty promises!" (Amazing Adventures Nov. 1970). The Avengers have been involved in smashing a fanatical right-wing plot to start a race war, and in supporting a Red Power advocate called Red Wolf in his campaign to avenge the oppression of the American Indian.

Although Marvel were the inventors of the new comicbook, DC Comics (Superman, Batman, Flash, Aquaman, Green Lantern, Green Arrow, Teen Titans and others) have successfully imitated and in many ways improved upon the original. Generally, their superheroes lack the engrossing personalities of their Marvel counterparts, but their plots reveal a more determinant and consistent attempt at social relevancy.



A recent Batman issue features a youth revolutionary organisation called STOPP (Society to Outlaw Parent Power) which is barricaded in the ghetto and is holding Gotham City to ransom with a bomb. Batman, discussing the situation with the City Commission is appalled by their suggestions of calling for military intervention and points out that "some of you (councillors) are slumlords - who profit from the ghetto! You're more responsible for Gotham's plight than those kids." (Tip Top, No. 74).

DC's new Green Lantern - Green Arrow team is by far the most radical of the comicbook superheroes. Green Arrow has grown a beard and mustache, sprouts hip talk and digs rock'n'roll. "Listen," he tells his supercolleague "forget about chasing around the galaxy, and remember America! Its a good country, beautiful, fertile and terribly sick! There are children dying, honest people cowering in fear, disillusioned kids ripping up campuses! On the streets of Memphis a good black man died and in Los Angeles a good white man fell. Something is wrong! Something is killing us all! Some hideous moral cancer is rotting our very souls!" (Green Lantern, April 1970). Green Lantern's reaction has been a deep questioning of his previous beliefs; "The world isn't the black and white place I thought it to be... Green Arrow has made me think that maybe authority isn't always right." (Green Lantern, June 1970). After GL and GA have helped a town of poor Appalachian whites to overthrow a corrupt mine owner G.L. comments that "Justice came to Desolation - and the miners won" but G.A. is quick to point out the deficiencies of piecemeal reforms, "Look at them - injured - grieving for lost friends and family - nothing to look forward to except more poverty and ignorance - you call that WINNING?" (Green Lantern, June 1970).



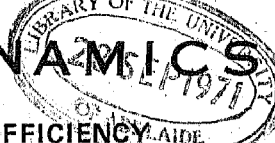
In a more recent episode G.L. and G.A. liberate a secluded company town, symbolically built of plastic, where the population has been recruited by material inducements and then brainwashed on a mass scale. In concluding Black Canary exclaims that "those Pipers Dell people must have been crazy to surrender freedom of decision so easily" to which Green Lantern replies "not crazy, baby! different! A bit more greedy than most... a bit less responsible." Green Arrow, however, simply asks, "I don't know pal - you really think they were different?" as the background panel depicts a city store doing a rapid business as a sign advertises "SPECIAL, Pre-Xmas July sale - Plastic Christmas Trees." (Green Lantern, June 1971).

To quote that well worn Marvel phrase: "nuff said!"

Keith Darwin



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NOTICE TO UNDERGRADUATES

ELECTION OF TWO UNDERGRADUATE MEMBERS OF THE COUNCIL

An ELECTION of two undergraduate members of the Council will be held on Wednesday, 20 October next.

NOMINATIONS of candidates for election are invited. A nomination must be made on the prescribed form, and must reach the Returning Officer at the University before 12 noon on Friday, 10 September.

Nomination forms and further information may be obtained from the undersigned.

H. E. WESLEY SMITH,
Returning Officer.

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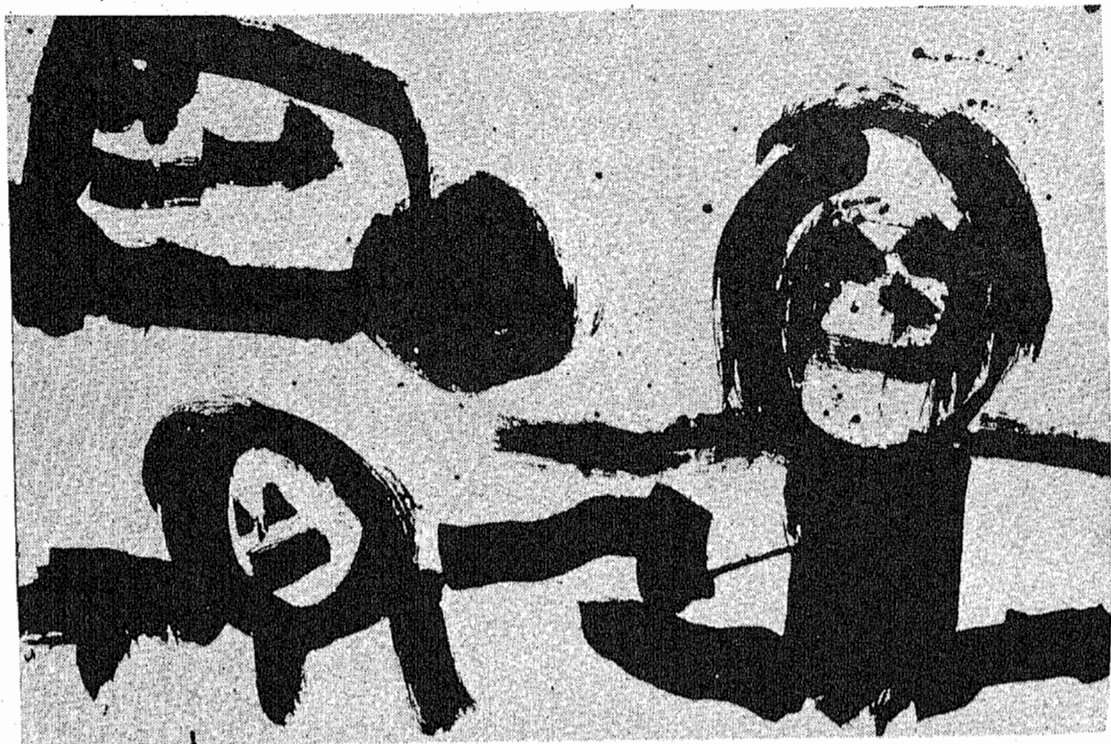
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Free the CHILDREN

In addition to the change in the location of the socialization process there has been a change in the amount of time devoted to childhood socialization. Formerly when the process occurred almost unapprehended — because the child was an integrated member of the community — it was practically impossible to say that a child had spent such-and-such time being socialized. Today we can say that the first 15, 16 or even more years of a child's life are entirely devoted to "learning to adjust to the group", as one definition describes the socialization process.

This article intends to examine the special relationship which has developed between the imperative which exists in every society to socialise its members to certain patterns of behavior and attitudes and belief systems, and the idea of childhood constituting a separate category of existence, one which is separate from, and inferior to, adulthood. It should be pointed out immediately that it is necessary to abandon our idea that childhood must necessarily be so segregated from the mainstream of social behavior — what will be asserted is that the notion and the reality of childhood constituting a separate period of existence from adulthood is an historical one, and one that is still developing.

Until the development of the nuclear family in about the 14th century, the idea of childhood as a separate category of existence was not accepted. Children were regarded as small adults: there was a more or less uninterrupted continuum from the end of the period of the baby's complete physical dependence on adults — to feed it etc. — to maturity. The child was regarded as serving its apprenticeship into the wider world. Children were not treated as a separate and inferior caste: there were no special clothes, toys, games and speech — as there are now — to delineate any separation. Children and adults shared most activities. Life centred on the community which was not separated into rigidly differentiated family units as is the case today. Children often did not live with their natural parents. Male children from the age of 7 were usually apprenticed to a trade or craft and lived in their master's house. Many female children were similarly apprenticed into domestic service. Women then were engaged in far more productive activity than today — their entire lives were not preoccupied with childbearing and childrearing. In pre-nuclear family days, therefore, the socialisation process operated rather differently than it does today; it was less institutionalised because there was no uncertainty about people's progression into a fairly ordered existence. Socialisation occurred almost effortlessly — no special agents were required to manage it. There were of course non-conformers and renegades from the feudal ethic — witches provide an exemplary illustration — but these were not of sufficient number to warrant institutional means of preventing the spread of their influence.

The situation today is very different. We now have a very developed and refined notion of children as being inferior to adults. They do not have the same political and economic rights, for example. Children are rigidly separated from most adult preoccupations and activities, and they are patronized and talked down to, and not considered as possessing adult faculties and abilities until they have completed a state-controlled education process. Full legal adult status is not bestowed in most countries until the age of 21. (It should be noted that this is a status which society considers itself empowered to bestow; it has implications of guardianship and patronage).

The first change that has occurred in the process of socialization is in its location. Formerly it occurred in the society at large, with children being accepted as members of that society at a very early age. Today, socialization occurs through two main agencies: home and school. We have no equivalent of the apprenticeship system of medieval times. The only children who do not live with their parents are orphans or those victims of broken marriages or deserting parents who are confined to state institutions. Today mothers assume full responsibility for infants at the time of their birth. Wet-nursing is most uncommon and even having nannies or other non-maternal child-minders is fairly rare. Such schools as existed in the Middle Ages were not simply for children, but were open for everyone who cared, and was able, to benefit from them. Compulsory education and the schools to provide it were a 19th century development. We have seen since then a progressive expansion of the role of the school in the socialization process. At first an "elementary education" — i.e. the acquirement of basic literacy — was all that was deemed necessary. Working class children entered the work force very young, usually to be exploited in the manner common in England during the Industrial Revolution. Class distinctions still operated to prevent a refined, universal notion of childhood from developing. Successive Education Acts eventually raised the school leaving age to the 15 or 16 it is in most countries. Further raising of the age is being contemplated in both England and the United States.

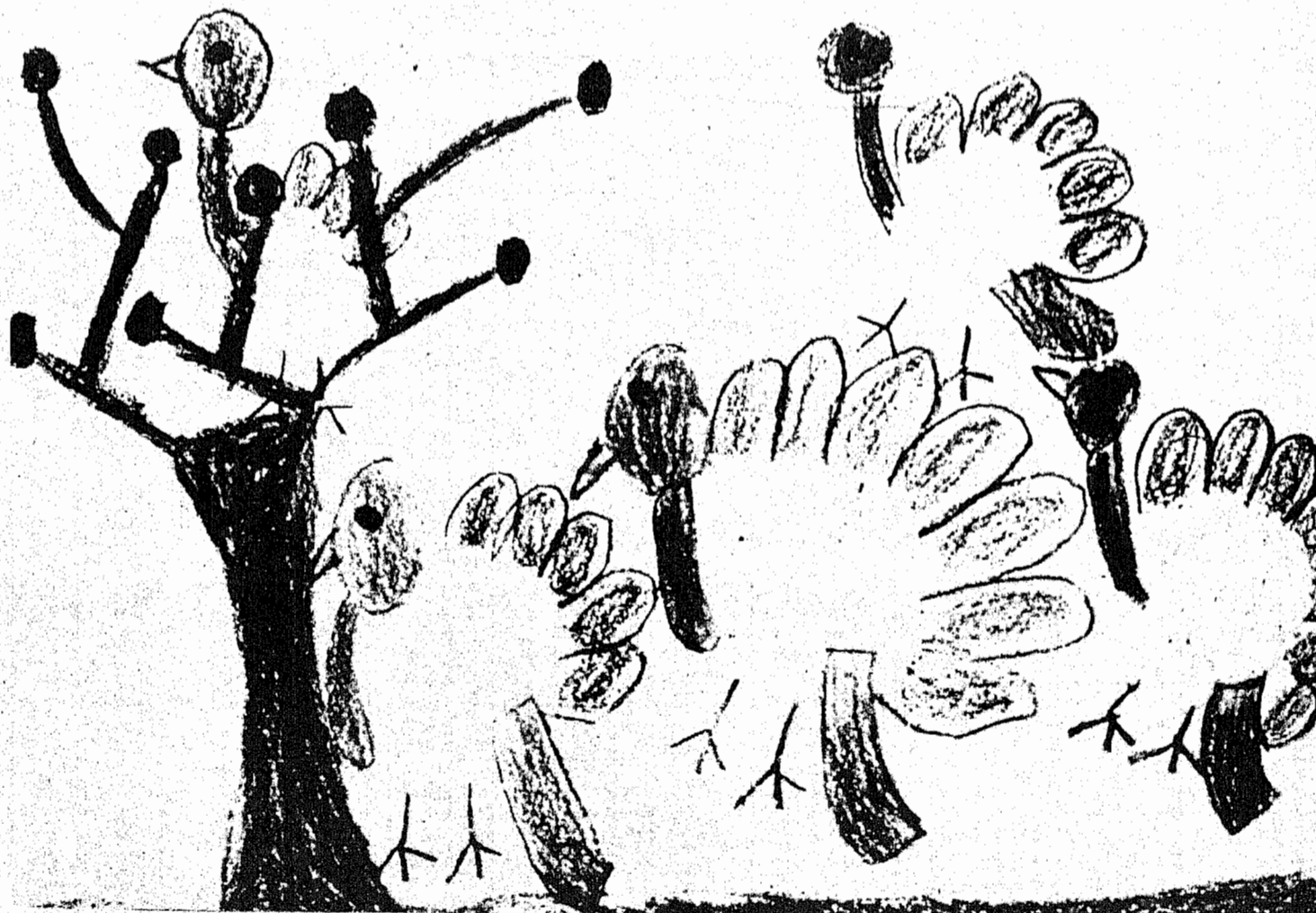
The first 5 years of a child's life are spent at home usually with its mother present full-time, her task being seen as to devote all her energies to "raising" this and any other children she may have. This leads to the obvious point: the other socializing agents, apart from the school, is the family or, more precisely, the mother, since her sex-role assigns child-bearing and child-rearing as being two intertwined processes which she must carry out in order to acquire her female identity. But while it might be argued that it is necessary for the mother to be in full-time service to her child for the first 5 years of its life — although again the historical nature of this practice should be pointed out, as should the often deleterious results of a child being subjected to too constant attention from one person ("smotherlove"), and of a mother being forced to devote her entire existence to this one task — it is more difficult to defend the view that she should also devote the next 10 years to the same function. Yet this is what has occurred with the development of the nuclear family. We constantly hear the argument that a mother who has school age children should not work as it is essential that there be someone in the house when the children arrive home from school. Dire warnings about children indulging in delinquent activities or sex orgies if mothers are not present often accompany this argument.

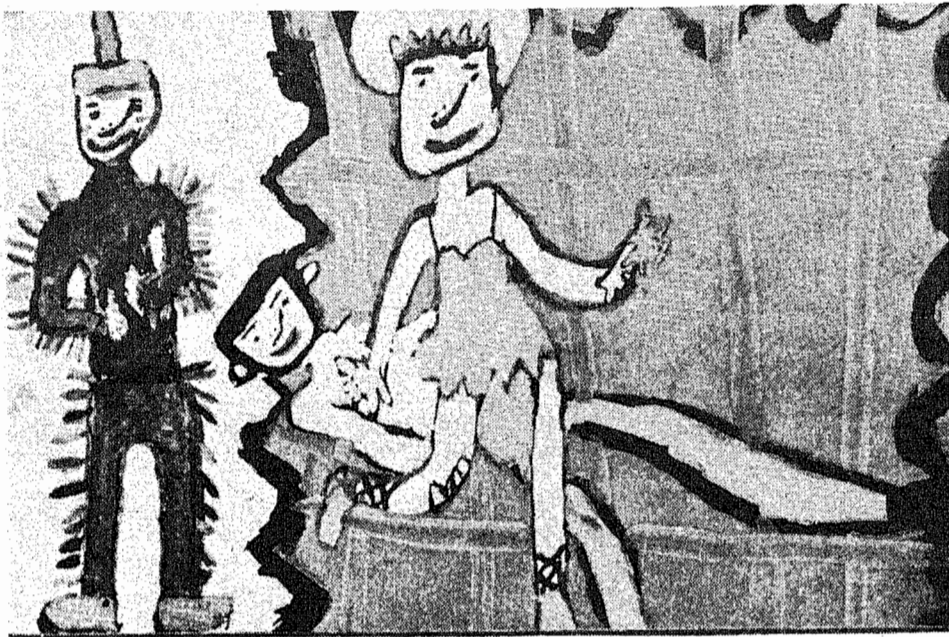
What should be appreciated is that this argument rests on the notion of dependent childhood which we have evolved over the last hundred or so years. If it is true that children require their mothers to be home when they finish school each day, then it is because we have forced children to become dependent creatures. We do not accord them any credit for possessing what we term "adult" intelligence, self-control, knowledge etc.; we treat them as not possessing these qualities and then when, in the manner of self-fulfilling prophecy, they don't exhibit them, we feel our original treatment has been vindicated. In order to break out of this spiral we need to recognise that the attributes, or lack of them, of the child are largely adult-defined and adult-determined.

This leads to the third major change and this is the development of the notion that certain forms of specialized treatment for children are necessary. As stated before the two structures which have evolved to perform this task are the nuclear family and the school. Accompanying the change in function of these

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structures has been the concomitant degrading of the perceived ability and therefore, of the freedom, of the child. Today the child is placed in the strait-jacket of conformity to retardation by its parents with assistance from child-care "experts" like Dr. Spock. (We should be alive to the numerous new professions, industries and consumer patterns that the concept of childhood has, most profitably, engendered). Complicated theories of the needs of children are evolved and these have gained such ascendancy in our culture that we find it hard to believe that in other historical periods or in other cultures no such concept of the dependency of the child exists. We may wonder at the achievement of child "prodigies" such as Mozart and his contemporaries who had achieved proficiency in what we now call adult accomplishments by the age of 6 or 7. What we fail to realize is that today we effectively truncate the child's development and refuse to recognize that he possesses any such capabilities. We have developed the idea of "respect" for children and the belief that certain things should be kept from children. Thus we censor books or films, or prevent children from seeing them in the belief that such "adult" preoccupations will in some way be harmful to children. We deny that children are sexual creatures and place stringent taboos on childhood sexuality. (It is noteworthy that Freud's "discovery" of infantile sexuality was considered to be the most shocking aspect of his theories.)

It is hardly coincidental that the most strictly enforced taboos are those related to sexuality; although censorship also attempts to protect children from exposure to excessive violence, it is far more concerned to prevent their being in any way stimulated to explore their sexuality. The recent Oz trial and the banning of the Little Red School Book in Britain are both examples of establishment crack-downs to prevent children having access to material which recognises their sexuality. It says something of the sickness of adult sexuality that a charge of obscenity should be levelled against the adult proprietors of a magazine which allowed school children to produce their own issue. If what was produced was obscene why weren't the children responsible prosecuted? Again, the Little Red School Book which simply deals out commonsense advice about contraception and warns against exploitative sexual relationships, is based on the assumption that children engage in sexual activities. Perhaps it is a latent recognition of the corrosive effects on societal "order" — in a labor oriented society — of Eros which compels the state to require its adults to take on the role of custodians of the morals of the young. Or perhaps it is just that we deny our own sexuality too much to be able to allow the recognition that children, too, are sexual creatures.

We have the situation of the adult female devoting 15 or 20 years of her life to supervising, moulding and manipulating the existence of the young person, a situation which is rationalised under such absurd notions as the "creativity of child-raising". As Shulamith Firestone says: "raising" a child is tantamount to retarding his development. The best way to raise a child is to LAY OFF."

Within the family, therefore, both the child's and the mother's existences are sacrificed to the imperatives of socialization. The symbiotic nature of their relationship ensures that it makes no sense to speak of women's liberation without raising the concomitant objective of children's liberation.

When viewed in this way, the process of socialization obviously requires some critical scrutiny. It is pertinent to ask, just what is the purpose, and hence the nature of this process which requires the subservience of so many individuals for such extended periods of their lives. It is best demonstrated by a discussion of the nature of schools and children's place within them.

Shulamith Firestone points out that we tend to exaggerate the importance of the humanist tradition in the establishment of the education system as we know it today. The humanists of the Renaissance period were interested in knowledge for its own sake and as a means of encouraging the flowering of the individual. This is not the key concept in the organisation of modern schools. Instead, she says:

The real architects and innovators were the moralists and pedagogues of the seventeenth century, the Jesuits, the Oratorians, and the Jansenists. These men were at the origins of both the concept of childhood and its institutionalization, the modern concept of schooling. They were the first espousers of the weakness and "innocence" of childhood; they put childhood on a pedestal just as femininity had been put on a pedestal; they preached the segregation of children from the adult world. "Discipline" was the keynote to modern schooling, much more important finally than the imparting of learning or information. For to them discipline was an instrument of moral and spiritual improvement, adapted less for its efficiency in directing large groups to work in common than for its intrinsic moral and ascetic value. That is, repression itself was adopted as a spiritual value.

The continuity between this 17th century concept of education and that which is enshrined in 20th century organized compulsory systems of "education" is argued by Paul Goodman, in his book *Compulsory Mis-education and the Community of Scholars*, when he discusses the importance of the school in the socialization process:

It is in the schools and from the mass media, rather than at home or from their friends, that the mass of our citizens in all classes learn that life is inevitably routine, depersonalized, venally graded; that it is best to toe the mark and shut up; that there is no place for spontaneity, open sexuality, free spirit. Trained in the schools, they go on to the same quality of jobs, culture, politics. That is education, mis-education, socializing to the national norms and regimenting to the national "needs".

We see thus one explanation for the current socialization process — it is designed to produce subservience to authority, to ensure that people will proceed uncritically from the mis-education they receive at school to the mindless jobs that most people are forced to occupy most of their lives. Goodman sees schools primarily as detention centres to keep masses of unemployed and unemployable young people off the streets; it is also possible to argue that universities are increasingly filling this function. What is implanted in schools is seldom either knowledge with immediate practical relevance to society, nor is it knowledge in the humanists' sense — to encourage the development of the individual's critical faculties. Rather, subsumed under the imperatives of the examination system, what we call education is largely rote-learning, or the inculcation of random areas of knowledge with little or no attempt to encourage the acquisition of training in systems of thought. If learning occurs within any framework at all it is a framework of obedience and compliance to the demands of exams. Learning motivation is outer-directed and approval-conscious.

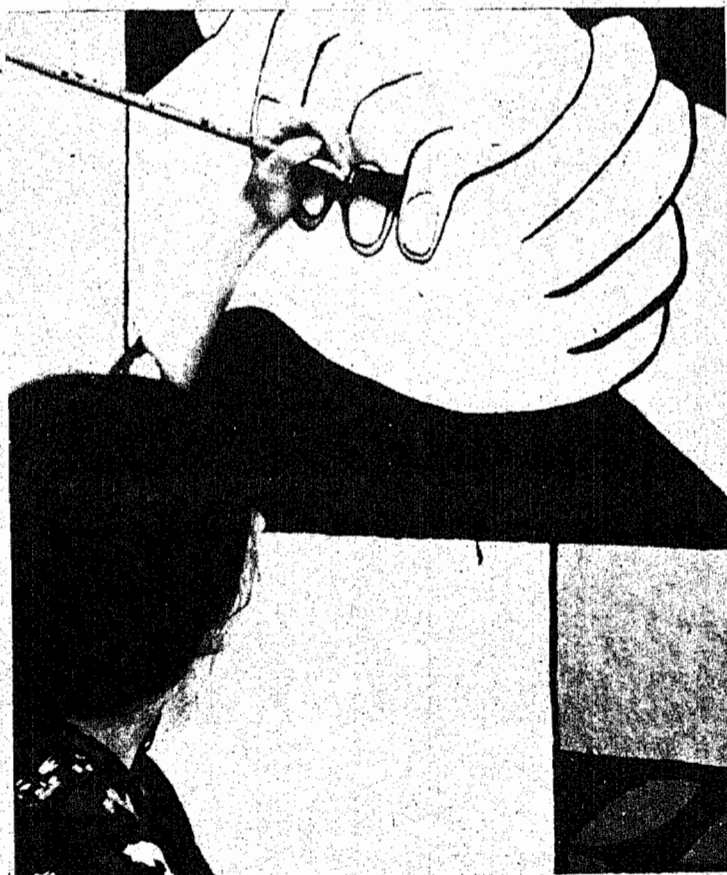
It is not possible to do more than suggest reasons for the lengthy period of socialization deemed necessary at this stage of our historical evolution. One obvious reason would be large, regularly increasing populations and the need for institutional means of keeping them gainfully occupied. Schools and military service both detain large numbers of young people until the economy can accommodate them in productive employment. The erosion of the ordered pattern of the pre-Industrial Revolution life together with the cosmic uncertainty it produced has meant that large numbers of alternative life patterns and ideologies now uneasily co-exist. A state which wants to induce large numbers of its population into mainstream conformity must devote a large amount of time to training people into acceptance of its morals. This becomes increasingly necessary as the virtues of our way of life which for so long were blandly assumed to be unimpeachable come, by way of things like My Lai massacres, increased urban neuroses, and articulate protest by university-educated youth, to be thrown into doubt.

Children, on the whole (unless they have non-conformist parents), are denied exposure to systems of thought or even interpretations of facts which contradict those which justify the existing system, viz. the rigid thought-control which underlies the texts of school social studies, text-books on South-East Asia, and Vietnam in particular. Even worse, children are denied the opportunity to exchange ideas or experiences with any other than their immediate peers. The system of grades or classes ensures rigid segregation into age-groups and the hierarchical, discipline-oriented nature of schools also involves a hierarchy of status. Older children are encouraged to see younger children as not worthy of their company or their consideration, a view which is often reinforced in the family situation.

Within this context of an induction into conformity to authority and authority-sanctioned ideas, there occurs the process of role-learning and the acquisition of those other modes of behavior which constitute socialization. Sex-role learning has generally been well established before the child begins school; here he simply finds reinforcement for what the family has already taught. Generally too, at home he acquires behavior patterns appropriate to his class and religion: these may be reinforced by his being sent to a private school. The main content of the socialization process in the schools can be seen to be the induction into behavior and attitude patterns necessary for holding a job in a highly competitive market-oriented bureaucratically controlled society.



Within the family children's roles are developed which prevent their being able to function as equal members of the group. Placed in a situation of economic dependence they are forced to depend on adult patronage and to engage in debasing forms of subterfuge and to comply with parents' whims in order to get money. Our culture reinforces the dubious proposition that "father (or mother) knows best", thus denying self-determination to the child. And, as Shulamith Firestone points out in *The Dialectic of Sex*, with the increase and exaggeration of the child's dependence, the women's bondage to motherhood is also extended to its limits.



When I began this article it was intended to be no more than a review of Humphrey McQueen's *The New Britannia* (Penguin) and Joe Harris' *The Bitter Fight*. But since then it has developed in a number of directions including the search for a radical approach to history; the recognition of ignorance and elitism amongst the left in the past and present and a new view of a "radical" Australian history.

Humphrey McQueen's book purports to be "... an essay into the ideology of the Australian laboring classes up to and including the first World War."

McQueen is concerned to show why and how these classes were integrated into capitalist society and why they did not produce a socialist party. Manning Clark in his introduction states that McQueen's book is the first attempt to present "the vision of the world held by a member of the New Left." I hope it won't be the last attempt! There is nothing new in McQueen's book and as an historian and someone concerned with the search for a "radical" approach to Australian history, I find his book doubly unsatisfactory.

No doubt to those who have had no acquaintance with Australian history since G. V. Portus at school it may be refreshing; but anyone with a more detailed knowledge of Australian history will recognise the extent to which McQueen has merely summarised and gathered together the articles and books written in the last decade. McQueen recognises this and it is a pity that his book plagiarises so much since it means that historians suddenly seeing their own words as McQueen's text could tend to dismiss his work forthwith. It does not deserve this end; as a miscellany of antidotes to myths about our past, it is valuable medicine.

I do not want to erect an elitist fence between the historian and the general reader of history. We are all historians and some of us have merely had time to read more. But McQueen appears very like a babe in the woods and his crudities are representative of many I have heard from students of New Left persuasion who suddenly turn their attention to that unknown beast Australian history.

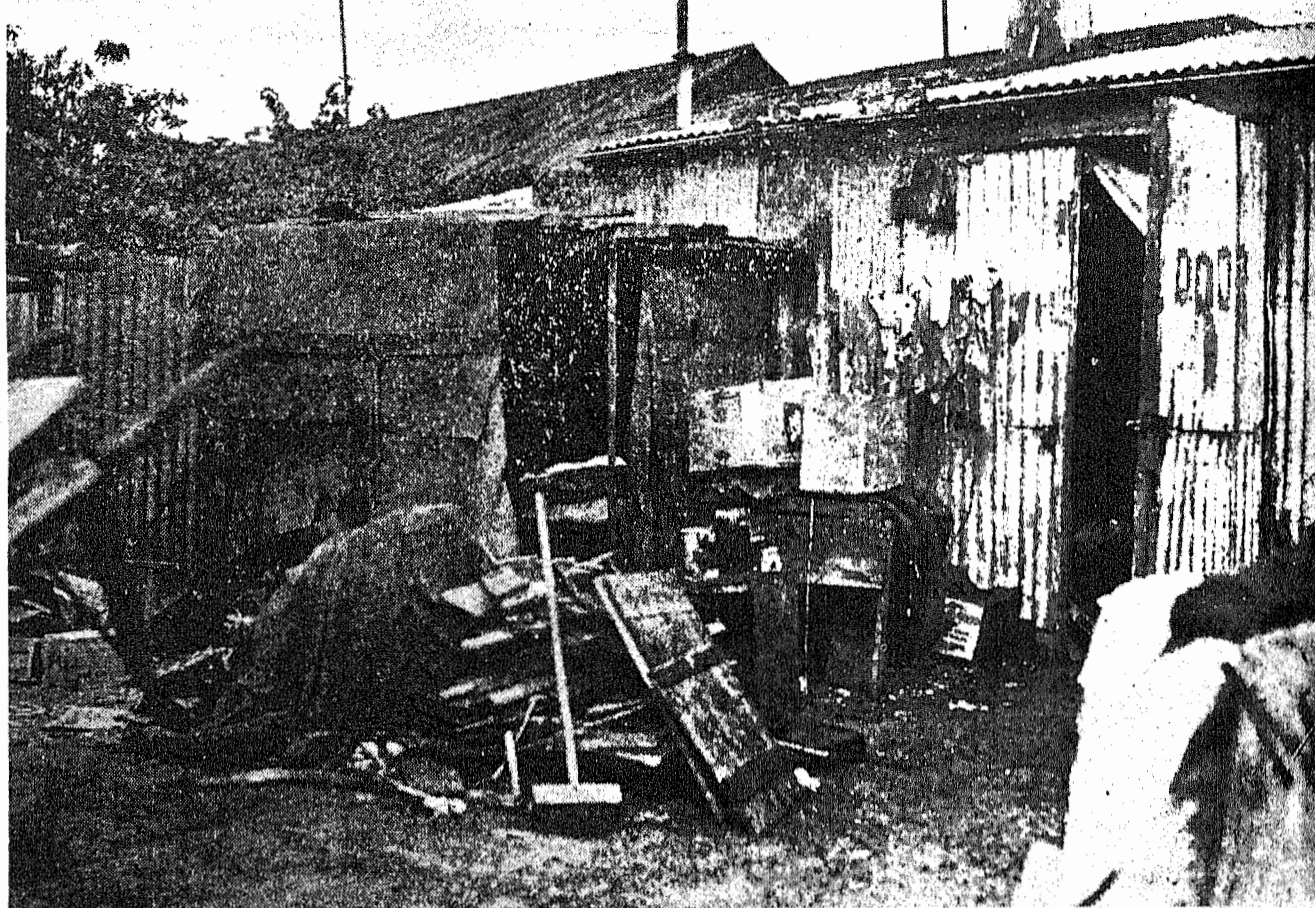
REVOLUTIONARY PURITY

Such ideologically pure comrades fail to realise that there is more to a new or 'radical' version of Australian history than marching through the woods with ideological banners flying. When radicals who have had no contact with Australian history turn their attention to it they usually come up with such crude generalisations that the student working in the field of research into Australian history recoils in confusion. They usually suggest as radical topics "A history of the ALP showing its fundamentally bourgeois nature" or "Why wasn't the Australian working class revolutionary?" (as though every working class everywhere regardless of historical conditions was by its very nature revolutionary) and (as though it was a rare kind of secret that the ALP was a party determined to work within the parliamentary framework). McQueen who should know better, falls head first into this trap. He is concerned to show why and how the Australian working classes were integrated into capitalist society and why they did not produce a socialist party. He calls his book the last of the 'old left' histories of Australia. I would go further and say that his book fits very well into the mainstream of writings on Australian political history from both left AND right. He is an elitist as any of his predecessors. He is not radical.

WHERE ARE THE POOR?

There is a poem by Brecht which asks questions of history which might well be applied to general histories of Australia (McQueen included):

"Young Alexander conquered India
He alone?
Caesar beat the Gauls
Was there not even a cook in his army?
Phillip of Spain wept as his fleet
Was sunk and destroyed. Were there no other tears?"



Outbuildings in backyard of a cottage in the eastern portion of the city, occupied by a returned soldier who pays a separate rent of 6s. a week.

TOWARDS A

One may well ask the same questions of Australian history. Where are the poor, where are the women and children, where are the people at all?

DULL LABOR HISTORY

So much writing in Australian history is concentrated on chronologies of parliament and political parties. There are already enough books which deal with the formation of unions, the Labor party's innovatory role, and minutely detailed chronologies of the legislation passed. If written from a viewpoint sympathetic to Labor these histories contain details of strikes and speeches and union affairs. Joe Harris's *The Bitter Fight* is one of these and the early sections are interesting with Victorian photographs of early unions and delegates, handbills and cartoons. The early part is excellent social documentation and the book as a whole is valuable and moving. But I found the later sections became so concerned with the fledgling unions that it became progressively less interesting as page after page was covered with serious rows of faces at union conferences. A fascinating book, but I would like to see the same style (large photographs, minimal text) concerned with the people behind the union leaders.

If written from the New Left viewpoint of McQueen such histories do little more than take a new look at well known facts. The emphasis of McQueen's book is heavily traditional

and his criteria sometimes absurd. He applies such stringent qualifications to his revolutionary ancestors that he leaves himself disinherited. He writes (and lectures) as though he expects socialists of the 1890s to be as likeable and humane as McQueen's ideal socialist today. By so doing he castrates historical specificity. Lane and Lawson may have been racists but they were men of their times. Lawson may have had unpleasant aspects, but McQueen's lack of emphasis makes Lawson look absurd (Lawson, a poet, is treated as a political theorist in one of the book's worst chapters).

McQueen leaves the would-be socialist an orphan. He can claim no ideological ancestors, he can claim no tradition, he has no history. No wonder McQueen feels that history is not on our side.

RADICAL HISTORY

How then is one to approach a radical view of Australian history? Here I will say a populist history specific, particular and detailed is not the only form of radical history but one particularly apt for Australian history. We don't understand the past in Australia anymore than we do the present. We should "go out and live among the people". Find out their history. Only in this way will the heavy crust of myth, everywhere perpetuated, be broken. The hegemonic view of the present is beginning to crack here and there. The historian can "crack" the code of the past and rewrite everyman back into history in the way Brecht suggests.

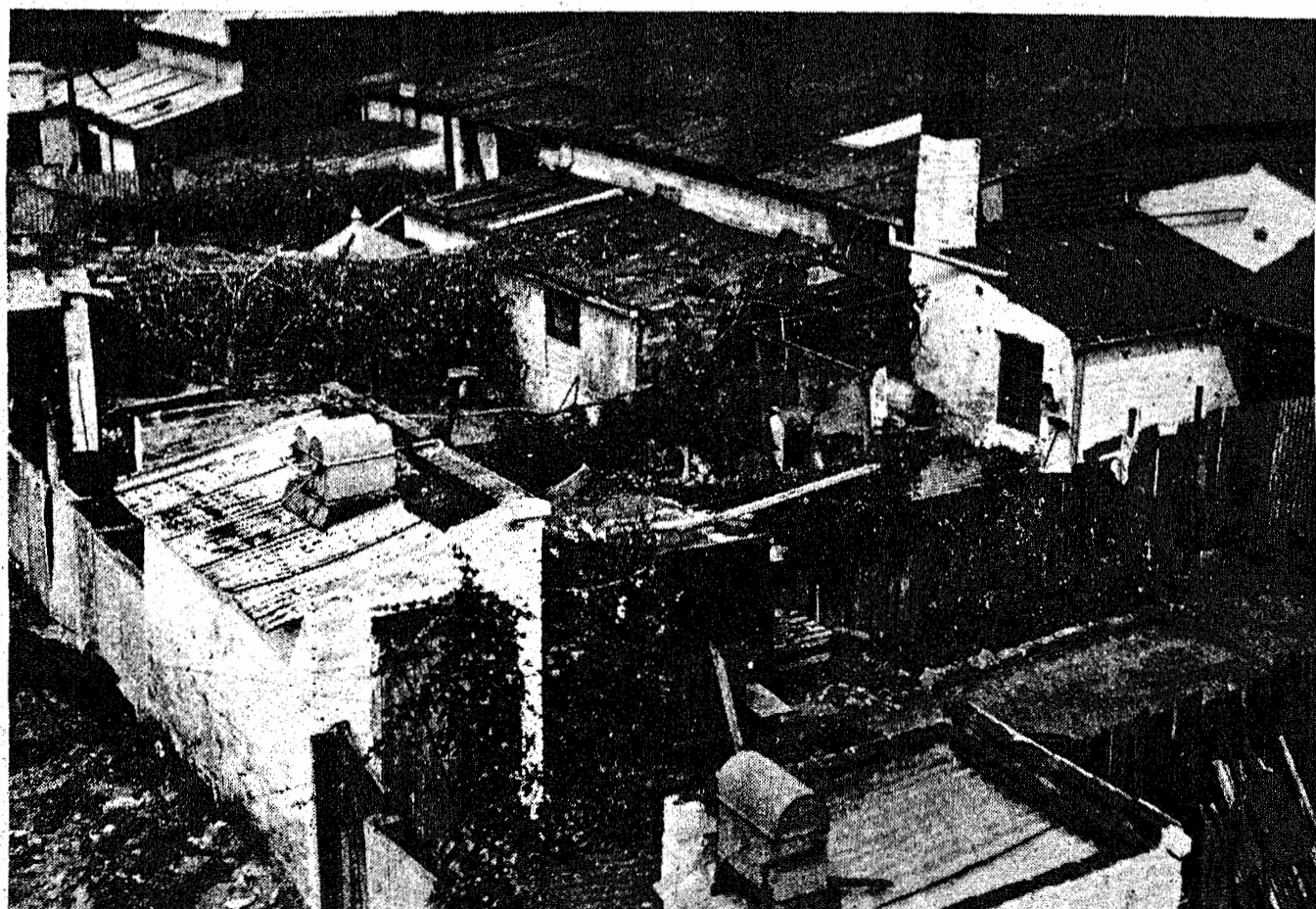
AUSTRALIAN POVERTY

Since the early sixties both in America and Australia, there has been a growing disquiet about the nature of society, and its apparent inability to provide even the bare essentials for a proportion of its citizens. The view of Australia presented in advertisements and the press — that Australia is a totally prosperous and booming country is being questioned (although not to the extent that it is in the United States) and disproved by books such as *People in Poverty*¹, and the daily accounts of planned inequalities in education, malnutrition of Aboriginal children and a thousand other aspects of an exploitative materialistic society.

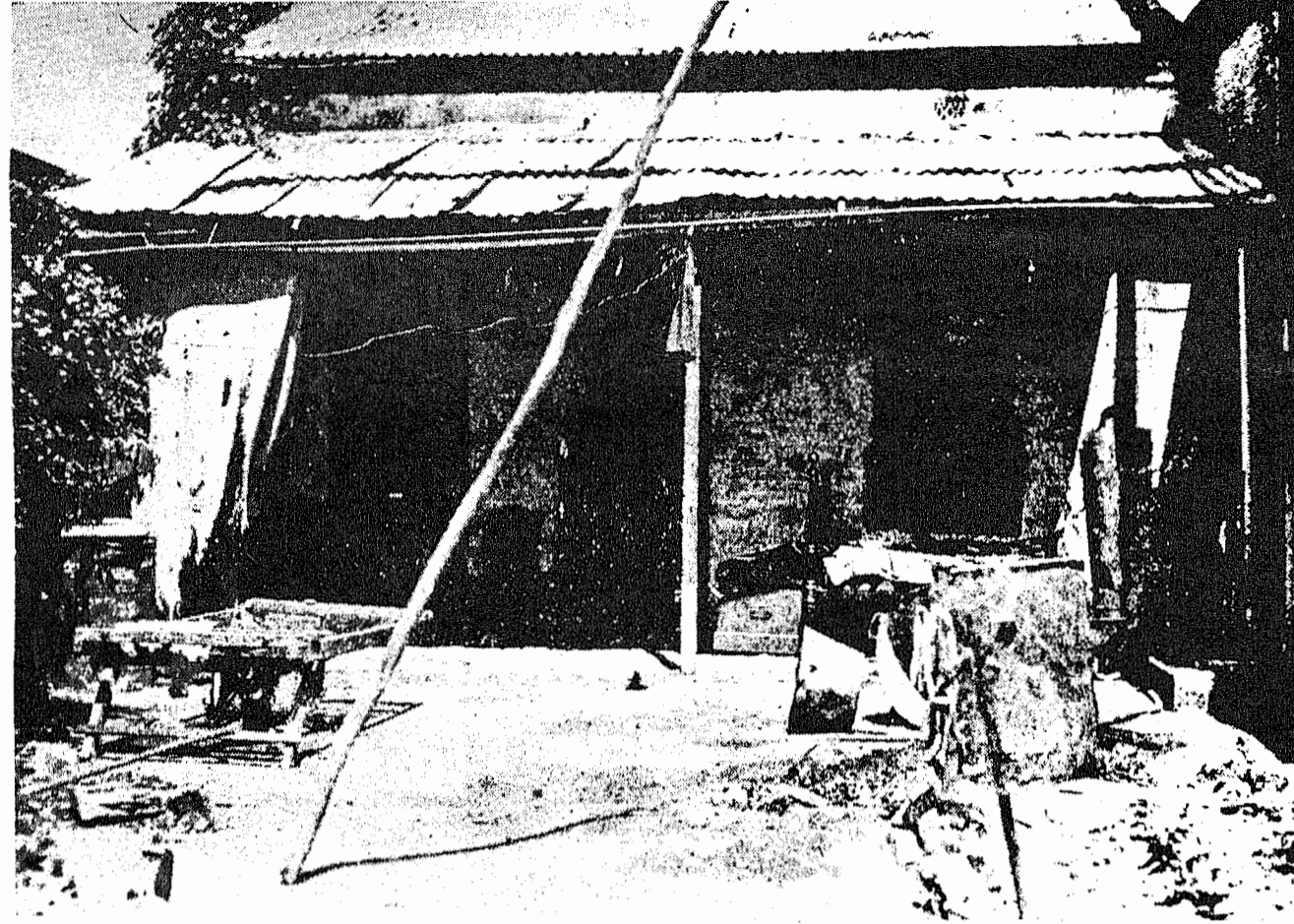
If one looks at general views of Australian history what emerges? Consider the pictures of slums on this page. They and many others were regarded as "typical and common" examples of housing conditions in the South-west of Adelaide in the 1930s.

PROSPERITY?

The Building Act Inquiry Committee² from which these pictures were taken estimated that 7,400 people were living in undesirable housing conditions. What do the general historians say? I looked at Hancock, Crawford, Shaw, Greenwood, Pike, Grattan, Clark, Wand, Alexander to see what their views were on one decade 1920-30. The histories were not identical but they were surprisingly and disturbingly alike. They all placed great emphasis on parliamentary history, the doings of Federal party leaders, trade unionists and the few writers and intellectuals of this rather barren decade. Acts of Parliament and the affairs of the Commonwealth were given great emphasis.



Backyards, Owen Street, Adelaide. Two children were found to be sleeping in the lean-to (earth floor, no glass in window) shown in centre of picture.



Back of a four-roomed house in Percy Court, Adelaide, found to be occupied by nine persons—three adults, four children aged 10 to 15 years and two under 10 years. Rent £1 per week.

RADICAL HISTORY

One of them mentioned the existence of slums, poverty, malnutrition and deprivation in each of the capital cities. Most do not even mention the housing shortage. None of them mentioned the poor, the deprived, whether urban or rural. Their attitude to the period may be not unfairly summed up in the following phrase of Alexander's *Australia Since Federation*.

"In the second half of the twenties, all sections of the community shared to some extent in the prevailing prosperity."³

THE OUTCASTS

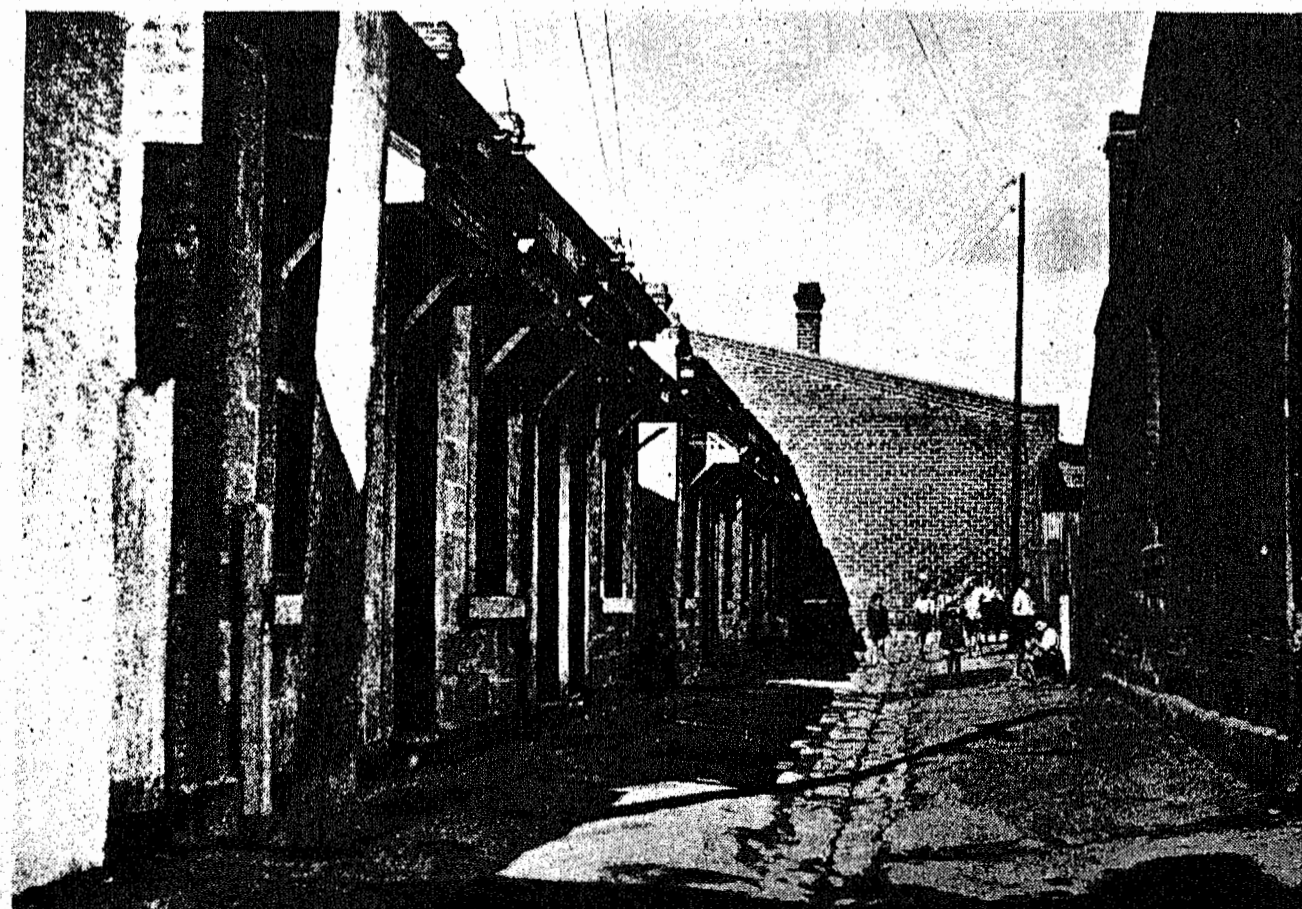
A very small amount of research has already convinced me that this view of the twenties is almost certainly wrong. There is evidence that there existed a class in the 1920s which was ignored by legislators and both contemporary and later historians. I suspect there was an unknown lumpen-proletariat living and continuing to live in squalor and cycles of illegitimacy, deprivation sub-normal intelligence, illegitimate parenthood and so on. I will not be able to prove that this class existed throughout the whole of Australian history, that task awaits other historians, but I am sure of its existence in the 1920s.

It is hard to glimpse this class because the past has so successfully closed over all traces of their existence. But I feel they may have been the people who swarmed the Melbourne central streets during the 1922 police strike and looted the

shops until law and order was restored by a volunteer civilian militia. They may have been those who were too poor to take advantage of the South Australian Labor government's housing Acts in the 1920s. They may be the families found in legacy and Social Welfare Department files, families who lived in hessian and tin shacks, who handed on to their children nothing but their own poverty and hopelessness.

The subjects that a "radical" history of Australia could be concerned with include the following — whether there have been families or groups in society which have been perpetually under-privileged from one generation to the next — the extent of social mobility amongst immigrants — the culture of the Australian urban population before the 1930s — the extent to which both Labor and Capital, although bedfellows shared a common vision which left some classes excluded and forgotten. Australian history is a research student's paradise.

The sort of history which I feel is needed would be part of a great tradition, one almost entirely unrepresented in Australian history. To do for the past what Booth, Raintree and Jack London did for their present. To investigate using the methods of Rude Hobsbawm and Thompson. We should recognise that the poor are the ignored factor in Australian history. We should be trying to reconstruct "... the mental world of an anonymous and undocumented body of people, in order to understand their movements themselves only sketchily documented."⁵



Trenerry Court, off Franklin Street, Adelaide. Seven houses face a 14ft. and three a 17ft. lane. Damp, in poor condition, and with tiny backyards. Rents 10s. to 15s. per week.

I am not suggesting that this is the only "radical" history which could be written. There are obviously analytical deficiencies and also a shortage of radical general histories. There is in fact an almost untrodden field awaiting the research student. The reason why I think populist history seems so necessary and so radical is because our knowledge of the past is so bare and so misrepresented as I have shown above. There is another factor which I shall end on.

MAN MAKES HISTORY

Trying to write a history of the poor in the 1920s means that one's subjects are very often still alive. To suggest to people that they may have something to contribute to history is logical. To interview people and through listening to them demonstrate that they were part of history is very moving. When making his film about the Australian gangster of the 20s, Squizzy Taylor, film-maker, Buesst told National U —

"History for us isn't the War of the Roses, or the French Revolution, or the Spanish Armada — its the small time comings and goings in the streets where we live...". People tend to be incredulous when one suggests that they may have been part of history. Just as the present is beyond their control so they feel their past — it was the actions of the authorities that were important. Of course some individuals made more impact on history than others, but no one is irrelevant to history, no one should feel they were nothing.

By making history more populist we may also make it more popular. It is losing its popularity, too many scholars are deserting to what seem the greener fields of sociology and political science. But only historians can rewrite the common man back into history, only by painstaking scholarly radical and compassionate historical method can the past fit in with the present.

By making history more populist we may do more than this. We may change history from a distant and forbidding subject to wholesome investigation whereby a community sees its present with honesty, because its past was real, from the isolated historian's field to one where every man can see himself face to face.

References

1. R. F. Handerson (et al) *PEOPLE IN POVERTY* Cheshire (1970).
2. South Australian Parliamentary Papers, (1940) Vol. 2.
3. Page 282.
4. These were designed for the working man and yet they required an annual income far in excess of the basic wage. See F. Cain's thesis, *The State and Housing in South Australia*.
5. G. Rude and E. J. Hobsbawm, *CAPTAIN SWING*, p. 12

MARGARET BARBALET

GOVERNMENT PRINTS DOLE CARDS FOR DEPRESSION

Canberra (ANS) — The Government Printing Office is printing dole cards for the confirmed depression that the Labor opposition expects to throw 100,000 Australians out of work in nine months.

Exclusive ANS sources confirmed a rumor which has been circulating since the Federal budget was released past week.

The original printing order to the government printers requested cards dated 1973. This has been altered for next year.

Opposition leader Whitlam said that, as one newspaper has described it, the time-bomb budget with a nine-month fuse could throw 100,000 more people out of work. The present figure is 64,000.

In his speech also defended trade union leader Bob Hawke who he said had been subjected to a campaign of abuse and denigration almost unparalleled in Australian history.

NAS informants have advised this office that the Liberal Government has commissioned the Australian Security and Intelligence Organisation (ASIO) to completely investigate Hawke for an attack due before the Commonwealth elections.

Maybe they still believe they will be re-elected. Or maybe, like Nixon, they've commissioned someone like the RAND corporation (involved in the Pentagon Papers fracas) to research reaction to a cancellation of his 1972 elections.

MURDOCH DECIDES FOR THE PEOPLE

Canberra (ANS) — Rupert Murdoch, newspaper magnate, has described William McMahon as "incompetent" after he lunched with the Prime Minister recently. As a result, the Australian, the Sydney Daily Mirror, Adelaide News, and Brisbane and Melbourne Truths are expected to back Whitlam for the next election.

AINSLIE GOTTO'S SUCCESSOR REARS HER HEAD

Melbourne (ANS) — If Ainslie Gotto ruled the country when Gorton was in power, then the new female ruler of the government through McMahon has reared her head.

Sources close to the leadership of the Victorian Labor Party told ANS this week that one of the catalysts in the massive press attacks on Gorton was a bitter enmity which exists between Gorton's American wife, Bettina, and Lady Packer, wife of Sydney's Daily telegraph and Nine network boss, Sir Frank Packer. Apparently these two "ladies" just did not hit it off from the start, and such was Lady Packer's influence over her husband that she was able to add considerable fuel to Packer's vicious public denunciations of Gorton.

RACISM in

South Australia

by Bob Ellis

Racism is, to paraphrase an apt Americanism as Australian as billy-tea.

However the difficulty experienced by most people when first confronted with alleged forms of 'racism' is that proponents of the claims appear to subsume within the concept, aspects of behavior that go further than a direct overt form of discriminatory act.

Thus to suggest that Tasmania which "solved" its Aboriginal "problem" some years earlier, reflected some of the racist attitudes of its mainland compatriots, or that an expenditure in the realm of \$5,000 by the State Government to ensure the performance of a football game, are elements of a particularly Australian form of racism, appears to be the overhasty pronouncement of unprincipled discontents.

It should no longer be necessary to demonstrate that support for a racially selected sporting team is 'racist' in so far as it condones and perpetuates an initial overtly racist act. Similarly the racist nature of the US incursion into Vietnam with its use of fragmentation bombs, napalm and other 'anti-personnel' weapons which would never be condoned if it were not that they were being used against 'slants', 'chinks' and 'gooks' who 'place no value on human life', must be apparent to most. But to suggest that our policies, public utilities and behavior towards people of Aboriginal descent in South Australia are in many cases racist, is to be met with disbelief.

There exists generally in this state a number of comfortable myths about discrimination and racism. They range from, the view that because there is little or no racial strife that there is therefore little or no discrimination, to the belief that what racism does exist is restricted to areas of the far north and further, that it can be overcome by either (a) legislation such as the Prohibition of Discrimination Act, 1966" or (b) a change in attitude by individuals or (c) lapse of time. Examples of all these views may be found in the debates on the "Prohibition of Discrimination Bill, 1966" in Hansard:— as may also be found examples of the particular ideology of racism which we have inherited from our founding fathers.

Every society when confronted with others of different customs or behavior has erected particular rationalisations which serve to show those people and customs as barbaric and unsophisticated. Aboriginal societies were no different in this respect. The Nauo of the Port Lincoln area considered the Kukata people to their north, to be cannibals and sorcerers. The particular refinement of this response by European societies however has been to equate through a form of pseudo-science, technology with race, through to "intelligence."

Aboriginal housing conditions at Mallee Park Reserve, Port Lincoln. Families refer to the area as "the jungle".



Today, children in South Australian Schools are taught that Aboriginal Australians were "living in the stone age", were "primitive," "nomadic" and "unsophisticated". These classifications are not only false and condescending but form the framework of our racist ideology. Through a particular C19th form of pseudoscientific rationalisation the Australian white was able to erect a form of social-Darwinism which, reflecting its capitalist, exploitative organisation, equated the technology of the Aborigine with a stage of human development which in Europe considerably pre-dated modern man. Thus a peculiar form of logic translated European technological and social development into an evolutionary imperative and placed Aboriginal man in some period in "the dawn of time". It was a short step from this to the belief that Aboriginal man was significantly physically different and intellectually inferior. While this belief is no longer generally acceptable it can be seen to inform such statements as "(the Aborigines)... did not progress as other races progressed..." (Mr. Quirke Hansard, Oct. 26, 1966, p. 2568) and the poposity of remarks such as "... I am assured that the Aboriginal does not lack ability and that he can be a competent scholar." (Nankwell; Hansard, March 2, 1966, 0. 4372). Now, of course, these gentlemen would deny that they were victims of racist ideology, and yet this type of denigration, pomposity and arrogance informs much of our relations with Aboriginal people and in turn conditions their behavior. It is not uncommon in some areas to hear people of Aboriginal descent refer to semi-traditional Aboriginal people as "bushies" and "myalls" — initially European terms of denigration — or to put down elements of their own culture. Such behavior reflects the demeaning influence of white prejudice in much the same way as capitalist ideology permeates exploited sections of the white community. It is a prejudice sustained by economic and social differences yet one which when confronted with a "successful" Aboriginal person treats that person as something exceptional — that is, exceptional for his race.

Aboriginal people have traditionally in South Australia sought employment in the pastoral industry, as maintenance staff on reserves, as laborers — particularly with Government Departments or as domestics. Increasingly however they have had to compete with migrant labor — more so in places such as Port Lincoln, Port Augusta and Adelaide — and with increasing mechanisation. In the north they may live with their families on station properties but since attempts to achieve wage justice for them and the recent drought, they have moved on to reserves and into towns where they form a pool of cheap temporary labor. Thus when it is necessary to begin mustering after rains the "boss" will call into the town, reserve or

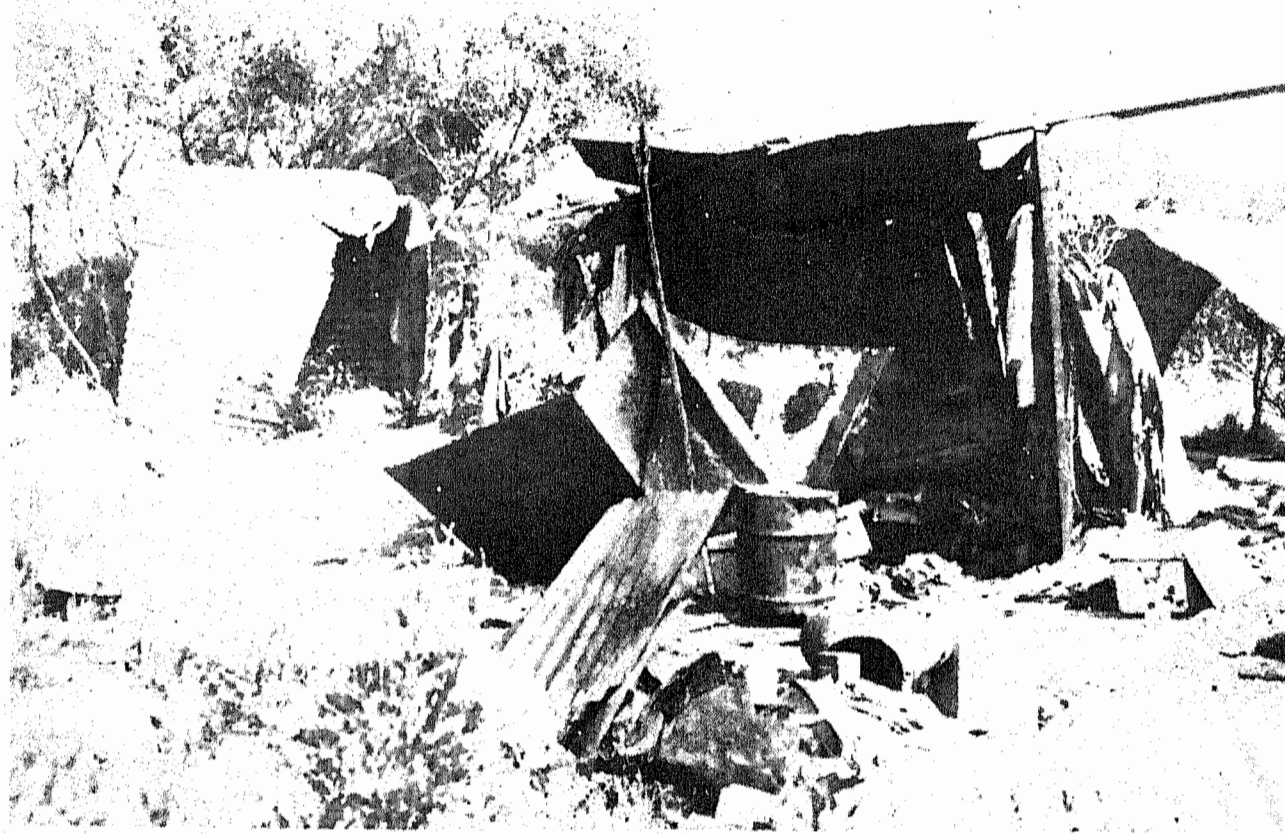
mission and load up a number of "boys". As soon as the mustering is over they are laid off again to live off social service benefits. Whereas European labor would leave the area in these conditions, station owners are assured of a continual supply of Aboriginal labor. They are therefore invariably the first to be laid off, no matter how long their service.

In these conditions are discovered the extreme manifestations of overt discrimination — employment of child labor, abuses of Aboriginal women, refusal to allow Aboriginal men and women to consume liquor in hotel bars, police discrimination and segregation of facilities. It is not my purpose however to detail these occurrences since to do so tends to create the artificial view that racism is confined to these forms, and hence largely to the northern areas, when this is not the case.

In the pastoral industry the Aboriginal population is, as Marx foresaw, forming an "industrial reserve army" made up of underemployed, unemployed, prematurely used up, obsolete, or unemployable individuals — serving, as Marx posited in Capital to depress wages and conditions of employment. In the larger towns of South Australia however, Aborigines, as unskilled unemployed are losing their competitive link with the working class, and as one generation of unemployed beget another, becoming a permanent welfare class.

This is increasingly the situation in two large country towns, Port Lincoln and Port Augusta. The Aboriginal population of Port Lincoln is approximately 400 out of a total population of about 10,000. Most of the people have come to Port Lincoln from Yalata Mission and Kooniba Reserve, a number leaving Kooniba at the time it was taken over from the Lutheran Church. The main industries of the town are the fish canneries, the meat processing factory, Cresco Fertilizers, B.H.P. and the silos and Wharves. Few Aborigines are employed in the cannery, most of the employees being migrants. Some Aboriginal women have claimed that they are rejected for this work on the basis of their race, others are equally emphatic that it is a result of bad work records. The meat processing factory, a semi-Government authority has, in the past, employed mainly Aboriginal labor, but has recently warned that if the men fail to turn up on post pay-day Fridays, migrant labor will in future be used. Cresco, I believe employs or has employed one Aboriginal man, the Silos and the wharves several. Besides workers in these industries are a large number of unemployed, underemployed or unemployable individuals. Now this situation is not directly racist, in so far as the criteria of selection of employees is in most cases, genuinely, that used anywhere — work record and attendance record. That the Aboriginal response is one largely conditioned by inadequate housing, over-crowding, inadequate services and an ideology demeaning and racist is generally not understood.

Accommodation for a number of Aboriginal families was originally available on Mallee Park Reserve. Following the construction of the Cresco Fertilizer Factory nearby, drainage patterns were disturbed and after heavy rains the reserve was flooded and the residents forced from their homes. No form of indemnity was given for this act and homeless individuals were forced upon the generosity of friends. Negotiations between the Aboriginal Lands Trust and Cresco failed to arrive at a suitable figure for the sale of the reserve, although the Department of Aboriginal Affairs recently gave permission for easement across the reserve by Cresco's for improved drainage from the factory. Today the Aboriginal population of Port



Lincoln lives in sixteen houses constructed by the Department of Aboriginal Affairs of the Commonwealth Government, including five houses only recently erected, four Housing Trust rented units and several private houses and shacks. A community development officer had been working with the Aboriginal people, selecting housing sites and styles anticipating the construction of the five Commonwealth financed homes. They eventually conformed to a standard house design and were erected on blocks, not of the Aborigines choosing, but selected without consultation of the people's wishes. According to the 1970 Housing Trust report 467 houses have been completed in Port Lincoln. Of these, only four house Aboriginal families. Several people continue to live in a section of Mallee Park called "the Jungle". They live in a two-roomed shack, half portions of tanks and a humpy. Houses which are occupied have up to two to three large families crowded into them. The water reticulated to Todd Reservoir is "hard" and as a result plumbing is constantly affected. No local tradesman will service plumbing in Aboriginal homes in the town and all maintenance must be carried out by a single team of maintenance staff employed by the Department of Social Welfare and Aboriginal Affairs who are also required to maintain Aboriginal housing elsewhere in the State.

One could go on with further examples of the manifestations of an environment which continues to depress initiative and encourage despair. Insensitivity abounds in the actions of many well meaning individuals. A recent attempt by the Lutheran pastor in the town to conduct separate Sunday School classes for white and Aboriginal children, monuments erected by a local historian commemorating murders of early European settlers, the approval of the Elliston Council of the erection of a cairn to such an incident and their outright rejection of approval of such a cairn for the Waterloo Bay massacre when a number of Aborigines were ruthlessly murdered and the rejection of the last referendum to include Aborigines in the census by residents of the West Coast are all seen by the Aboriginal community as an indication of their lower status in the eyes of the white society.

Mallee Park Reserve, Port Lincoln. The S.A. Housing Trust must be proud!

It is however in the function of the S.A. Housing Trust where perhaps some of the worst abuses occur. The S.A. Housing Trust Act, 1936-52 stated in Section 28 "(1) With respect of the letting of houses of group B the following provisions shall apply — (a) The Trust shall not let any house of Group B to any person whose weekly income at the time when the lease is applied for exceeds the living wage (b) The Trust shall not let any house of Group B to any applicant unless it is satisfied that that applicant cannot otherwise obtain a home. (c) The Trust shall not let any house of Group B at a rent exceeding ten shillings per week: — clearly establishing the intention of the original legislators that the Trust provide low cost housing for low income families. In housing Aboriginal families, however, the Trust has a record of refusals and subterfuges to avoid responsibility for providing such housing. In Port Augusta housing applications by Aboriginal families have been "lost." A recent relaxation of the period between applications for housing was confined to areas of the State which conveniently excluded towns with large Aboriginal populations. Advantage is thus taken of the fact that many Aboriginal families, who having applied once, are unfamiliar with the necessity of reapplying. When a family is successful in obtaining such a house often friends and relatives without housing request permission to move in with

them. If the house becomes overcrowded the family is then removed and stereo-types of incompetent householders confirmed. Recent attempts by the Department of Social Welfare and Aboriginal Affairs to have the Trust accept responsibility for houses, up to now provided and maintained by the Department and thus to remove an apparent dichotomy between black and white housing, has been met with firm opposition by the Housing Trust and its general manager, Mr. A. M. Ramsay. Ramsay's record with low cost housing for white low income earners is no better.

Increasingly the funds of the Housing Trust are being allocated to the construction of factories at cheap rental to private industry and housing development itself is used to support industrial developments, thus earning for Mr. Ramsay the title of industrial "entrepreneur".

The detailed picture is even more disturbing with a number of recent examples of the Housing Trust in Port Augusta removing Aboriginal families from the town despite their need for medical attention and leaving them with small children, homeless, resulting in the threat of losing their children to welfare institutions because of their resultant poor living conditions.

Despite pious pronouncement to the contrary, racism is not disappearing in South Australia, it is alive and well in most of our institutions.





Oswald Pryor.

THE ENFANT TERRIBLE

"Communism, as we see it in Russia is only another version of the Nazism or any other brand of Fascism - essentially it is a dictatorship in which the people have no rights and no voice in the appointment of their leaders."
Ben Chifley, Labor Prime Minister

"... it is impossible to destroy the movement for change in South East Asia, the important thing to do is to recognise this and seek to channel it and to modify it." J. F. Cairns, 1966.

"... this land may remain free only by Australia remaining the policeman in the Pacific." John Curtin, 1943.

"I believe that Curtin would have wanted a foreign and defence policy much like that of the Australian Labor Party today." J. F. Cairns, 1958.

"... there are more millions to be made in South-East Asia than in all of Latin America and Africa combined." E. G. Whitlam speaking to U.S. investors in New York, July 1970.

"I would hope that Americans would take as much interest in Australia and in South-East Asia as they do in Latin America." E. G. Whitlam, 1970.
"... the most humane and advanced thinking anywhere in the world about international relations and economic organisation relevant to Australia's needs is to be found in the United States." J. F. Cairns, Living With Asia.

"Communism has engulfed China and is moving south and south-west towards India and the islands to the north and north-west of Australia." A. Calwell, 1950.

"Investment in Australia can be effective indeed... if that investment is primarily directed not merely to catering for the extension of the American market represented by twelve and a half million affluent Australians but as the stepping off point, the launching pad, for the development of the hundreds of millions of people who form that arc around Australia." E. G. Whitlam.

"I think there are advantages for American investors to have Australia as a factory in the 18th century sense of an off-shore factory for South-East Asia." E. G. Whitlam, 1970.

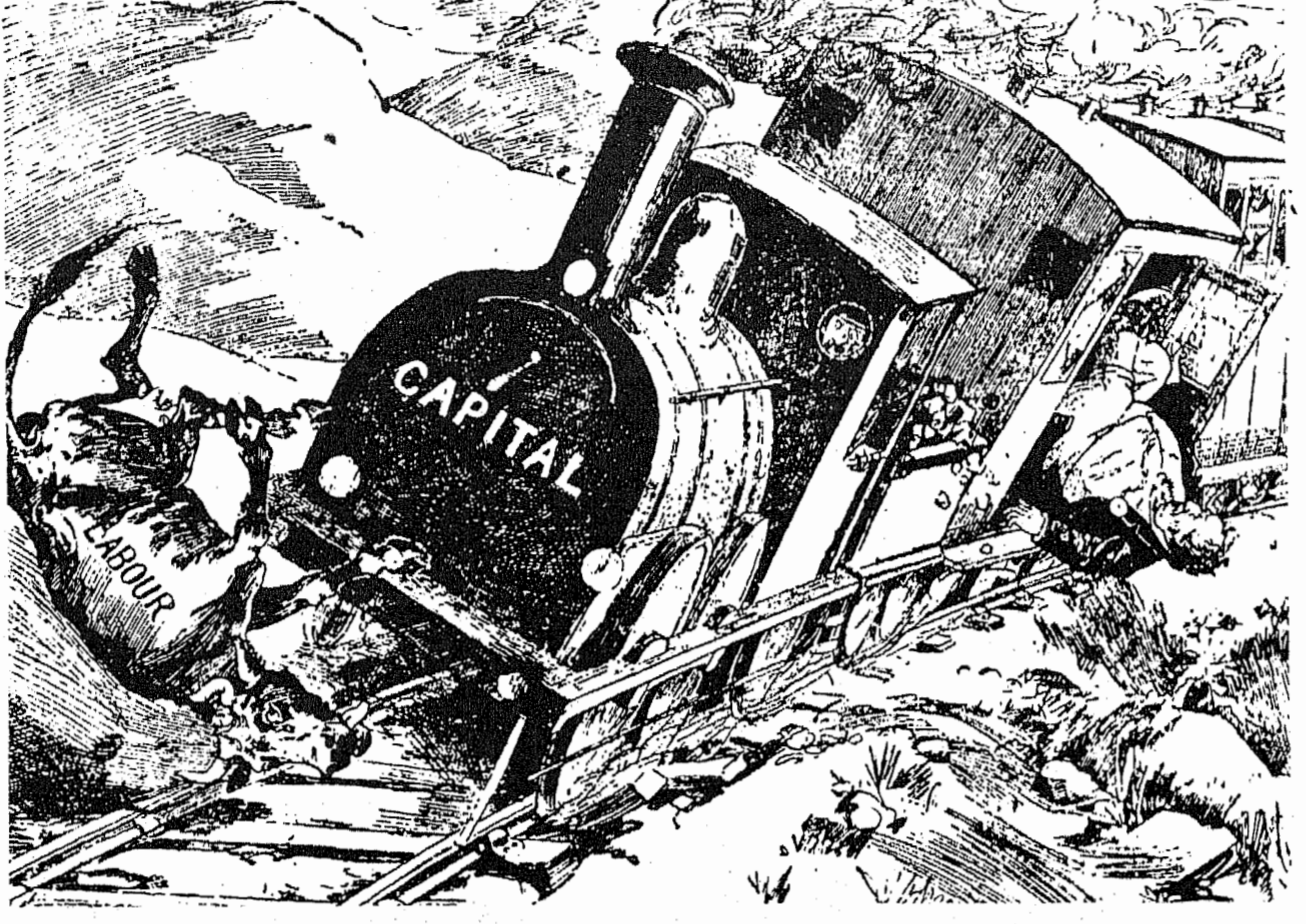
"... more resources should be devoted to a generation of defence science and research and development at governmental, industrial and educational levels... to achieve this universities and other centres of technological research will have to be fostered by grants-in-aid. Universities can be engaged on a contract basis to do systems analysis for defence planners." L. Barnard, Australia's Defence.

"Barnard would see and quotes Project Agile as an example for academic work on important matters. The New York Times described Project Agile as the Pentagon's worldwide counter-insurgency program."

"A socialist society would operate better than what we have. But I'm realistic enough to see that most Australians don't want socialism; therefore we have to make the system work better. Most capitalism elsewhere works better than it does here." Bob Hawke, quoted in TIME, May 1, 1971.

[The material in this ON DIT on the A.L.P. was taken largely from ARENA 25 articles by John Lonie on Dunstan, and Kelvin Rowley on Bob Hawke; other quotes came from John Tapp, "Australian Perceptions of Revolutionary Communist Movements in South-East Asia" (unpublished Politics thesis, Uni. of Adelaide, 1970) and H. McQueen, "The A.L.P.'s Strategy for Counter-Revolution in Asia" (talk given at Marxist Seminar earlier this year and soon to be published in a Penguin edited by Playford and Kirsner on "Australian Capitalism").]

LABOR AN WAAN?



"... as Premier, Treasurer and minister of Development, I am in fact involved in areas in which Chambers of Commerce have a very real interest. It is good that I should meet members of the Federation. We should work closely together. Governments need a go-ahead business climate to ensure that people's employment and prosperity is protected. Commerce needs government encouragement to help to get its job done. We should be able to meet and plan together for the benefit of all."

D. A. DUNSTAN,
Speech to the Federation of
Chambers of Commerce,
17 Oct., 1970.

It is important to realise that the A.L.P. government's idea of change to improve the everyday life of the people of South Australia is done that in no way challenges the power held by industrial and business concerns. That is society based on dehumanising structures of power will remain under an A.L.P. government. People's relationships towards each other will continue to be alienated. Inequality and poverty for minority groups will be only marginally improved. And this is as a result of the history of the A.L.P. The following comment about the first Labor premier of SA Tom Price could equally well be applied to Dunstan: "... the rich anti-socialists soon discovered that the socialist premier... could be trusted with big business affairs."

DUNSTAN AS TECHNOCRAT

Kelvin Rowley, in analysing the politics of Bob Hawke, describes the A.L.P.'s technocratic laborism in the following terms. The description also applies to Dunstan. "Unlike the traditional laborites, they do not view themselves as leading a crusade on behalf of the 'common man' against corruption and privileges in high places, against 'money power'. Rather they are leading a crusade against inefficiency. The technocratic laborites are a manifestation of the fact that with the surpassing of the individualistic stage of capitalism, with the replacement of the big individualistic tycoons (the 'moneybags' capitalist of populist folklore) by corporations staffed by 'organisation men' and organised more on bureaucratic-meritocratic lines, intellectuals have a much greater chance of gaining some real power within the capitalist system... today they are 'the new mandarins' of power.

All they have to do is to internalise the requirements and imperatives of the capitalist system, work hard at realising them and take the place of the less competent members of the present ruling class. Accordingly they become zealous advocates of 'modernisation' and efficiency. They thus produce a technocratic ideology, the basic device of which is the translation of all political

and social problems into technical and administrative ones. Such an approach takes the existing institutions for granted and attempts to rationalize and streamline the details, to eliminate the 'inconsistencies'. This approach naively imagines that a streamlined, efficient capitalism would be more humane than a bumbling inefficient one.

The technocratic laborites are out to rationalize and strengthen capitalism, and thus advance the interests of the bourgeoisie as a whole, even against individual capitalists, or the class as a whole when it is too myopic to recognise its long term interests.

The specific form in which technocratic laborism first became predominant was Whitlamism... for Whitlamism, parliament was the road to power, caution and respectability were the passwords.

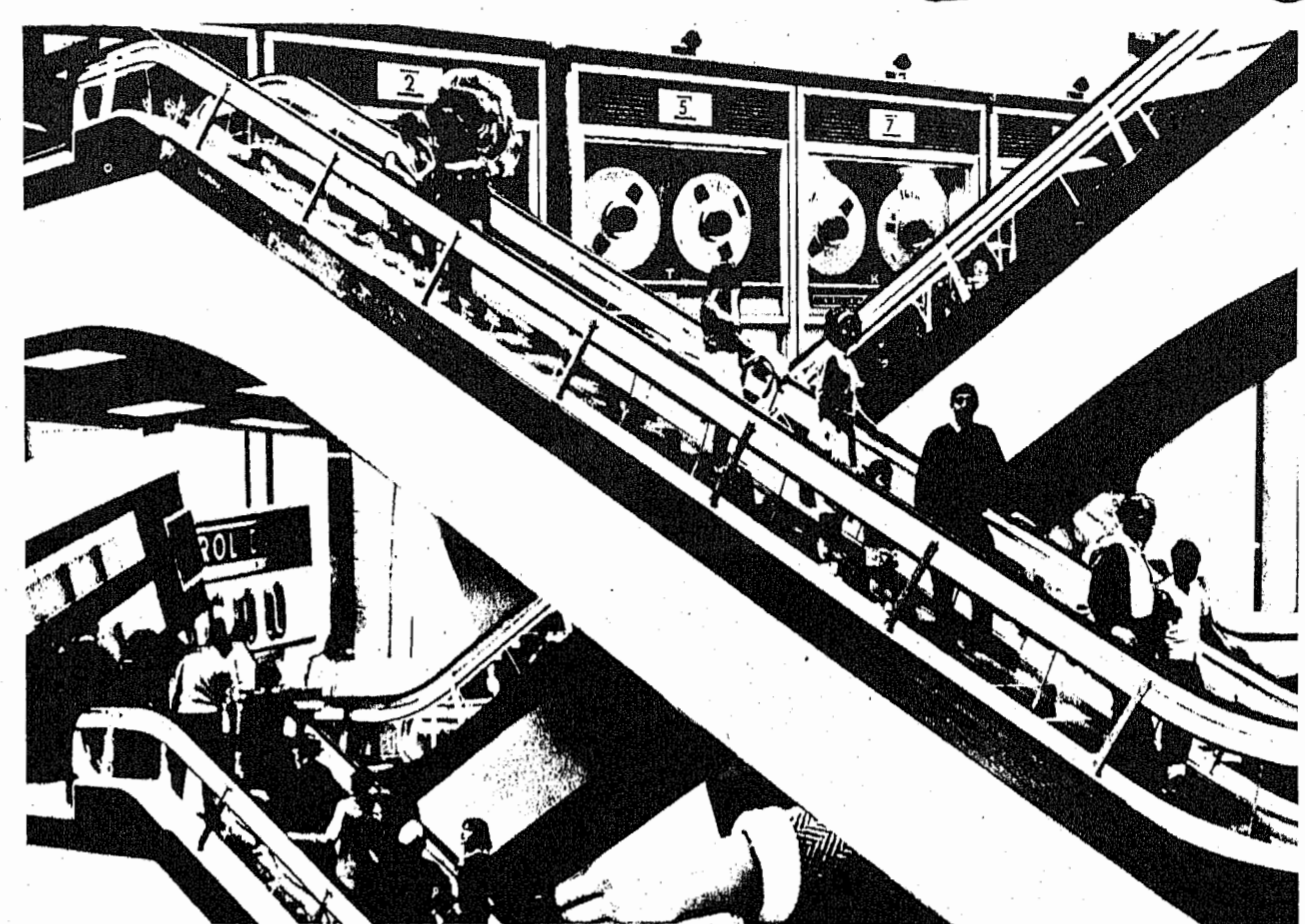
DUNSTAN AS INDUSTRIALIST

"With Labor in office, South Australia will become the technological, the design, the social reform and the artistic centre of Australia. It will be the state with the most highly developed and diversified economy. The state which provides the complete range of human and community sources. We'll set a standard of social advancement that the whole of Australia will envy... A Labor government will achieve planned development of our material and human resources." (Policy speech, March 19.)

A notable aspect of Dunstan's policy is his great concern for industrial development. More than ever before, the state is expected to facilitate the establishment of industry. And this Dunstan is attempting to do, and once again there is no real difference with the previous Liberal administrations.

"Dunstan set up the Industrial Development Department and has appointed T. Currie who had previously headed the SA branch of ICIANZ for thirty years. Dunstan also established the Industrial Development Advisory Committee, naturally enough staffed by businessmen. N. H. Roscoe of Scola International took up the chairmanship, and on appointment spoke of the chances of increasing SA trade with South Africa... The Dunstan government policies include proposals to establish a joint government/private industry financed industrial development corporation to provide financial backing to undercapitalised industries which can be set up for the 'good' of SA. None of the government's actions and proposals are out of the ordinary and differ from the LCL only in as much as Dunstan's Labor is more in tune with the demands of the 1970's. What it involves is the domination of government decisions by industry." (John Lonie.)

Here is one very good reason that Dunstan wants to discredit the 'Power to the People' Movement. The movement has the potential to threaten the interests that Dunstan wants to protect. Power to the people does



not mean power to the minority business and industrial interests. It means a movement to democratise the existing institutions of power, so that ordinary men and women can effectively make the decisions that influence their lives.

DUNSTAN AS POLLUTION CONTROLLER

It is interesting to notice the Dunstan government's attitude and leadership in Australia on the problems of pollution. Only a brief comment is made now but the theme needs to be carefully looked at. Dunstan's government, on the face of it, appears to be acting progressively, by acting in various fields on pollution and in appointing a minister to be responsible for conservation policies. These moves are, however, only gross acts of superficial thinking. If there was an outstanding problem in the world today that could not be fully solved by legislative means, man's exploitative relationship to nature would be it. But the A.L.P. is bound to change through parliament; more importantly it sees any particular problem as only being so because it can be solved by technological means. Hence any action in terms of combating the environmental crisis is one that benefits the dominant industrial interests. Thus the key word for the A.L.P. is again "control". The pollution problem (like the radical anti-war protester problem, and the problem of the poor, etc.) is referred only in terms of controlling the excesses of pollution. Hence SA is the first state in Australia to introduce a pollution-smog warning device. (Soon to be: Don't breathe today because the air is too poisonous!) The hypocrisy of Broomhill in concentrating public attention on the burning of incinerators on 'pollution risk days' while major industrial concerns continue to pollute the environment is recognised even by the Sunday Mail. But the A.L.P. will not do anything to reverse the trend towards ecological disaster. And the reasons are obvious. There is just beginning to grow in Australia a large pollution-control-industry, where the emphasis is always on maximum profits. And of course Dunstan would not wish to offend GMH or Ford or Chrysler. So there is not likely to be any attempt at tackling one of the root causes of pollution, i.e. the car; only some ineffectual methods of control which give the appearance of some concern.

Predictably of course the University plays an important role in the supplying of the experts on the area of pollution control. In a recommendation to establish a post-graduate degree in Environmental Science, a special Adelaide University sub-committee made this comment: "There is a need for graduates who are informed about the basic premises of environmental science. Though jobs for such graduates are not yet plentiful, it is clear that the legal requirements for the control of pollution for example, will shortly lead to an increased demand. This, the committee believes, will be

widespread in government, industry and commerce. The course described in this regard is designed chiefly to meet this need."

DUNSTAN AS IMPERIALIST

His opposition to the V.M.C. concept of American imperialism acting in South East Asia is one which works on the assumption that Australia, and particularly S.A., has to operate more effectively in relation with American and Australian capitalist interests. "He perceives the threat posed by American imperialism. We would end up simply as Super-market 1, SE Asian region." (Sunday Review, 6 Dec., 1970.) "... he wishes to see more discriminating foreign investment." "... there is one thing I would like to see in my state and in Australia as a whole, and that is effective American and Japanese investment." (Speech to American Chamber of Commerce.) "... Dunstan sees SA as skilled labor and industry state, his Switzerland of the south, providing a stable place for investment by both local and foreign capital and a springboard for further imperialist penetration of Asia. He appealed to the members of the American Chamber of Commerce in Sydney for the fertilization of the technologies of North America, Japan and Sweden. Australia needs a seminal influence gentlemen. One that leaves it vital, not exhausted. In other words don't exploit us. Let us help to exploit Asia. A translation of this A.L.P. plan to bring the benefits of technology to Australia and capitalist society to Asia, should be that we, with the United States and Japan will gangbang Asia whilst at the same time we will be raped by US imperialism." (John Lonie, Arena 25.)

Notice that when water and electricity rates, bus and train fares, car registration and other prices rise, B.H.P. receives its water at special concession rates, and is able to make approximately \$80 million relatively free from impost from the state, and other industries receive concessions. Dunstan explained the position quite succinctly to unionists explaining the charges increased. "Because we need business confidence in SA to raise employment and get development, we couldn't touch the main business concessions the LCL gave at least one major company. We looked elsewhere for funds."

What Dunstan didn't explain to the workers, but is very clear, that he has no alternative to the capitalist press when it complains about strike action. Fears of G.M.H. leaving SA are created. Dunstan is urged to curb the militant actions of workers. And he needs no urging. His main concern is to make the stability (docility) of the work force an investment attraction. "In terms of Labor's conception of its role as a government, it must, in the last battle, line up against worker militancy. This it has done often and McQueen in his 'A New Britannia' has detailed many examples." (Lonie.)

The Dunstan government is very concerned to expand its expenditure on technical education. At the moment quite small, the existing technological and scientific research centres quite obviously fall in line with the need for experts in various fields to manage and advise on the control of the technocratic state. This policy operates most clearly within the Universities in this State. It is against this background that opposition to WRE on campus and military-industrial financed research can be seen. Dunstan, of course, in his research/technological spiel refers to the already established tradition of research in SA. He refers to WRE and the Defence Standard Laboratories.

DUNSTAN AS PROGRESSIVE LIBERTARIAN

Only some brief comments need to be made about the Dunstan government's 'progressive' social policies. Max Harris is keen to describe the changes as "Don Dunstan's social laboratories." Admittedly the policies on censorship and some attitudes towards civil liberties fare favorably in comparison with Queensland's repressive laws. But the changes have to be seen in their social context. And it is this social context, in which legislation fails to have any effect. Censorship of some reading materials has been liberalised, but there is still the political censorship operating in the daily media; violence in cultural forms as well as police measures still operates; the censorship issue does not involve criticising the literature and ideas that, giving only one example, regards the selling of goods through advertising which exploits women. The basic institutions of social control are not challenged. The marriage-family institution and the education process still serve as agents for the socialising the young into the values of bourgeois culture. There is and will not be a marked change in the human values espoused in relationships in a society that has an A.L.P. government.

DUNSTAN AS UPHOLDER OF LAW AND ORDER

"If a citizen is obstructing a public way preventing other people from moving along it - if he is committing an offence, harming other people or their property - if in fact he is gathering with other people so that harm to citizens or property is likely to occur - then it is reasonable for a police officer to have power to request a citizen to move along."

D. A. Dunstan,
Address to the SA Council
of Civil Liberties,
23 April, 1970.

It needs little comment to describe Dunstan's actions over the Rugby Tour or in relation to the V.M.C. activities to see that his policies do not differ very much from those of the Liberals.

His reactions to the carrying of the "POWER TO THE PEOPLE BANNER" and to the movement attempting to act on the principles of social action among the poor, the aged, the less educated, the less productive sections of the community are predictable. Dunstan does not see the process of social change as one where individuals organise and attempt to change their immediate existence. He sees the process of change only through the existing organs of law and order, particularly through parliament. And extra-parliamentary action, here in S.A. as in other States, is fraught with the dangers of facing police and court harassment. This can particularly be seen in the oppression of people, mainly the young, who attempt any sort of alternative life style.

One wonders how Dunstan would have reacted to the motion passed overwhelmingly at the conservative July 31st rally. But predictably nothing has altered to implement the motion which read: "That this anti-war rally calls upon the State Labor Government, in co-operation with the trade union movement to ban the production in SA of all war materials intended for Indo-China, and the transportation of all war materials and of all military personnel going to Indo China in and through South Australia."

Police harassment of people at the Elder Park's free pop concerts in the past few weeks may not exactly be characterised as a positive policy by the Dunstan government. It does however show that a Labor Party in power won't demonstrably control the activities of the police in areas where more and more are attempting to express their views on what's wrong with society.

The desire to experiment actively with new ideas of expression and living by a growing number of young people becomes increasingly frustrated by the law and order mentality and power of magistrate's courts, schools family situations and social expectations demanded.

The Dunstan government in the last analysis remains a major factor in contributing to this law and order mentality.



Dear Editor . . .

Revolting!

Dear Editors,

Lizzen, lizzen. You all starting to fight. Doant Maxwell controversy? Froot Fly? SDA? not democratic? Doant fight. Yore not doen nothing ef put flowers in gun barrels. Not doen it if throw orange at passerby. Rundle Street was thair! s. what? Lizzen. Doant argev no more

The commissioner say we crininals now. "Goar to far. they got chains and all things like it." Everyone cri. Doant cry. Doant frown. I like sum of you but gee you boring sometime. I no you carnt stay here. I no you carnt drop out. doant worry.

Bombs? Yair. Ef yew like it but doant tork about. get it. Doant get arrest Doant frown Doant be-in Chicago. Wair in Adelaide All the cystem are silly little pries but they not bad people. Vietnam? Doant cri. Doant say imperialist pig? that's elsewair.

Lizzen. Next time yew revolutionary turds whom I am personal acquaint doant smile and say hello like a person to me I'll f— yore dorter soon as I kin. So thair. An another thing me not a facscist. Nore is the democratic club, thair not anything.

In conclusion.

Steve Spears.



The Burning Issue . . .

Dear Editor,

Womens Liberation is indeed an important issue. However, I don't believe that the oppressed have the right to make false inferences, false accusations and statements which have not been adequately substantiated.

The article "I'll see you in the refectory at one o'clock baby!" by Elizabeth Byard, Szula Nowak and Judith Rines (ON DIT No. 12) is sorely in need of criticism.

Their aim was to analyse the position of women in the university, and yet, it would seem not a second thought has been given to distinguishing between "the university" environment and "non-university" environment.

Although "any woman around here not paired off by the time she is in third year isn't worth considering anyway" may be an authentic quotation from a "student", the attitude it expresses would be more fitting of "non-students" (e.g. the position of an office girl not married or engaged by a certain time). However we are asked to "witness our opening quotation" in order to have proof of the statement that "a woman alone at university is seen as either pathetic or detestable."

To say that this attitude of our "representative student" is "all too prevalent at this university" insults most of the student body and perhaps reveals that the writers' emotions have clouded their vision.

I would also question the extent at university, of "the traditions of competitive bitchiness and mistrust among women preventing the development of meaningful relationships among women."

The statement that "women are so used to thinking in terms of reliance and projection on men that they are unable or frightened to work either individually or collectively as a group" is both meaningless and nonsensical in the university context.

The "privileged" woman who makes it to the university has gone through all the competitive "educative" processes that this involves (in many cases at an all-girl school). She probably had to be very determined in order to overcome those social pressures against a girl going to university (especially if her family's income wasn't high). I would venture to say that a woman wouldn't be at university if she was "unable or frightened to work individually or collectively as a group."

We are told that the proof of greater social pressures on women at university is in the statistics showing a higher incidence of consultation for psychological problems. The writers fail to qualify this rather simplistic assertion by adding that the man's socially prescribed role would act against him seeing a psychologist. They are loathe to talk about "our strongly conditioned roles of passivity, conformity and dependence" if it doesn't quite suit their purpose.

Even the supposedly liberated radical scene conforms to the same old sexist pattern. These are strong words which give a dramatic effect. Scenes of females cleaning the commune while the men make revolution, spring to mind. I wonder how much careful thought really went into the paragraph about the "left" in Adelaide. My experiences have been that the Adelaide "left" has an environment very conducive to real (not sexist) female participation. Unless E. Byard et al have been to meetings vastly different to the ones I have attended, they must concede that no distinction has been made on the grounds of sex, either by intimation or outright heckling, jeering, laughing etc. A woman would in no way be made to feel that she was intruding into a man's scene.

It would be true to say that "all the action and talking is male dominated" because of inaction on the part of females and perhaps the men outnumbering the women. "Male oriented?" I must confess that I don't exactly know what they mean by this in relation to the talking and action of a "left" meeting.

Women connected with the "supposedly liberal radical scene" are "supposedly liberated" to some extent. E. Byard et al. and these women would claim to realise the existence of female passivity conditioning. Also they can see that they won't be looked down upon or jeered for speaking at a meeting. Once a certain stage of awareness has been reached, and the conditions are favorable, failure to act becomes one's own fault.

Surely the key feature of liberation is consciousness, and once that has been attained, the rest requires some effort. It won't all just fall into place.

If the writers feel that the atmosphere of "left" is inadequate for female participation at the moment, the only alternative I can see is the retrogressive step of male paternalism. "Now, would any woman like to comment on that idea?"

And while most of the heavies seem willing to pay lip service to the ideals of Women's Liberation it can be seen that most are still engaged in sexist relations conforming to the role expected of them and invariably oppressive to the women involved. Firstly, I would question the truth of this statement, but more importantly I think it reveals a weakness in their attitude towards liberation (i.e. their failure to concede that the "aware" woman must accept some responsibility for her "oppressed position").

Unknowningly, they have accredited the male with superiority. Undoubtedly the heavies partner would claim to be "left", "liberated" etc. and I am sure that they would regard any Adelaide heavy's partner as such. So we have a situation in which both are aware ("paying lip service to the ideals of women's liberation") and both may have hangups left over from "old roles." And yet, E. Byard et al want the onus to be on the heavy to assess the situation, forsake whatever "sexist" advantage he gains from the relationship and to bestow liberty on the partner. One would have thought that the person who actually felt the "oppression" and was "aware" would be in a better position to realise the situation and act.

The refectory may be "large, cold and noisy" but is it quite "the epitomy of the alienating experience?" Would the existence of "cliques and loners" cease if the refectory was of a different design?

"Here as elsewhere, the modes of initiation of human contact are rigidly circumscribed within the male prerogative." I would have liked them to expand on and justify this statement with reference to the university. Also they do give the impression (when the quotation is taken in context and with the illusion to the refectory in the title) that there is something inherent in the physical features of the refectory that perpetuates the "male prerogative."

In our society men and women act out roles. In most cases the consequences of this role playing are more detrimental and oppressive to women. The most crucial determinant of this inequality of oppression is the belief that women in general are (in a broad sense) intellectually inferior to men. What follows from this belief is that a woman is illogical, scatter-brained, unfit to hold a position of responsibility, should have as her main aspiration to be a good wife and mother not suited to certain (e.g. science, engineering) subjects etc. At university a woman is regarded and treated as intellectually equal.



However, society (rather than the university) still exerts pressures on the intelligent women to play the traditional female role. Therefore, it probably would be more likely for more women to feel alienated because they don't fit entirely into the roles expected of them. But this is not to deny the existence of similar alienation for males.

The whole style of the article as well as their sentence: "For a female (at university) these pressures consist of much the same obligations as society in general forces on women, which involves subordination to men in nearly every sphere," suggests that they would have us believe that a woman at university is in the same category as a truly oppressed housewife (for whom there is not much chance of escape).

It would then appear that the article "I'll see you in the refectory at one o'clock baby!" was a sensationalist piece of writing in which in many instances, clear thinking was sacrificed for the dramatic effect.

Yours etc.
R. Shortland

. . . is discussed . . .

I thank the editors for this opportunity to reply on behalf of Szula, Judith and myself to the above attack by Roger Shortland on our earlier article "see you in the Refectory at one o'clock baby." (Title provided by On Dit editors).

Our article was a subjective article, an attempt mainly to describe the experience of being a woman at university; in my view a quite straight forward and obvious statement of what the situation is, with admittedly limited attempts to explain why and a hint at possibilities for improvement.

By its very nature this type of article is open to criticism and I myself see a number of weaknesses within it - largely due to Limitations of space which prevent adequate expansion and analysis of points raised. There is a valid need for constructive criticism enabling further analysis of experiences and the situations from which they result.

However merely to quote passages from our article (at length, ad infinitum) and preface them by such remarks as "I would question the extent of..." or follow them with "this is both meaningless and nonsensical," without saying why or how is no valid criticism. Often these denials refer to the personal experiences of woman, which Roger Shortland is not in the best position to judge.

Roger's criticism consists of a destructive reductionist attack, supposedly objective, which is easy to do but not really relevant to a subjective piece like ours. It amounts to an attempt to deny experiences as expressed by us three, and which is not even a good reductionist attack at that - being full of misquotations, misrepresentations and misunderstandings.

I will point a couple of these out for the sake of any who didn't notice, however I hope that these are obvious enough to readers without me having to waste time writing a similar reductionist attack on his article.

For example he accuses us of failing to "prove" things which we never claimed to prove, but which were meant as indicators to a general situation (for example the evidence from the university psychologist), and the claim which we never made that the originator of the opening statement was a "representative student". Roger's personal resentment of this quotation and attempt to deny it as a prevalent university sentiment seems to suggest that he personally feels threatened by it or by our article as a whole.

Our article was never meant as an attack on individuals, or even as such, or left men, but was a plea for the recognition of an intolerable social situation at university of which we are too uncritical; far more discussion and analysis of this situation (which is blind acceptance of male and female rates) and a call for action, particularly from women who are particularly passive/inactive to do something about it.

This is the opposite of what Roger seemed to think we were saying. He assumed that we were accusing men of actually physically preventing women from speaking and acting, that we viewed women merely as victims with no responsibility to assert themselves. What we clearly stated was that we see the comparative inaction of women at university as a result of their conditioning. What we call for is for women to overcome this weakness and passivity themselves, certainly not to wait for the patronisation of male paternalism as Roger blindly assumes (as if that could ever achieve anything).

We do realise that the reversal of a lifetime of such conditioning is no simple matter (possibly because we are women) and that one can't suddenly expect women to become active in affairs just because they have reached university. I think this is where the major fault in Roger's article comes - his assumption that the university is not a part of society and that a woman at university does not suffer under society's expectations as defined by the female role. He seems to see a woman at university as a creature stangely divorced from the society in which she was brought up and lives; that merely being in the university environment is enough to magically transform people into individuals, human beings and discount all the pressures to conform to the roles of masculinity and femininity.

Two valid criticisms which were made in Roger's article were firstly that we didn't deal adequately with the male role - but then as he pointed out our aim was "to analyse the position of women in the university" (thus the "non uni" environment is not even relevant) and surely a man is more qualified to describe the experience of being male at university. Secondly as I said I acknowledge his criticism that much of what we say needs expansion. The limitations of these articles to deal with such fundamental problems as the male and female roles and the divergencies of experience are obvious.

To try to deal with this situation a number of us (female and male) who are concerned to improve the nature of human relationships and communication at university have got together to form the University Women's Liberation group, as a recognition of the fact of the lack of confidence of so many women due to their conditioning to passivity and lack of organising experience it has been decided that the first couple of meetings should be closed to men to prevent repetition and perpetuation of the same old patterns of male dominance and to give women a chance to come to an understanding of their position and get used to the idea of acting for and by themselves, and organising with other women.

Ultimately this group is intended to provide an opportunity for all people to share experiences, discuss and analyse the situation and plan action on all levels within the university context to combat sexism.

Anyone similarly concerned is welcome to the meetings to be held every Wednesday at one o'clock at a place to be advertised in advance (hopefully the Anna Menz room). The first meeting will have been held on the first Wednesday of third term.

Yours etc.
Elizabeth Byard.

Counter Union proposals - cheap tea and coffee for 3 cents a cup. From the Lady Symon Kitchen. Social Action/Abschol.

informants

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. . . with some heat!

Dear Editors,

Roger Shortland seems to have his balls in a not too unfamiliar position as a male who sees Women's Liberation as "indeed an important issue."

Roger writes that "Surely the big feature of liberation is consciousness, and once that has been attained, the rest requires some effort," thereby illuminating the tone of his article - which is both sexist and counter-revolutionary.

Surely it is consciousness that requires the effort, and revolutionary consciousness (which is what W.L.M. is on about) requires considerably more individual and social effort after abstractly recognizing the existence of sexism, than to then arrogantly suggest that liberation from sexist roles is the responsibility of women alone.

In other words, when confronted with the expressed felt needs of these women, based on their experience of the atmosphere of "the supposedly liberated radical scene", Roger's suggested "only alternative" indicates the classic male intransigence and refusal to comprehend and personally act upon well-founded sexist patterns.

His response, very similar to the tutor who refuses to understand students' fears and unwillingness to participate as a result of years of authoritarian education patterns, falls back on the bourgeois notion of market society where all are on an equal footing, and domination by some must be attributed to chance - e.g. "they must concede that no distinction has been made on the grounds of sex, either by intimation or outright heckling, jeering, laughing etc."

Few women do participate and those of W.L.M. ought to be asserting themselves; but there are years and years of domination to transcend, and what women wants to participate herself in sexist atmospheres? This is why W.L.M. is attempting to structure alternative and far more personal atmospheres in its own meetings.

The article by Elizabeth Byard etc. etc. was not tightly argued, but it did express real needs and deserved a far more healthy response than standing above the argument, seeing it as an "issue", and employing reductionist tactics - which is what males will continue to do until they confront themselves and their roles in a sexist society.

Yours
Philip McMichael

We Understand

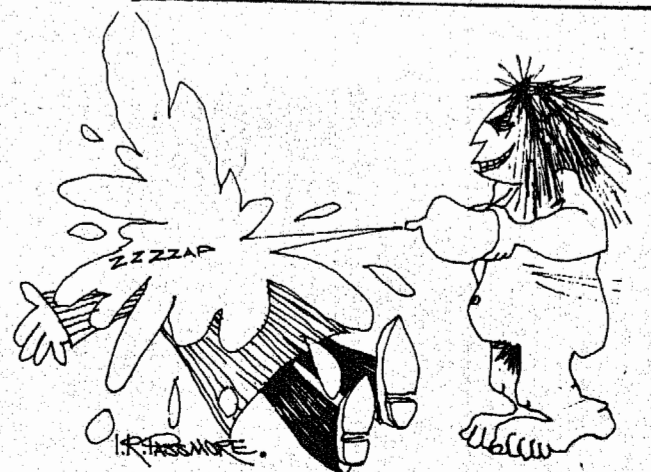
Dear Ed (Harry, Fred and Alice),

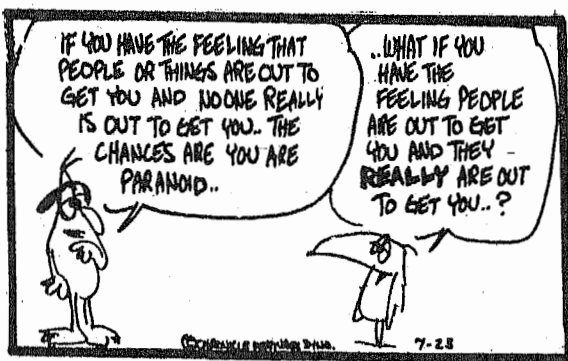
Have you noticed the alarming number of ponchos, serapes etc. around the uni. this year? I have. I have one in fact. In fact a jorongo which is the rare square male member of this strange specie animal. As such animals seem to have become an important minority group in the university community, I think the time has come to stop ignoring them. Many people have. And to stop some of these coming up to me and making comments, some not nice at all (nasty even), about my unfortunately Mexican pink jorongo I must point out the many uses of such articles. Firstly they are excellent for mopping up spilt mushroom soup, are good for bullfighting (esp. pink ones), are of invaluable use as sandwich boards and finally in fact specialise in hiding from inquisitive policemen any unwanted pregnancies which may occur on or about your person.

Don Lorenzo,
hoping you'll understand.

APARTHEID DEMOS

A "Fines Committee" has been established to alleviate the financial crises that fines arising out of the Norwood Demo. may have thrown some people into. For consideration of your case please contact the "Fines Committee" per Gen. Secretary of Students' Association in the Association Office.





But what can one say?

Dear Editors,

Peter Naughton makes some very interesting criticisms of the English Department in a recent copy of *ON DIT*, but by concentrating exclusively on its present activities and ignoring its past record, he gives a somewhat unfair picture.

In recent years, the Department has introduced a completely new structure of Honors courses, which allows a wide range of choice and offers numerous opportunities for personal specialisation. For example, to take up one of Mr. Naughton's points, a whole term's lectures were given on political thought in the Romantic Period. The English Department was the first department to set up joint staff/student consultative committees, the main aim of which were to involve students as deeply as possible in problems relating to syllabuses, teaching and examinations. And it introduced experiments in examination procedure both at the Pass and Honors level. For example, it issued papers some weeks in advance of the examination and explored the possibility of replacing examinations by progressive assessment.

As someone who has written extensively on literature and politics, I sympathise with Peter Naughton's complaint that little is done to relate the criticism of literature and life in the English Department at Adelaide. This is, as Naughton himself realises, a complex issue. However, it remains true, I believe, that an ability to discover what is most "alive" in great literature depends on a special kind of reading, a sensitive, informed and disciplined method of reading that most English departments hope to develop. If one only wishes to use literature as a means of confirming one's passions and prejudices or as a means of providing light entertainment, one hardly requires such training and it would be sensible not to take English as a University subject.

For those who accept the idea that each University subject should provide its own special kind of intellectual training and that English is no exception, there is much to be done. And the facts in the first paragraph of my letter indicate that the English Department has already taken steps to initiate collaborative planning and progressive change.

Yours sincerely,
John Colmer,
Professor of English.

Say yes!

Dear Editors,

Although I agree with some of the content of Peter Naughton's article "The English Department" (*ON DIT*, Tuesday, 20th July), I abhor the attitude that sets up the Department as some tyrannical set of skittles to be knocked down; it is too much like that of students who write "Do not believe these bourgeois lies" on lecture room blackboards, and hell, what is more bourgeois than their bored arrogance?

As Creon says to Antigone, "It is easy to say 'no' and die. The really hard thing is to say 'yes' and stay alive." The attitude that blatantly condemns is an easy exit that leads nowhere. The onus is on the individual to transform the study he has chosen into a meaningful activity; to blame lecturers "who simply dazzle by their own performance" for its sterility, is merely betraying one's own lack of initiative in carrying it further. Lecturers may not focus on the vision of life offered by various writers, but surely this, because it demands such a personal response and its interpretation varies according to individual experience, is best left to the student. Moreover, one cannot respond in the richest way without a knowledge of the workings of the art form which a work of literature is; to ignore the "technicalities" so objected to in the article, is as narrow as appraising a painting merely in view of the validity of its message for oneself. It is not true that lecturers do not go beyond such things as genre and background, and if they do not relate the works of earlier writers to today's issues, I know of no instance in which it has been considered "bad form" for the student to do so, certainly not in my own experience, and if they do not spend the hour delving into philosophical and political implications, thank God I say that they are not stilling us with their own personal biases.

Essays and assignments are only drivel, tutorials only polite patter when one's own approach is empty; I am sure members of the Department would applaud enthusiastic personal response, judging by the number of essays that have recently received very low or even nought marks for lack of original content. Neither is there any barrier in tutorials to raising implications of the author's vision if one does not lose sight of the work as literature. I fail to see how the study becomes joyless simply because one may feel lectures to be irrelevant and the system authoritarian, because literature, no less than life, is a challenge and if one strives, like Ulysses, "to seek, to find and not to yield", the search for all that it holds can hardly fail to be rewarded.

Certainly, as in any field, there is enormous scope for revision, particularly in the method of examination which, let's not forget, is by no means confined to the English Department. However, until we modify it, let's overcome the shortcomings of the system not by petty objections made publicly to lecturers, but rather by confronting the subject with the courage of one's convictions and bringing to it the richness of response that it so deserves, being, through the insight it offers into a spectrum of minds, one of the greatest opportunities for developing an awareness of fundamental human truths, a mature understanding of humanity and oneself, and above all a compassion and tolerance to counter the cynicism that is only reducing everything in life to a farce. By feeling that:

"Too long now in this long dead way,
Have I creaked by a deep dead sky."

the attitude that Mr. Naughton believes to summarize the feelings of most students, all that results is such cynicism, and from this can only come greater sterility because it is as fatal for learning as lack of involvement - and simply because it discourages involvement.

Yours etc.
JANE WREFORD.

Yes!

Dear Editors,

I was pleased to see Peter Naughton's article "THE ENGLISH DEPARTMENT". It was a timely summary of the frustrations and problems experienced by many students in the department. I hope that all members of the department (both staff and students) will take the hint to examine their own approach to the study and teaching of English literature rather than complacently considering that they are passed the period of self-justification.

Peter's article concentrates on the frustrating "sterility" of the present approach to literature; a sterility which derives from the complete divorce between our approach to literature and our approach to life. As Peter says "There is one standard for life and another for literature". Instead of relating our studies to our present involvement in life in all its facets including the personal, the social, the political, the philosophical etc., and trying to live the results of our thoughts we politely discuss other people's ideas the thoughts of great poets and writers and ignore their implications to ourselves. We divorce them not only from their own political and social background but more importantly from ours.

Most people who are at all concerned with the trends in modern thought should be reading the literature of the Women's Liberation Movement. To study D. H. Lawrence in relation to the ideas being discussed by Women's Liberation is not irrelevant to Lawrence but rather attributes to him the dignity and worth of being relevant to our society as well as his own and of being worth considering in the working out of our own world-view.

Perhaps we don't all completely separate our approach to literature and to life but if we do connect the two, there is no encouragement from within the department, as it is now organized, to do so. Essays and tutorial papers on these subjects are accepted but as yet no essay topics etc. have been set along these lines. We must ask permission to be allowed to change a topic or we must twist it to suit ourselves.

Peter also mentions the existence of exams. I would like to see the department questioning the usefulness of any form of assessment and relating this to the purposes for which a university exists before subjecting students to such a useless yearly performance. The recent Part I Honors examinations increased my awareness of the absurdity of this out-moded form of assessment.

Firstly, the considerable physical discomfort of sitting for four 3-hour examinations in two days meant that the work which students presented was well below the standard of which they are capable. Moreover, this standard depended on such farcical factors as where the student sat in relation to the inadequate heating facilities.

Secondly, it occurred to me as I was frantically writing a poor re-hash of a tutorial paper written long ago that it would have been far easier and more honest to have been judged, if such a judgement is valid which I doubt, on the original tutorial paper.

Thirdly, I knew that whatever position we all gained in the final graded list of prize performers would not depend on our sensitivity to and appreciation of English literature but on such factors as the relevance of the questions to each person's peculiar sensibility and perception, the amount of sleep we had had the night before, what we'd eaten for breakfast, who'd been screwing recently, the emotional stability of all present and so on.

The total lack of relevance and complete absurdity of these factors illustrates the uselessness of examinations. This, in turn, highlights the desperate need for re-consideration and reform in the department of the basic concept of guiding each student's study of English literature.

Yours in anticipation,
Geoff Crowhurst.

I agree!

Dear Editors,

I wish to support Peter Naughton in his criticism of the English Department (*ON DIT*, July 20th), and to say that I discontinued an English honors course for reasons similar to those expressed in his article.

Examinations speak for the department's attitudes towards education. For an honors degree students are required to sit for nine examinations and there is no opportunity for independent research and intellectual expression in the form of a thesis. This thesis would, of course, have to break

"ALL THAT'S LEFT"

A new theoretical journal from the depth of some who are left at Adelaide. More to come in subsequent issues.

"The decisive precondition for the revolutionizing of the masses is the revolutionizing of the revolutionaries." Rudi Dutschke.

Articles:

1. A politics of culture - Doug White (reprint).
 2. Beyond Marx - Geoff Wells (given at Marxist seminar Adelaide University).
 3. Commodity Fetish - Jim Kelton.
 4. Towards a Marxist Science - John Moran.
 5. Reification and Alienation - Anna Yeatman.
- Yearly subscription \$1.50. Send to The Editor, C/- S.A.U.A. Office, Adelaide Communiversity, North Terrace, Adelaide, 5000.

through the narrow boundaries of literary criticism. There is a need as Peter Naughton says, for discipline to be freed from the dichotomy between life and literature.

I feel that all students in their tutorials and essays should begin to consciously consider the relationship of literature to the problems that confront everyone in the world today. To what extent does the English department's methodology allow for the fuller understanding of these problems through reading literature? To what extent are the visions of writers recognised as being important for us to act upon and change our circumstances?

Love,
Ann Gamme,
Third year Arts.

Christ was a man . . .

Dear Editors,

Some time ago on one of the *Snatch* posters, I saw scrawled over the diagram there, the legend THIS EXPLOITS WOMEN. I would like to point out that this is incorrect, and that in fact the people it does exploit are men.

Most will admit, I assume, that it is in the nature of man to desire a woman - not a person just a body. This is not, of course solely the case, but it does occur. I call this desire lust. The thing is that the male is just desiring sexual release, and does not care by whom he gets it. So the woman in this case is merely an object. Thus far, I suspect, the writer of the legend will agree with me.

But consider the case of a trader offering beads to natives for, say, Melbourne (John Batman did this). Now the exploited in that case were not the beads, but the natives to whom the beads were offered in return for something more valuable.

Similarly, the organisers of *Snatch* are offering the daydream of sex to poor deluded males in order to get them to come along to the show and pay their money to the organisers.

Women are not exploited here - they are merely objects used to exploit men.

The objection will be raised however, that women are not objects. This is true, they are people. But nonetheless, they are often regarded by men as objects. This is wrong of course, and as long as this situation goes on, women will suffer. But we must also realise that because men regard women as objects they are exploited - so it is not just women, it is all people who suffer for the improving of profit.

Christ realised this fully, and therefore exhorted men to remain pure in heart. He said:

You have heard that it was said, "You shall not commit adultery (fornication)." But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart. (Matthew 5: 27, 28).

and again:

Blessed are the pure in heart, for they shall see God.

(Matthew 5: 8)

If we wish the exploitation of men and women to cease, then the only method is to follow Christ's teachings. But as any man will know, it is impossible to become absolutely pure in heart by our own efforts - those who try in their own power become frustrated puritans, who are afraid of enjoying anything in life. This is not what Christ wants. He said:

Truly, I say to you, every one who commits sin is a slave to sin . . . If the Son makes you free, you will be free indeed. (John 8: 34, 36)

He came into the world to set us free from our sins. If we take him into our lives, we can use his power to live in true love and fellowship with all. This is the only way. Jesus said:

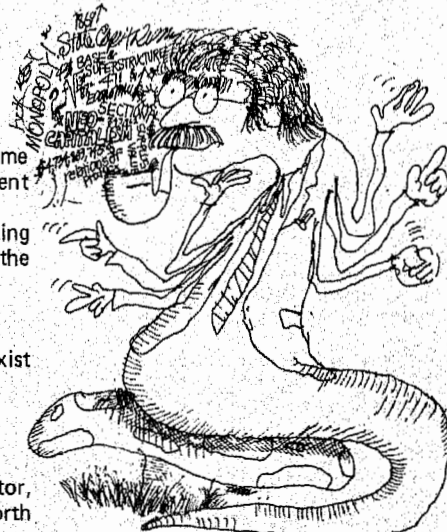
Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son. If you ask anything in my name, I will do it. (John 14: 12-14).

This really works; Christ's power is effective in the lives of those who love him. It can be effective in your life too. Why not turn to Christ who will free you from your frustrations, and lead you into a life of inward joy and praise. This he promises he will do for all people. Why not you too?

Yours in Christ,
D. C. Menzies.

WANTED - PHOTOS

Anybody who has photos of the June 30th Moratorium could they please leave their name and address at the SRC office.



COMMONWEALTH TREASURY
CANBERRA

Vacancies for Research and Investigation Officers

A number of vacancies for Research and Investigation Officers will arise in 1972 in the Commonwealth Treasury, Canberra. Details of the graduates sought, with the likely aspects of work in the general area of Federal Government financial, monetary and economic policy, are given below:

First or Second Class Honours Degree in Economics, Commerce or Arts (Economics Major)

- (1) Internal monetary and fiscal policy; assessments of economic trends, prospects and resources; general taxation policy; and associated research.
- (2) External financial and economic policy including balance of payments; Australia's membership of International Monetary Fund, and similar institutions; economic aid to developing countries.

Degree in Economics, Commerce, Law or Arts

- (1) Administration of banking and insurance legislation; overseas investment in Australia; investment overseas by Australian residents; company finances.
- (2) Commonwealth/State financial relations; financial assistance for developmental projects; Commonwealth loans administration.
- (3) Legislative and financial aspects of social services, repatriation, health, education, housing, migration, scientific research, retirement benefits and employment conditions.
- (4) Advice on financial/economic aspects of land, sea, air transport operations; internal and international communications; assistance to rural, mining and manufacturing industries.
- (5) Operation and regulation of government accounting; preparation of annual Federal Budget.
- (6) Evaluation of proposals emanating from the Defence Group of Departments; defence and civil works programmes.

Degree with Mathematics or Statistics Major

Provision of actuarial advice on life insurance, pension and similar schemes.

SALARIES

Selected candidates would be appointed as permanent members of the Commonwealth Public Service, eligible for normal Public Service salaries, allowances and benefits. Currently, minimum levels of salary at entry range from \$4,100 (three year pass degree) to \$4,900 p.a. (first class honours degree). A common salary scale for men and women will be introduced on January 1, 1972.

PROSPECTS

Promotion in the Commonwealth Service is on merit, governed by the Public Service Act and Regulations. Prospects are excellent; most graduate entrants achieve a salary range of \$6,217-6,819 within two years of entry.

FURTHER INFORMATION

Interested undergraduates are invited to write for application forms and further information to either: Commonwealth Public Service Inspector, State Capital City,

OR

Director, Establishments and Finance,
Commonwealth Treasury,
CANBERRA, A.C.T. 2600.

The Hackney Hotel

extend a warm invitation to all Uni. Students for the best Counter lunches and Beer in Adelaide.

MAUREN AND ROSS NENKE
Mine Hosts

CAMPAIGN AGAINST RACISM

The largely spontaneous and strong protests against the Springbok tours have shown that there is a genuine and deep concern about racism in South Australia. At the time, the Anti-Apartheid Co-ordinating Committee was formed, principally by delegates from a number of civic and religious organisations, as an ad hoc organisation to help channel this feeling. Its structure and membership is obviously not adequate or suitable for a permanent and broad-based movement, and it is therefore proposed to form a society, namely the

SOUTH AUSTRALIAN CAMPAIGN AGAINST RACISM

which is to have an identifiable membership, a constitution and an effective organisational structure. SACAR is intended to represent all sections of the South Australian community, and to be non-political and non-sectarian.

Its aim will be to seek out, study and campaign against racism in Australia in all its forms, such as for example -

- discriminatory legislation, e.g. in Queensland
- failure by the Commonwealth to ratify and implement the United Nations declarations against racial discrimination
- Australia's discriminatory immigration policy
- Australia's attitude towards racist regimes abroad
- discriminatory treatment of Aborigines; segregation and paternalism in reserves in schooling, welfare services etc.

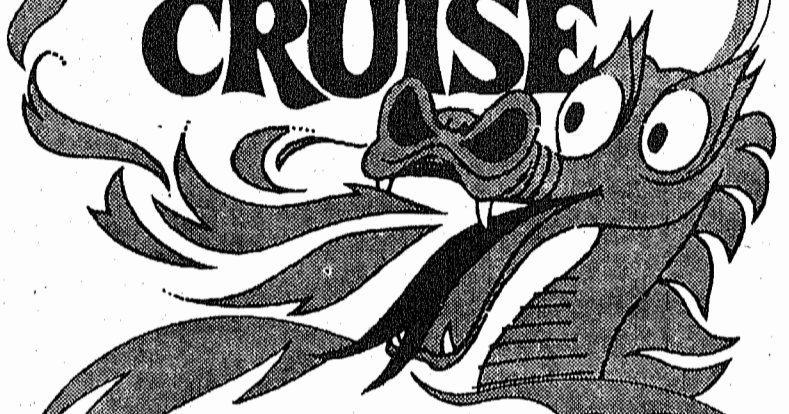
The Anti-Apartheid Co-ordinating Committee is prepared to act as an interim steering committee to help bring this new society into being. Your support and that of your friends and colleagues is needed to make it a reality.

Contact Rod Jepsen, Campaign Against Racism, C/- the Student Association office.

Puff-

and like magic, Honourable
You spirited away on mystical

FIRE DRAGON CRUISE



Confucius say man (or woman) without spirit of adventure is like Fire Dragon without fire. So, humble descendants, suggest you pack up troubles and throw overboard into deep blue sea. And there no better place than from Orcades - big white cruise ship of P & O line.

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Eyes will sparkle with great happiness as P & O ship sail tropic seas to...

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KUALA LUMPUR.
City of slender Cheongsam-

clad oriental girls and turbaned sikhs, Moorish-style architecture. Take quick trip to cathedral-like Batu Caves and Templar Park.

SINGAPORE. City of Monkey God Temple, House of Jade, Sultan's private zoo at Johore and Van Kleef Aquarium. City of East and West with duty-free shopping. Visit Change Alley.

All this and traditional occidental Christmas on board. Fire Dragon Experience start with Perth. Finish unforgettably with Darwin, Hayman Island, Brisbane, Sydney, Melbourne. Returns Adelaide January 6. Fare - from humble \$624 (inclusive) in One Class Orcades.

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Omen say December 6
perfect start to glorious
Orient holiday.

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Here are some other great P&O Cruises

Dec. 4 'Orsova' from Adelaide to Melbourne, Sydney, Noumea, Lautoka, Suva, Pago Pago, Nuku'alofa, Auckland, Sydney. 22 days.
Dec. 6 'Chitral' from Melbourne to Sydney, Brisbane, Port Moresby, Manila, Hong Kong, Keelung, Kobe, Nagoya, Yokohama, Rabaul, Brisbane, Sydney, Melbourne. 48 days.
Dec. 24 'Iberia' from Sydney to Noumea, Suva, Pago Pago, Bay of Islands, Auckland, Sydney. 16 days.
Dec. 27 'Orsova' from Sydney to Suva, Sydney. 8 days.
Jan. 4 'Cathay' from Melbourne to Sydney, Brisbane, Port Moresby, Manila, Hong Kong, Keelung, Kobe, Nagoya, Yokohama, Rabaul, Brisbane, Sydney, Melbourne. 48 days.
Jan. 10 'Iberia' from Sydney to Noumea, Suva, Pago Pago,

Nuku'alofa, Auckland, Sydney. 15 days.
Jan. 13 'Himalaya' (Women's Weekly) from Adelaide to Melbourne, Sydney, Noumea, Lautoka, Suva, Auckland and Sydney. 18 days.
Jan. 28 'Iberia' from Sydney to Nowhere, Sydney. 4 days.
Jan. 28 'Chitral' from Melbourne to Sydney, Brisbane, Port Moresby, Manila, Hong Kong, Keelung, Kobe, Nagoya, Yokohama, Rabaul, Brisbane, Sydney, Melbourne. 48 days.
Feb. 2 'Iberia' from Sydney to Noumea, Suva, Pago Pago, Nuku'alofa, Sydney. 14 days.
Feb. 19 'Iberia' from Sydney to Suva, Noumea, Sydney. 9 days.
Feb. 29 'Iberia' from Sydney to Honiara, Lautoka, Suva, Noumea, Sydney, Melbourne. 17 days.

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Applicants should be eligible for graduate membership of the Institution of Engineers Australia.

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Engineers are located at the Commission's Head Office, Sydney and may be required in the course of their duties to travel throughout Australia and overseas.

Annual Salary:
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Apply in writing to:
The Director (Administration)
The Overseas Telecommunications
Commission (Australia)
GPO Box 7000 Sydney NSW 2001

Cadetships

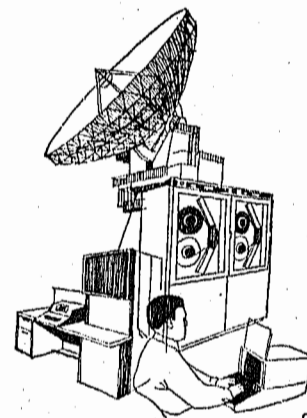
A limited number of Cadetships is available to University under-graduates in Electrical Engineering.

The Commission will pay university fees and compulsory charges. An annual salary will be paid at the following rates:-

AT 18 —\$2426
AT 19 —\$2807
AT 20 —\$3154
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Cadets will have the opportunity of working on telecommunication systems during summer vacations.

Successful applicants will be required to enter a bond to remain with the Commission after graduation for a period equal to the length of their Cadetships, plus one year.



055Z

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AUSTRALIAN SOCIETY OF ACCOUNTANTS

WHAT DOES IT OFFER?

A career in accountancy is open to a person who has completed an appropriate academic preparation, but membership of a recognized professional organization, acquired by meeting its requirements and standards, identifies him in the community as a person with status as a member of a recognized profession. This is why all diplomates entitled to do so should take the further step of qualification for membership of the Australian Society of Accountants.

The booklet "Education Requirements for Membership" is obtainable from the Society office.

25 BANK STREET, ADELAIDE. Telephone 51 6319

COMMONWEALTH OF AUSTRALIA

COMMONWEALTH FORESTRY SCHOLARSHIPS

Applications are invited for a number of FORESTRY SCHOLARSHIPS being provided by the Commonwealth for award to selected students to undertake a course of forestry training leading to THE DEGREE OF BACHELOR OF SCIENCE IN FORESTRY OF THE AUSTRALIAN NATIONAL UNIVERSITY.

ELIGIBILITY

Australian Citizens (and other seeking citizenship) with the following qualifications may apply:-

- Students who have matriculated for a Faculty of Science at an approved University;
- Students sitting for Australian matriculation examinations this year;
- Graduates or undergraduates who have passed in subjects approved by the Australian National University as acceptable pre-requisites for the final three years of the Degree Course in the Department of Forestry at the University. The minimum qualification for this category of applicant would normally be the first year of a Science course at an approved University.

These Scholarships provide for the payment of a living allowance at the rate of \$700 per annum plus a book allowance of \$50 per annum.

An additional allowance of \$400 per annum is payable to Scholarship holders who are required to live away from home.

Application forms and brochures are obtainable from:
THE DIRECTOR-GENERAL FORESTRY AND TIMBER BUREAU
DEPARTMENT OF NATIONAL
DEVELOPMENT
BANKS STREET, YARRALUMLA, A.C.T. 2000.

HOW TO BE A REALISTIC RADICAL

This once-in-a-lifetime article is offered freely to those desperately searching for meaning in life. Read on and you will have the answer. This is the way, the truth and the life.

1. READING

The good radical must keep up with events on all fronts. The following select list omits broadsheets and papers and is in many ways inadequate, and limited.

- World - New York Review of Books, Commentary, Antioch Review.
- Australia - Australian Book Review, Arena, Meanjin.
- S.A. - Issue.
- University - Up the Right Channels, A. P. Rowe's If the Gown Fits, the Calendar, Monthly Bulletin, and minutes galore.
- Ontological Security - R. D. Laing's writings are a must.

2. LISTENING AND VIEWING

The ABC hides its good programs away. A close scrutiny of the ABC Radio Guide is essential - Scope, A.M. and P.M. and some pop programs are very good. So too are some of the Chequerboard, Retrospect and Dialogue performances.

3. DISCUSSION AND DIALOGUE

The campus is currently seeing a resurgence of clubs and speakers, although their effect is diminished since no one has the initiative or energy to report on these for ON DIT.

The Liberal, Democratic and ALP clubs are all bringing in speakers, while the Social Action and Marxist Seminars have both been stimulating, as has the Philosophy Club. The seminars in particular have partly filled the gap left by our aborted Free U's, although more deliberate counter-courses are still needed. So too is a journal - the forthcoming "All That's Left" may fill this role.

By this stage the realistic radical is well-read and hoarse, but has seen the light. She realises that in many cases the best way to achieve humane change is to change the system rather than smash it. Nevertheless, she may wish to smash particularly bad manifestations of the system, (e.g. the draft). Furthermore, in attempting to change the system she works on all fronts, ranging from participation in revolutionary cell groups to infiltrating key governmental and business institutions. This is of course a frustrating and exhausting program, since far less work is required of those who wish to maintain the status quo.

COMMUNITY AND COMMUNICATION

The realistic radical sees the key to the revolution in the two central and inter-related concepts of community and communication, interpreting community development as 'power to the people' and expressing community spirit in a friendliness in her day-to-day encounters with people. She realises the vital role the mass media play in our society and devises a carefully calculated strategy to use them for her own ends.

THE UNIVERSITY

Surveying the university she concludes that its emphasis on books and theory rather than experience and practice have made it an insulated environment out of touch with reality. Her most rewarding experiences occur outside of the formal courses and she becomes angry that these courses are not more satisfying. As a final sign of madness she may seek election to a Faculty, demand that a department consult students as a matter of course, or lead a sit-in in a professor's office. Often all 3 tactics are needed side by side, since the realistic radical soon learns that in an institution which claims to stand above all for reason, well-reasoned argument is not enough.

Finally, while wishing that theory and practice could proceed side by side, the realistic radical does not despair when theory lags behind practice, as it often does. What she does see as essential, however, is an openness to learn from both past and present experience.

Brian Samuels.

PARKING - COUNCIL GOES MAD

Last Thursday the City Council implemented changes it had made to the parking regulations on War Memorial Drive:

- 1) a 3 hour limit on parking for 1,000 ft. on the river side (no previous time limit).
- 2) ranking (or parallel parking) instead of the normal right angle parking.
- 3) a section of no parking for some 25 yards from Frome Road.

This effectively reduced the number of parking spaces by 60%.

The users, workers and students, were not consulted as to what changes should have been made.

It seems from discussions with officers of the City Council that a unilateral decision was made by them with no consultation with any interested parties. It was stated that the Zoo requested a 3-hour parking limit. This was denied by the Zoo. The RAA also was implicated by the City Council in the conspiracy; referring to a letter that

body had written 18 months ago stating that the road was dangerous because of the right-angled parking on both sides of the Drive. This problem could have been remedied simply by imposing a 15 m.p.h. speed limit on the Drive. But this course of action was not taken by the Council.

It must be acknowledged that in the future parking facilities for full day parking will become increasingly scarce. This fact cannot be used to justify the action of the Council on this occasion.

1. Allowing only ranking limits parking to one-third of previous space available.

2. 3-hour parking on War Memorial Drive is useless to city users and to students because of the distance from the city (a 20-25 minute walk) and with no public transport provided in that area.

The inconvenience of the new regulation outweighs the convenience to a few people which the new regulations bring.

The fact that we have responsibility to preserve our environment against pollution remains unquestioned. The University and students have increasingly become involved in this issue. The University, with its expertise, should be encouraging the use of public transport, bicycles, etc. We accept this, however a section of the community should not be discriminated against in attempting to solve the problem of pollution.

1. The City Council has the policy of providing adequate parking facilities for city users. Plans have been drawn up to turn the City into a car park, i.e. car park for 800 cars to be sited behind Government House. These facilities provide only for short term parking. The City Council also has the obligation on its present policy to provide parking for those people who because of their peculiar position need parking during the major part of the day - the students are an important example of this group. Although I do not accept the present policy of the Council on parking, while this policy is on their books there should not be any discrimination against parkers who are left outside the general policy by the City Council.

2. The University has a responsibility to provide parking facilities for the parking needs of those people within the University. It provides facilities for two sections of the University community - the professional staff and ancillary staff - along with facilities for a small group of students, i.e. medical students doing practical work at one of the hospitals. It has not accepted responsibility for student parking in general - here it is obvious discrimination against a part of the community by an institution. It is suggested that facilities for parking could be provided for cheaply by the University if

property in the industrial zoned areas of the inner city and suburbs were acquired for parking needs of the University with money which is planned to be used by the University to turn the University into a giant car park, i.e. note the proposal for an underground car park in front of the Elder Conservatorium.

Action that can be taken against the City Council's decision:

1. "Up the right channels", with petition and statistics showing the Council that their decision was a bad one.
2. Guerrilla tactics. Painting the signs over, non-payment of fines. Possible effect of these methods will bring alienation against the students on these issues.

Action on the broader issues:

1. The University has an obligation to provide necessary facilities for those who are drawn to it, i.e. toilet facilities and parking facilities are important examples.

The University at the moment accepts responsibility for providing parking for professional and ancillary staff; there seems no reason why this responsibility should not be extended to students.

To restrict the demand for parking an educational program could be indicated to educate staff and students to use public transport, bicycle, etc. This program could then be extended to the general populace.

COMMENT BY V.C.

Professor Geoffrey Badger stated that he would make a statement to ON DIT concerning the Manwell-Andrewartha controversy if the Council agrees. The University Council meets again this Friday, 3rd September.

The vice-chancellor made the statement in response to the following letter.

Dear Professor Badger,

It was on July 9th of this year that ON DIT first published a report on the existence of the charges made by Professor Andrewartha against Professor Manwell.

Just after the Council meeting of the 6th July you declined to comment on the matter. You have officially remained silent since that time. Yet rumors, stories, allegations and denials continue to circulate around this University concerning the matter, and particularly concerning the actions, if any, to be taken by yourself and the University Council.

ON DIT has commented on the matter and reprinted a few of the relevant letters. At this stage we have had no response, neither rebuttal nor confirmation of any of these comments from yourself.

On the last day of second term the University Council presumably discussed the matter (in camera), and still there has been no formal statement from yourself or the University Council.

I am writing to ask if you would consider making any statement whatsoever about the matter, either in writing or verbally.

Would you consent to an interview about the matters raised by ON DIT, and about any action decided upon by the Council?

On a number of occasions ON DIT has commented on the seriousness of the charges made against Professor Manwell and the implications that should be raised for discussion by all members of this University.

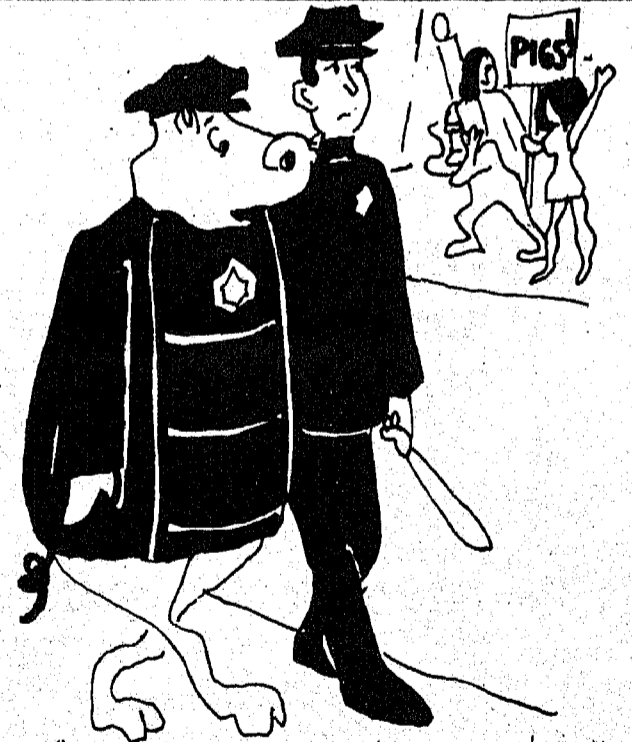
Hoping to hear from you soon,

Yours sincerely,
Chris White.

It is to be hoped that the vice-chancellor will be able to assure everybody that the matter is now being brought to a speedy and satisfactory conclusion.

ON DIT will attempt to publish any reply that the vice-chancellor may make over the matter.

If there is a further delay and more secrecy, one thing is certain - the people who will most likely suffer are those students attempting to study Zoology.



"I don't know ... it never struck me as such a terrible insult."

MORE MILITARY AID - TO THE ZOOLOGY DEPT!

Dr. J. R. Casley-Smith of the Zoology Department recently accepted \$15,000 from the Department of Army for one year's research. The "Outside Grants for Research" Committee established by the vice-chancellor when student pressure over the WRE use of the university computer became embarrassing agreed that the grant should be accepted.

At least one member of the Zoology department won't be very proud. Professor Manwell has previously given indications of his disagreement in accepting research moneys from military institutions.

Strangely enough it was Dr. Casley-Smith who applied for the position that Manwell now holds and who also backed Professor Andrewartha in Council against Professor Manwell.

PSYCHOLOGISTS for VOCATIONAL GUIDANCE

The Commonwealth Department of Labour and National Service has vacancies in all States for psychologists for vocational guidance work in 1972.

TRAINING:

Successful applicants, except those with previous experience, will undergo twelve months' intensive training in the Department immediately following engagement. During the year approximately nine weeks will be spent at a central course in Melbourne.

QUALIFICATIONS:

While a University degree with a major in Psychology is the minimum requirement, applications are also invited from those with a fourth year qualification. Students who will complete their training in 1971 may apply.

SALARY:

Commencing salary ranges from \$4549 for a pass degree to \$4900 for a first class honours degree, with the maximum of the range being \$6937.

APPOINTMENT:

On satisfactory completion of training, psychologists will be appointed to vacancies as they occur in the Department's Vocational Guidance Service, which has units in all States and Canberra. Further information and application forms are available from the Regional Director, Department of Labour and National Service, or the Commonwealth Public Service Inspector, in each State.

Applications should be submitted to:

Commonwealth Public Service Inspector,
10th Floor, I.M.F.C. House,
33 King William Street,
ADELAIDE, S.A., 5000,
by 23rd September, 1971.

ELDER PARK

Just got back from Adelaide's hippy happening free pop groove along. Except today, love, peace and happiness disappeared and chants of "f----- off cops" and "out cops out", took their place.

You may remember all that beautiful sunshine, the joints, the peace songs, the dancing flower children stoned out of their minds and putting the seventh day to good use. The best thing about the concert was that it was ours, there was no compunction to come or leave. It was free. If you wanted to do something you did it and no one cared if it wasn't perfect. Well a few people thought maybe as well as dancing and playing we should mention some things about the way our society works.

Last Sunday we had our "Oz Rally". As usual there was the sun, the dances for peace and the music. But in the middle was a piece of street theatre centred around an ejaculating six foot penis and was an advertisement for a new brand of cigarettes with added sex appeal.

We said that our society was obscene - in Vietnam, in advertising, in its repressive sexual attitudes. To say f----- and c----- is not obscene; rather our society is perverted for regarding these words and the objects and actions they represent as obscene.

Strangely enough our vice squad who were lurking nearby anxiously sniffing the fresh park air and playing pocket billiards were offended. However upon trying to act, 700 people hounded them out of the park saying rather energetically "f----- off cops" and "mother f----- out".

Last Friday I was visited by four of the vice squad. They insisted on taking Andy and myself with them for a chat. The chat took some time and it turned out that our society's moral guardians had taken it into their tiny little minds to charge me with indecent language and Andy with both indecent and offensive behavior.

Anyway, back at the park this afternoon... We went along with four street theatre scripts and the usual line up of long haired guitarists, drummers, poets and clowns. The most pleasant surprise of all was the arrival of about ten vice squad detectives, a police movie photographer and twenty uniformed cops with walky-talkies.

Suddenly no more peace, love and happiness, a lot less humor and very few dancing flower children. What's more, God showed his wrath by pissing on us. First thing to happen was Pat was requested, then ordered to remove a sign "F----- Cops" from the soundshell. The cops retired amidst jeering and airborne fists. The crowd yelled "Power to the People," "F----- off Cops" and "People's Park". The cops arrested someone. The people followed them still yelling and more angry. More arrests and a few fights.

Now peace and love were forgotten. Police confrontation politics were inevitable. All this from an audience who were five minutes ago fairly apolitical.

Then a street theatre, followed by more arrests and fights. The council turned the power off and five hundred people decided to march through the streets to the watchhouse. On the way, more arrests.



By six o'clock we had twenty people in jail and I was losing my cool trying to get hold of lawyers, bail, names etc.

Six months ago I would have been elated and talked in terms of raised political consciousness and other bullshit terms. But now I'm rather depressed.

A few hundred dollars will go into the State's coffers. A few lawyers will have more money and will be able to pay the \$15 to see "Oh Calcutta". There is very little political gain to be made in an assault case, or an offensive behavior case. The nine juveniles who told the cops to "f----- off" may spend quite some time regretting it at Windana Remand Home.

Some of us will be able to make a political spectacle out of charges. It's much more emotionally satisfying to beat up a cop, but a lot less value.

Anyway, we no longer have permission to use the park. We won't have our electric rock circus next week, and the teeny-boppers won't be bopping so much. We're going down there and we hope to be able to put on some theatre, folk-singers and other amusements.

But these are just amusements and what we want is some action from everyone. We want everyone dancing, singing, laughing, acting, painting, eating, and you name it. Not actors and audience, musicians and listeners, f----- and voyeurs. When we get another issue we'll fight it, but when the cops come we'll try to laugh at them and not throw stones.

Kim Dalton

