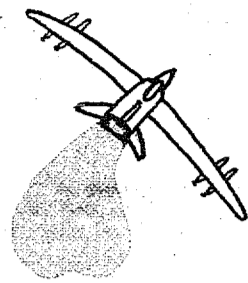
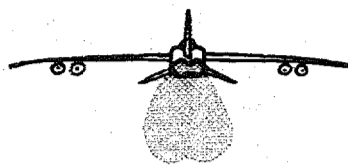
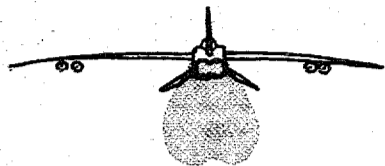
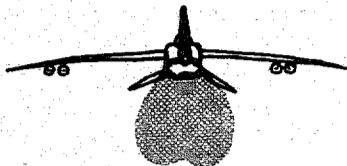


on dit 8

18th April, 1972

Registered for posting as
a periodical Category "B".

Annual subscription \$3.00.



APRIL

22

MARCH

Periodically

NATION NO. 337 - APRIL 1, 1972 - 20c

The Open University, an innovation in the British education system is discussed in an article by Heather and Don Adamson in the latest NATION. The advantages are seen mainly in terms of high productivity of graduates and low cost for graduate. "Because of mass production a degree costs only \$140." The o.u. is also a commercial venture, selling its teaching aids and packaged courses including printed study guides, laboratory kits and scientific instruments. This makes the OU partly self-sufficient or at least less dependent on government finance (an idea Heath's government favors).

The marketing office is an important stop for potential customers on a guided tour over the OU operational centre.

The Open in Open Uni means there is no demanded requirement of past academic standard.

The major innovation is the OU's complete orientation toward part-time students and external teaching. In Australia, argument centres the quality of graduates from an OU. In proposing an OU for Australia there is a hesitation to go all the way to total external teaching (radio, TV and correspondence) completely outside the institution of a university as we know it.

WORLD STUDENT NEWS Vol. 25 No. 12 1971

"Politics of Privilege, Power and Profit" in this issue of World Student News was written by Abdalrahim Abby Farah, the UN Permanent Representative of Somalia and Chairman of the Special Committee on apartheid. It is a brief article but encompasses much of the legislation that legitimates the oppressive situation of apartheid. The author touches on the real effects of several acts such as the Group Areas Act (1950) restricting nearly 70 per cent of the population (the blacks) to 13.7 per cent of the land (their "Homeland"): of course the worst 13.7 per cent. The Bantu (Urban areas) Act (1945), was followed by the Bantu Land Amendment Act (1964) and the Homeland Citizens Act (1970).

This 1970 Act has the effect of making the Bantu almost aliens when they leave their "homelands" in search of employment. Under the Population Registration Amendment Bill all Africans over 16 must carry pass books. No Bantu can leave his Bantustan for more than 72 hours unless he has a job on the outside or can find one in 72 hours. Wives and families cannot leave with the man who is job hunting and cannot live with him unless the wife and children over 18 have jobs also.

The Suppression of Communism Act (1960) and Terrorism Act (1957) are vague enough to cover any activity displeasing to the government.

QUADRANT Jan-Feb 1972 75c

O. H. K. Spate reviews the historical background leading up to the independence of Bangla Deseh and traces signs of the emergent differences as far back as the India-Pakistan separation.

Sally Ray considers political leadership in Bangla Deseh discussing the Awami League and the search for political stability.

Sibnarayan Ray follows with an article looking at the differences between East and West Pakistan as a factor in separation. Poems illustrating Bengali cultural national completes Quadrant's look at Bangla Deseh.

One of the main articles is a study of a 1916 conspiracy trial in Sydney where 12 members of the International Workers of the World group were arrested and tried on charges of treason. Patrick O'Farrel, the article's writer, considers the case still relevant today as a precedent "concerning the political role of magistrates, the jury of citizens and the police force in a democratic society."

John Burnheim's article "After Religion - Reflections on the Post - Christian Situation" raises such questions as "Is there, then, some particular value in being religious? Must one have faith in something? Is a life without faith necessarily an impoverished and incomplete life?" Burnheim's concept of 'religious' faith includes what he calls "secular surrogates" such as Zen, the Revolution, and Marxism.

PETER BROOKER

A FOR REAL STORY!

As I was slouching into Uni along the riverbank Friday morning, I heard a small voice behind me: "Excuse me, sir!"

Sir? He can't mean me - in bare feet, carefully torn jeans, Uncle Scrooge T shirt - not me, surely.

"Er... sir, do you know where this alternative education things supposed to be?"

(A kid, aged about 13 on a bicycle.)

"Sure! It's in Elder Park, down the end of the road there."

"When do I have to be there?"

"Well... whenever you want, I guess."

"Thank you, sir!"

"That's OK, er... sonny."

And the best of luck!

LETTERS

Rights and Responsibilities - Again

Student interest in the Rights and Responsibilities Report is still alive, believe it or not. The Seminar which was held throughout an afternoon several weeks ago did not arrive at any definite course of action, in fact it highlighted the divergence of opinion about the Report.

A PAC meeting was held last week as a preliminary to drawing up concrete criticisms for the University Council which is due to consider the Report at the end of the first term. People who contributed to this discussion included Bob Reid, David Hester, Doug McEachern and John Quirke. (Minutes of PAC Meeting 5-4-72 contain a detailed record of what was said and are obtainable at the SAUA Office.)

The feeling of the majority of the people present was that the Report should be rejected in toto by students. As a result a submission along these lines is being drafted as well as specific criticisms. It is hoped that this will be published in ON DIT soon, prior to a General Student Meeting which will be asked to ratify the submission.

The PAC is very conscious of the criticism early this year that it did not give students in general, a chance to read, think about and make their own minds up on the Report. We have done all we can to rectify this by holding seminars, meetings and generally promoting discussion. The response has been disappointing. If you wish to have a final say in the drafting of the submission, however, please contact Chris O'Brien or Mick Davis in the Students Association Office. Time is running out!

Mick Davis
Chairman, PAC.

VEX NOT HIS GHOST!

Dear Isabella Fadejers,

We could hassle for hours about what makes a work of art good or bad, but it usually gets down to the old adage (none the less true for being a cliché) that Beauty is in the Eye of the Beholder.

That night at the Prospect Co's King Lear, I beheld a lot of beholders who didn't like what they were beholding. And no wonder. If the text of Lear had been lost in 1605 and I discovered it in 1972 and tried to pass it off as a new play, it would end up in the publisher's wastepaper basket.

The logical extreme of your point of view is that audiences should be banned from attending plays. The logical extreme of my point of view is that Adelaide Tonight is a beaut show because so many people like it.

It's a problem, isn't it?

Yours,
Robert Bath.

WHAT ABOUT SEX?

Dear Sir,

In your friendly fireside chat with Mr. Millhouse (ON DIT 7) why the hell didn't you seize the opportunity to throw in a few questions about, er... well, abortion and er... homosexuality and so forth?

Why this continual obsession with sex on the stage and sex on the page, but not sex in fact? Haven't so-called Christian ethics ruined the lives of enough people by turning them into poofas, bastards and slack birds?

Christians are masters of circumlocution and side-issues. Let's not wander into the realms of Academic sex. There are real people Out There.

Yours,
Rob.

UTOPIA

BOOKS

Utopia has been lagging in her bookshop rounds lately but can tell you to expect a sale at Rigby's pretty soon. Becks have had some Australiana out, while Mary Martins have two useful though hardly inspiring political works, Graham on the Australian Country Parties and Kristianson on the R.S.L. Also, liberated women can learn about their sisters of the Paris Commune in Edith Thomas's "The Women Incendiaries", going at \$1.00.

COMMUNITY

Such is the state of our civilisation that if you want to have some feeling of community you must deliberately seek to create it (which may be a contradiction in terms, depending on how you define 'community').

Leaving that aside, if you want to gain some feeling for the legacy of South Australia's past, try the concluding chapter of Douglas Pike's "Paradise of Dissent" and the same author's chapter in Rupert Best's "Introducing South Australia".

If you're really a fanatic and would like to know how this uni came to pass, snippets of information can be found in the Calendar, in the "Centenary History of South Australia", and in David Macmillan's "Australian Universities". The more recent politics of this place can be found in "If the Gown Fits" by A. P. Rowe, Vice-Chancellor 1948-58.

WHERE ITS AT

More instant answers to the world's problems.

1. "The academic is a narrow slice of modern society, and not very much is to be learned from it." Sociologists, historians and others must enter into the life of groups and institutions before writing about them. (Editorial of the Journal for Peace Research 1971/1) - Both of these revelations are blindingly obvious, but see how often they are negated in practice.

2. Wilhelm Reich's motto: "Love, Work and Knowledge are the well-springs of our life. They should also govern it."

3. "I believe that much of the human misery in the world today, the serious emotional problems and conflicts, result from an attempt to fit into conventional modes, from striving for goals of success, status and power which provide no intrinsic value or satisfaction, and contribute to a meaningless existence..."

Following traditional patterns and external guides, basing one's life on competitive striving and the rewards of the market place, modelling oneself after people in authority or with high status, the individual no longer knows who he is". (C. Moustakas in M. F. Andrews (Ed) "Creativity and Psychological Health").

4. The family's function is "to promote respect, conformity and obedience: to con children out of play: to induce a fear of failure: to promote a respect for work: to promote a respect for 'respectability'." (R. D. Laing "The Politics of Experience" p.55).

Instant Culture

This Week 18th - 24th

Adelaide Uni.

Wednesday

12.00 p.m. Film. **Watermelon Man**. Union Hall, 40c, m. 30c.
7.00 p.m. Surf Club. Films. Lady Simon Hall.
8.00. Film. **Chicago Conspiracy Trial**. Parson's Theatre, Institute of Tech.

Thursday

1.00. Free Concert, Elder Hall. James Whitehead and Lance Dossor. Violin, cello and pianoforte Recital.

1. Song without words Op. 109 ... Mendelssohn.
2. Elegie ... Faure.
3. Sonata in B Flat Major. Op. 45 ... Mendelssohn.

1.00 - Jazz Rock and Blues Records in Carnegie Room - All year.

2.00 p.m. Film. **Bergman; the Touch**, Union Hall, 40c.

Friday

1.00 p.m. JR&B - Steve Foster in Concert, Union Hall, m. 30c, others 40c.

8.00 p.m. Film Society. **Dr. Mabuse: The Gambler**. Napier Theatre 5.

Flinders Uni.

Thursday

12.15 Claude Chabrol 'Le Beau Serge'. North 1, Lecture Theatre.

6.15 "Memories of Under-development". The impact of the Cuban Revolution on a formerly wealthy landowner. North Lecture Theatre 1.

Saturday

7.00 p.m. Airport. Matt. Flinders Theatre. 40c.

Monday

12.15 Chabrol 'Les Cousins', North 1. Free.

7.00 p.m. Brewster McLeod. Film. Matt. Flinders Theatre. 40c.

• Wednesday 8.00 p.m. El Sali Dance Co. Special students performance, Matt. Flinders. \$1.00.

Safe in the knowledge that your life has been irrevocably changed by reading the above, Utopia now leaves Gotham City in your hands, and turns to -

UNIVERSITIES

Every university "needs contact with the public life, with historical reality, with the present, which is essentially a whole to be dealt with in its totality... The university must be open to the whole reality of its time. It must be in the midst of real life and saturated with it." (J. Ortega y Gasset "The Mission of the University").

Further, "universities must at times give society, not what society wants, but what it needs". (Abraham Flexner.)

If anyone can convince me that Adelaide is living up to either of these ideals, the most sought after status mark going (to be quoted in the Utopia Column) will be their reward.

Portnoy

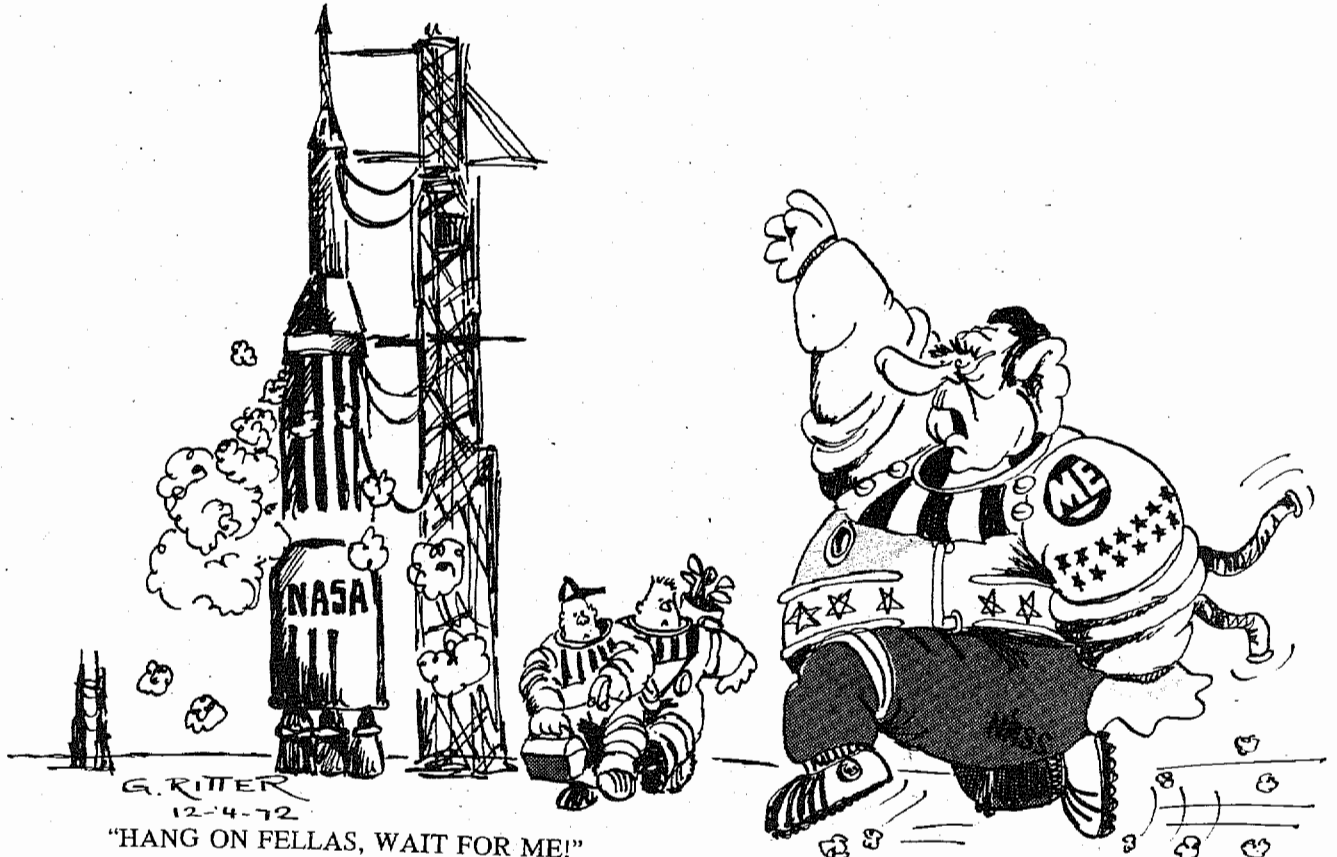
Students wanted to sell advertising space in ON DIT on a commission basis. Contact Mrs. Osmond, Students' Association Office, Phone 23 2412.

Aboriginal Display

South Lounge, Top Floor, New Union Building.

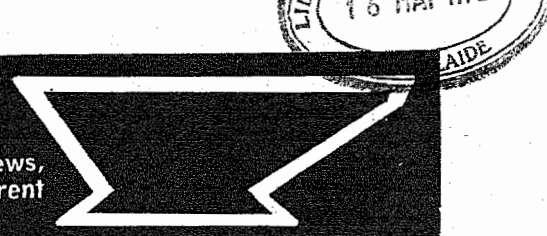
Open 9 a.m.-10 p.m. this week.

Make sure you see this purely Aboriginal cultural display.



G. RITTER
12-4-72

"HANG ON FELLAS, WAIT FOR ME!"



LEN KING AND ENDING RACIAL DISCRIMINATION (Getting it on for Don part 2)

South Australia stands gloriously forward as the only state with an Aboriginal Lands Trust. This is a committee of Aboriginals which is able to own land and to whom the Department of Aboriginal Affairs can give title to reserve land.

This makes South Australia unique. "Hooray" you say! "South Australia has finally given Aborigines Land Rights", you add.

It seems to warm the cockles of your Gub hearts. "Us Gubs may have been pretty bad to the Aborigines in the past, but that's all over now and we're starting to make progress."

This is what I thought until I looked further and spoke to some Aboriginals.

For a beginning, the Aboriginals on the board are appointed, except for those from among the mission and reserve councils, by Len and those close to him. For a middle, the director of the D.A.A. may only be ex officio on the Trust but his access to information and his control on what is known by the other Aboriginal members of the Trust gives him great power. Lastly the lands trust can only acquire title for land that involves an economically viable project. This comes out in two ways.

(a) They can only buy land for an Aborigine if that Aborigine can show that his use of that land will return a profit or that he will make a living from farming it.

(b) The land's Trust could take over Pt. McLeay tomorrow but Government aid would end tomorrow. That is, the Trust would have to clothe and feed and educate and house and doctor (and so on) all the Aborigines on that mission from its own resources. The mission would have to be self sufficient (and only Pt. Pearce approaches this).

All these factors, plus the normal bureaucratic limits on Trusts ensures that real land rights have not been granted by Labour to Aboriginals.

WE MUST NOT DISCRIMINATE???

Len King says that to give Aborigines more opportunities than whites is discrimination (and if anyone does not believe this go and discuss getting State money for Aboriginal Scholarships with Mr. Davies, Eco. Dept.) He is not as bad as McMahon who says the Aborigines can own land if they buy it the same as aluminium companies, but this proviso of self sufficiency before land destroys any chance of land being used to raise the aspirations of Aborigines. An Aborigine has to have high aspirations to get land.

It is forgotten that the plight of present day Aborigines is due solely to us Gubs. They were alright until we came. We killed them. We destroyed their culture and took their land. We herded them onto land that could not support them under their tribal customs and did not teach them new methods. We made them dependent on hand outs. We gave them bad health.

In other words, we have put them in a position where economic viability is beyond them.

S.A. Land Rights is like hitting someone on the head with a hammer and then saying you'll let them be your friend if they get up and walk away with you.

WHY?

Land Rights for Aborigines is a very dangerous thing because it means giving land (which is exploitable) to people who will not be able to exploit it very well or worse still use it for non exploitable spiritual and cultural reasons. This may cause a precedent and people may begin to view other things other ways than how they can be exploited for profit. And to keep total control by ideas you must not allow one chink or crack to develop in the enclosing wall of ideas.

So land rights are something to be treated carefully. But a Lands Trust is a clever idea. Not giving land rights makes an obvious issue that may open people's eyes to the real causes of inequality. But land rights with an economic proviso is fitting the granting of such rights into the present system that originally produced the inequality.

Therefore the Lands Trust is not only verbage to cover an immoral situation, but also a band-aid to cover, build in and therefore render impotent an issue that could seize the hearts and minds of men.

Next week we shall look at the Housing Trust.

ABSCHOL SEMINARS

Every Tuesday at 1.00 in Lady Simon Hall. These have now been running for 5 weeks and have been attended by about 80 people each time.

This indicates that there are many people around who are appalled by the treatment our society gives the Aborigines — or at least, are concerned and interested. Topics include Traditional Culture, Reserves, Missions, Aspects of Discrimination, Problems of Urbanisation, Land Rights etc. As many speakers as possible are Aborigines.

Be there to gain insights into problems facing the Aborigines.

RADICAL EDUCATION GROUP

Meeting at Tuesday in S.A.U.A. office at 1.00.

Come along and see what's happening.

WHAT IN THE HELL CAN I DO

Questions: (1) What are the basic causes of such human miseries as poverty, hunger, hopelessness, fear, etc.

(2) What can be done about them.

Answer: (My God, talk about the correct line.)

Yeh I know it's bad

Wellshid do something else.

I can't, I say what I feel to hold true and there is no other way.

It basically lies in the powerless of each individual, his alienation from all decision making and prevent institutions and in the motivationless, atomising, materialistic, socialisation received by us all. And all these are a direct consequence of capitalism, its imposed social relationships and its economic base.

What we can do is to change every person — create a new man. This could be done if we controlled all institutions, but too often the seizing of 'state power' has not culminated in real change but rather in new reified institutions which still manipulate me, i.e. they have become 'palace revolutions' (Russia).

It seems that in modern capitalist society the creation of the new man can not occur after the change in economic base (the revolution?) but rather at the same time as and along side of and maybe even before this change.

Question: How do you change a man, his ideas, his imagination. How do you free him from his fetters. (Mind chains are stronger than steel chains).

Answer: You can't.

He has to.

All that seems possible is to make available processes, structures, opportunities through, by and from which the people themselves find their own freedom. This of course does not negate the position of the 'change agent' and is not a call for spontaneity in its worst form. Rather, presuppose the role of the 'change agent' to be one of enabler — allow, maker of opportunity and so on.

Initially the people conditioned to apathy will have to be forced to move and at the end the 'change agent' must remove his influence to prevent him limiting and controlling the actions of the newly motivated person. It is hoped his ideas will not go with him.

One (I am afraid — reified) way of putting this is:

1. KNOW (getting to know, researching and defining problems).
2. CREDIBILITY (becoming accepted, finding a role to enable you to work with people).
3. ACTION (improving program, organising, pushing).
4. SELF GENERATING ACTION (until initiative comes from people).
5. OUT ('change agent' leaves).

WHAT IT ALL MEANS

The above can be used to analyse SA/A activities in the coffee lounge "The Shack."

First we had to research the area and discover which people will be affected. A need was obvious for someplace for teenagers to go after the pubs close (the precedent had been set — a "shack" was opened last year). These people, having sometimes thrown their parents "community" aside, and other times accepting it in limited form, search for a new community in which they can belong. This community does exist without the shack, but for many it is small, and for others it closes at 10.00 p.m.

Having tasted the "shack" before, and having tasted the community characteristics of communication, friendliness, trust, hope and support (and having rejected the relentless onslaught of materialism and consumerism), some people in North Adelaide are building a new shack.

Our role becomes one of interested teenagers etc. from University (we can't hide that) wanting to help. Our action is to ensure that the shack opens (it has), and to stimulate further action to broaden and deepen the involvement of the people.

This stimulus, it is hoped, will give way to the people affected who can then take over everything and use it how they want as a community. The social function of the action can then extend to other fields of activity — which are self-generating.

Them we leave.

This process simply provides a focus for the forces with in the people which already exist. By coming together these forces multiply — and society is changed by this new power.

A WORD OF WARNING

This strategy is not a God which controls its users. The shack is actually an example where great flexibility from the central theme is required due to the distinct humanity and advancement long evident in the people. Our task is far from one of initial imposition of us on the scene.

Also, variants of the above strategy are used by Government in other, weaker areas, for social control. Next week Anvil will discuss how this is done. That it, it will discuss "Community Sociotherapy".

NORTH ADELAIDE SHACK

Brougham Place, behind Congregational Church. What is the role of Social Action here? What programs, ideas can we instigate? What is the position now, i.e. progress report?

All at a meeting
THURSDAY 20th April, 1.00 p.m.
Contact Ros Longmire Ph. 67 2761 (A.H.)

THE PEOPLE NEED YOU!

South East Corner Project.
General Meetings every SUNDAY NIGHT
7.30 p.m. at 327 Halifax Street.

INTERESTED IN SURVIVING!

Friends of the Earth Meetings
every Friday 1.00
Meeting Room 1.

THE AUCTION SHOP

ANVIL ANALYSIS — Continued from ON DIT 7

You'll remember we made the point about the blatant position of the Auction shop in its role of duping people with advertised consumer goods — prepackaged and with a smile from the friendly auctioneer using the drudgery of the lonely as a means to make a profit.

Now we say MORE.

3. WHAT THE DEPARTMENT STORES THINK OF IT.

a. Not very much, as evidenced by moves to close it down and prevent future occurrences of this type.

b. Why? Why is "Rundle Street" doing this?

Because, although the Auction shops make more money in the short run, they are dangerous to the big stores. They are too obvious. Even behind our blinkers it is obvious you have been taken. The binoculars are \$10 dearer, yet just the same.

c. Unlike the big stores, (which incidentally, cripple many with Hire Purchase Payments as well as the unnecessary direct sales) the Auction shop has failed to give the follow up. It has failed to give the false satisfaction that shopping elsewhere does.

d. If the Auction shop was allowed to continue then people may start to lose confidence in salvation through endless consumption of neatly packaged goods. They may start to question the reified possession.

A going Auction Shop may be more subversive than we are!!

4. WHAT THE MARCH MEANS

a. This endeavour may make us tools of the ruling class. It may suit big shops to have people working against the Auction shop — actually, the Sunday Mail beat us to it by two weeks. Our role may merely cover the blatant sores — our effort is then rendered unproductive as the basic sell process can escape unhindered.

b. We may in many ways be showing our support for the more subtle oppression of socialisation engendered by the big stores. By protesting against the "obvious exploitation" we condone, by implication, "unobvious exploitation".

c. We may have oversimplified things. To say "capitalism allows this" is to destroy our platform since capitalists are trying to end "this". The exploitation of Dunstan Capitalism is most subtle. It can absorb us into a role of CLEAN-UP MEN for the blatant contradictions.

d. Our job is to use the contradictions of capitalism — not to relieve them — in order to destroy it.

5. WHAT THEN SHOULD WE DO

a. We must first analyse our own warped consciousness which leads us into support of the system. We must realise that an indexed, graded, reified form of revolutionary consciousness will only reproduce existing inequalities.

b. We must totally analyse society with respect to each issue to find the real enemy. To concentrate on the surface issue is to fail.

c. The march on the shop is a necessary first step in understanding the role of shops and the motivation of our society. This must be connected to a total programme of opposition to consumerism, so that the significance of the other stores is not lost — so that people are no longer lead to believe that such marches are productive.

d. The type of programme required is one which is long, hard and subtle, which sees its issue within the totality of the system. Such a programme works to change both the consciousness of people and the subject of the issue. It then becomes a contradiction which festers and grows when challenged.

FARR HOUSE

We need more tutors at Farr House (top of Fullarton Road.) Any people wishing to join Social Action Tutors in Institutions, especially to tutor at Farr House (or if you have enrolled but aren't yet tutoring):—

Leave your name and address and phone no. on SA/A notice board in A.U.S. room (S.A.U.A.). Address them to 'John Sullivan' or Phone 79 3816.

VAUGHAN HOUSE

Is a repressive Girls Reformatory. 'the girls are there because of their position in this society, not because of any inherent evils in them. They are victims of an evil society, they are not evil people.

The law punishes the poor for trying to escape poverty.

"PROPERTY IS THEFT!"

All those wishing to tutor at Vaughan House Contact: Donna Maegraith at 31 8506.

SOCIAL ACTION / ABSCHOL GENERAL MEETING

Wednesdays 1.00. Meeting Room 1. Social Action / Abschol is structured as a participatory democracy — that is, all members can make the decisions relevant to themselves in the organisation. You should come along as often as possible to aid this decision making process. The meetings also announce results and new ventures — things you should want to be aware of.

TUTORING IN INSTITUTIONS

General Meeting Monday April 24th 1.00 p.m. Lady Symon Hall

General Enquiries about Social Action tutoring can be addressed to JANE WRIGHT
45 Catherine St, Lower Mitcham 5062. Phone 76 3028.

BANGLA DESH

The following is a summary of information prepared by TONI HAGEN for the United Nations Relief Operation Dacca (UNROD). It is therefore related to the UN rather than to either the Government or Voluntary Agency evaluation.

REFUGEES

An elaborate plan was established for the return of the refugees from India. A phased repatriation was planned to last until end of March. However, this plan went partly out of control. As soon as peace was restored, nobody could prevent the refugees from going straight home. In spite of the spontaneous repatriation the Indian authorities did an excellent job in supplying them with blankets, food for 2 weeks and some cash. Indeed, the returnees were in excellent shape when they arrived in Bangladesh.

On the Bangladesh side, the Government had opened 215 transit centres. Usually the returnees did not stay more than 24-48 hours in these centres before going home. But a large number just bypassed these reception centres and were drawn to their hearths like by a magnet. Thus, to the chagrin of some do-gooders there was simply no time to establish refugee camps in Bangladesh. In my personal view this is a very fortunate development, for nothing worse can happen to refugees than to fall into the hands of organised charity without rapid integration into the economy. They may become life-time refugees. True, it is much easier to distribute baby food and blankets in refugee camps, than to reach the returnees in the widely spread villages, many of them not accessible to modern transport. Although physical suffering of the returnees at home is certainly much higher, their morale will be better on their own hearths and this will undoubtedly accelerate the process of integration into the economy.

It was interesting — and encouraging — to note on field visits that re-building of shelter in self-help was comparatively much faster where the refugees proceeded straight home, while at the few exceptional places, where refugees were kept for extended periods in transit camps, shelter building was slow and hesitant, because obviously some miraculous help was expected from the Government.

In Dacca we can see the reverse development: about 120,000 destitute persons have been pouring in from rural areas. Obviously this draw-in of destitute people has been prompted by expectations in finding jobs or otherwise that the Government is in the position and will entertain them with charity. Shanty-towns are filling every available space in the city. Though hard as it may seem, but in my view it would be entirely wrong if the Government embarks on free distribution of any relief. Rather, those inhabitants of the shanty-towns who find it impossible to earn their living by any work, should be warned that they cannot expect any relief in Dacca. Rather they should be urged to return to their places of origin, where the local authorities would offer relief through work programs. If this is not done, then I am afraid that these shanty-towns will become a permanent institution in Dacca and a dangerous source of disease, unrest and crime.

BLUNT FACTS ON RELIEF AND REHABILITATION IN BANGLA DESH

A GENERAL MEETING is being called this Wednesday (April 19) so that we may vote our SAUA into participating with the rest of the academic community.

AN INFORMATION CENTRE will be opening this week in the George Murray Lounge, Union Building. Open from 9 a.m. — 10 p.m. Telephone 23 2412.

THE TERTIARY STAFFS AND SRC'S throughout Adelaide are throwing their support into a Bangladesh relief campaign. Adelaide Teachers College! Bedford Park Teachers College! Flinders Uni! The School of Art! Wesley Theological College! The Institute of Technology! Waite Research Institute!

THE DEPARTMENT OF EDUCATION is officially supporting our campaign in the schools.



The malnutrition of this child is fully evident as he moves among the makeshift hovels.

YOUR INTEREST IS NOT ENOUGH! COME AND HELP US!

Contact: PROFESSOR LAWTON, Geography Dept. (8th Floor Napier); PHIL LLOYD, SAUA Treasurer; RAY, Information Officer; BRUCE JORDAN, Phone 63 1524

ANATOMY OF THE JESUS REVOLUTION PART TWO

These two articles are contributed by the Evangelical Union.

The only thing that makes or breaks a revolutionary movement is its leader. Without one, all movements will fade out.

So what's so different about the Jesus Movement in America? Why won't that fade out? The answer is simply two words: Jesus Christ.

Sure, there are a lot of gimmicks being promoted around the Jesus Revolution. Even in Australia, we have "Jesus Loves You" T-shirts, car stickers, Jesus badges. There is a lot of "plain rank commercialism". But as with all gimmicky promotions, intelligent people strip away the covers and expose the product, taking a good look at the real product that is being offered.

And what is being offered by the Jesus Revolution? Jesus Christ, the man. Far from

Belief in Christ does not mean a committal to established Christian theology. Christ is a life — the only really meaningful life. The Jesus people are not talking about belonging or going to a church, following the ethic Jesus taught, a religious code or rule of heart, self-righteous hypocrites, the atrocities and injustices which some men have committed in the name of Christianity.

They are talking about the change Jesus makes in their lives — as shown by the kind of men and quality of life exhibited by those 1st century "love-revolutionists" recorded in history. That life is available today — by an encounter of one's natural life with a new quality of life altogether, an experience where Jesus the Messiah, with all His power and attributes comes to live inside an individual.

JESUS AND MARX

THE NATURE OF IDEOLOGY

Marx made the claim that he is scientific in his theorising whereas his opponents are ideological. We are all ideological, whether our label be Christian, Marxist, humanist, liberal or what have you. The test is not how unideological you can be, but how adequately your ideology copes with your encounters with reality.

THE NATURE OF MAN

Marx got off on the wrong foot. He starts with economic man, and ends up with socio-economic units which may be pushed into slots without reference to their subjective states or desires. The fundamental mistake is to have misjudged the nature of man. Marx opens the door to the sin of man. Christian realism demands that we recognise the all-pervadingness of human sinfulness. It is not a mere by-product of heredity and environment, but a fundamental datum. Therefore social utopias are ruled out. The Christian believes that while it is usually a prior condition that men's stomachs should be filled, economic sufficiency is only a curtain raiser for properly human existence, in which moral, aesthetic and religious categories are primary.

THE EXISTENCE OF GOD

German theology was in a shambles when Marx was a student, and had evaporated from the faith its objective content. Marx simply went further and rejected the subjective state that remained. He decided that there is no God. This is a crucial ideological decision and removes from men the personal dimension which arises from their relation to God, leaving only the social.

CONCLUSION

A Christian cannot help but seek alternatives to Marxism, for its ideological assumptions are quite opposed to the Gospel. But a Christian solution may well profit from many of Marx's insights: his exposure of class and economic exploitation, his moral judgements on Capitalism, his appreciation of the ease with which even the Church often bows to an unjust status quo. You live in a world where the errors of this stand point and ideology will not be dissolved by sneers and constructive social action. Christianity has got better answers.

JOHN COURT ON CENSORSHIP

J.C. IS A SENIOR LECTURER IN THE SCHOOL OF SOCIAL SCIENCES (PSYCHOLOGY), AND ONE OF THE PRINCIPAL MEMBERS OF THE MORAL ACTION COMMITTEE . . .

Reprinted from Empire Times Vol. 4, No. 4.

I have been asked to write about my position on censorship for a paper which makes clear it has no time for such a form of control. In this context, my own support for some degree of censorship can be expected to receive a less than enthusiastic reception. Nonetheless, for every one student committed to no censorship, I have little doubt there would be others who see the need for it in some measure. I write therefore, not to repeat myself but in order to spell out the assumptions made which lead to the conclusions I have argued at more length in "In Defence of Censorship" and in "No No Calcutta". Both were written to persuade. Here, space does not allow of the extended discussion needed to persuade. However, if the assumptions and beliefs that underlie an argument for censorship are clarified, the reader can at least see why divergent views exist.

Some have supposed that my defence of censorship arises from psychological presuppositions or evidence. The following statements will make clear that they are merely part of the evidence, and one could expect other psychologists to disagree with me, not due to the scientific evidence (which is debatable enough) but on quite different grounds. In reality, differences over the value or otherwise of censorship stem from more fundamental considerations of the nature of Society, the nature of man, and attitudes to authority and God. My own arguments in favour of a degree of censorship arise from the following assumptions.

1. Evidence from ethics must be accepted along with evidence from scientific studies, and the latter are no more valid than the former. "Psychology is the study of behaviour" fairly states the appropriate area of enquiry for psychology. "Ethics is the study of behaviour" (Barclay) equally validly asserts that ethics is a study not of how we do behave, but how we ought to behave. I see these two as complementary.

2. The Christian ethic of concern is widely rejected by many who are vocal for civil rights for the individual. I assume that mature adults have a responsibility to protect those unable to care for themselves. This view is still widely held in principle in relation to children and the handicapped but the abolition of censorship would remove such protection.

3. The Christian ethic is concerned with human relationships. The preservation of human dignity and, in particular respect for women have long been identifying features of "Christian" societies. While censorship might be used to enhance or destroy human relationships,

I believe the present liberalisation is leading to a distorted view of human relations — the abnormal is presented as normal, the violent as acceptable, the perverted as healthy, the trashy as desirable.

4. The Christian ethic asserts also "that I am responsible for the harm I have done, but that I am equally responsible for the harm I could have prevented". That is not paternalism, or busybodying in the affairs of others — it is responsibility. It is too late to act after the publication of harmful or offensive material, but censorship can provide reasonable safeguards.

5. I assume that the individual should be free to make his own choices provided (a) these do not harm others (b) he is able to choose. Few will quibble with the first, but I would stress that all the effects of choice must be reckoned with, not just the immediate consequences. Regarding ability to choose, I believe our freedom has already been seriously impaired by those with financial and political axes to grind. Less censorship would simply erode this freedom.

6. More contentiously, I assume there may be times when the individual should not be free to choose if he would harm himself in consequence. Society exercises its prerogative here only in extreme cases (e.g., when someone may commit suicide). The degree of constraint should be in proportion to the potential harm, and balanced against the intrusion into personal freedom.

7. I assume that, given complete freedom to choose, people will tend to select the bad rather than the good. This view derives from a Christian doctrine of man and conflicts sharply with the optimism of Humanism. History gives little support to the view that man gets better and better as he exercises his choices. The Bible gives every reason to predict that without God, man will sink lower and lower.

8. I assume that, while the intellectual is clamouring for freedom to choose, the average man in the street has neither intellectual resources nor inclination to make selective choices for himself and his family. However regrettable this may be, until it proves otherwise it lies with those in authority to assist him.

9. I assume that allowing someone else the freedom to see, hear or read what he will be matched by my own freedom not to do so. This freedom has already been breached by the display of unacceptable books on newstands and the approval granted for "R" certificate films to be screened at drive-ins. Abolition of censorship would mean taking still more uncivil liberties with those who find much modern entertainment offensive.

10. I assume that the issue today is no longer related to the availability of high quality

literature. The real issues have now shifted to the other end of the scale. The holes of the net may have once been too small for the literary genius to get through; now they are so large that trash superficiality and pornography can slip too readily in. Benjamin Spock has seen what many have yet to realise — "For decades I was an uncompromising civil libertarian and scorned the hypocrisy involved in the enforcement of obscenity laws. But recent trends in movies, literature and art towards what I think of as shock obscenity, and in courts' acceptance of it, have made me change my position, . . . particularly in view of other brutalising trends."

11. I assume further that as one descends into poor quality literature so public taste will deteriorate, leading to a demand for more explicit and more perverted material. The trend in books and films overseas and in this country confirms this. For example, in Copenhagen the trade in 'sex objects' has now overtaken the sales of literature. In Adelaide, we are promised a sex shop for the same purpose. In Washington last Christmas, the younger teenage market bought 'grisly hobby-kit toys with scantily-clad female plastic dolls provided for maiming and dismembering in toy torture chambers . . ."

12. I assume therefore that once-shocking material will lose its impact and will be replaced by more shocking material. Fantasy carries over into reality and our reactions can be blunted as the Stoic Epictetus knew well — "Begin, he says, with a torn robe or a broken cup or plate and say 'I don't care'. Go on to the death of a pet dog or horse and say 'I don't care'. In the end you will come to a stage when you can stand beside the bed of your loved one and see that loved one die, and say 'I don't care'."

13. This objection to certain types of material assumes that there is some which is healthy and some which is harmful. The border-line may be as difficult to judge as the line between pass and fail on an exam, but the two types are broadly recognisable. That ideal criteria are difficult or impossible to establish does not mean no discrimination should be attempted. We set up standards of quality control for food, commercial products, drugs: it seems logical to exercise similar care over psychologically significant commodities. Indeed even D. H. Lawrence, whose works have often broken new ground on the basis of literary merit, is clear enough in his condemnation of pornography — "Even I would censor genuine pornography, rigorously. It would not be very difficult . . . You can recognise it by the insult it offers, invariably to sex, to do dirt on it. This is unpardonable . . . The insult to the human body, the insult to a vital human relationship! Ugly and cheap they make the human nudity, ugly and degraded they make the sexual act, trivial and cheap and nasty."

14. I assume that the issue of censorship is not simply concerned with sex. I have expressed

elsewhere the dangers of continued exposure to representation of violence especially where it is approved or condoned. Similarly we are in danger of being swamped in superficial trash on bookstalls and beguiled by misleading advertising of commercial products. It is the responsibility of those who seek change to prove it will not cause harm.

15. I assume that to allow, in the name of freedom, the stimulation of every perverse fantasy of the disturbed and the thoughtless wallowing of an uncritical public, can only harm them and the community in which they live. In the long-run the freedom of minority and majority alike will be threatened by the prevailing lowered standards of social values, and disregard for the personal welfare and safety of others. What price freedom then?

16. I assume that the maintenance of moderate censorship will allow healthy standards and attitudes to be preserved in the country. I agree with the writer quoted in "Empire Times" last October that "So called permissiveness, sexiness, moral relaxation have gone as far as they can without beginning to alter radically our civilisation."

17. I assume that the society in which we live has many faults and problems but seeking to destroy it is no solution. Springing out of the Christian ethic there is a hope which believes that God can act in a corrupt society. It is not good enough to say Christianity has failed — it has not been seriously tried. For many years, this society has experienced the underpinning influences of Christian values, as a result of which the worst effects of censorship relaxation have so far been cushioned. This cannot be expected to continue in our increasingly secular society.

18. I assume that the call for freedom from all restraints (or 'permissiveness') arises from experiences in childhood and adolescence. In particular, an abdication of responsibility for decision-making by many intelligent parents (whose children are now of student age) has meant that the phase of "testing-the-limits" remains unresolved. This reaction is generalised to a rejection of all forms of control by authority figures. Censorship, which so much links up with the values of others, is an obvious target to attack.

19. I do not assume that censorship alone will solve problems. If tried without other changes the worst fears of the critics of censorship will be realised. The issues lie deeper and are more complex, as "No No Calcutta" has shown.

20. Finally, I believe that the restless searching through hedonism, by sex, drugs and violence all prove self-defeating. What starts as an attempt at self-actualisation ends as a form of escape. The Christian message seeks to provide solutions rather than an escape and there are many students on campus who will confirm that "the Jesus way" is a far better way.

• This article was written over two months ago. — Ed.

WHAT THE MARCH MEANS

"Sunday 9th April — a meeting was held today to plan for a demonstration on April 22. A resolution was passed condemning the re-opening of United States bombing of North Vietnam. The bombing and threatened use of nuclear weapons by the U.S. airforce is a crime against humanity and makes no possible contribution to ending the bitter struggle in Vietnam and bringing peace to that long suffering country.

The meeting declared that the latest offensive of the Liberation Forces shows the bankruptcy of the Nixon policy of Vietnamization. Units of the Saigon forces have collapsed in the face of this offensive with whole regiments deserting to the people's liberation forces.

The continued resistance of the South Vietnam puppet army is only possible because of the support of U.S. air and naval power.

We declare support for the latest offensive as the only possible way to end foreign intervention in Vietnam and to return the country to the people.

These recent events make it even more urgent for all opposed to the war in Vietnam to join the actions planned for April 22 which will comprise a march through the city starting at Elder Park at 10.00 a.m. A collection will be taken at the march in support of the Provisional Revolutionary Government of South Vietnam."

For more enquiries contact Mr. G. Tubenhauer at 287 Rundle St., City. Phone 23 4539.

ART SCHOOL STUDENTS

SUPPORT THE ART SCHOOL S.R.C.

It takes only a few people to run an S.R.C. on the bare essentials, but it takes courage (guts) from many other members of that S.R.C. to make it a success. It does not take much effort for many rep's to show their maturity and responsibility of position by giving their help and interest to the executive, instead of being so damned selfish, not only to the S.R.C. and the rest of the students, but to themselves as well.

Our S.R.C. started out with a vigorous new approach at the beginning of this year, to try and overcome the 'stagnant' dictatorial (S.R.C.'s) of the past. If you (the students of S.A.S.A.) want the S.R.C. to function as a vigorous group for the rest of the year, then You, students and Rep's alike will have to give something from your own thoughts on organisation and ideas, e.g. get a newspaper going from within the school, design posters, help run a show, or give out leaflets. Learn something new about your situation and control within this Art school and its surroundings. If you give your time this school will brighten and be more well known in other states than it is at the present. 'Come together' as one working unit of force instead of acting like timid sheep under an ancient administration.

There are absolutely no barriers that can stop quieter students giving sincere thoughts and action to help the S.R.C.

Signed 'Quiet Student'

STUDENTS ASSOCIATION

	Budget	Spent to 13.4.72
Public Affairs Committee	800.00	227.00
Education & Welfare	1,705.00	221.85
Publications	14,500.00	6,411.86
Social Activities	1,100.00	1,127.95
A.U.S. — Membership	7,700.00	1,782.50
Travel	1,000.00	431.00
Sundries	600.00	172.75
Delegations	145.00	
C.E.C.	9,445.00	350.00
Contingencies	2,000.00	108.00
	\$29,900.00	
Cultural Activities (Special Account)	1,800.00	10.00
Administration — (C.E.C. & Clubs & Societies Council)	5,600.00	1,405.58
	\$37,300.00	\$11,898.49

GRADUATES' UNION

COMMEMORATION BALL



wed april 26 union refectory
featuring BUFFALO DRIVE
\$4.00 double free wines+beer
supper

COLOMBO PLAN STUDENTS ASSOC.

ANNUAL BALL 1972
FRIDAY, 9TH JUNE, 7 P.M. — 1 A.M.
POORAKA HOTEL, BRIDGE ROAD.
3-COURSE DINNER
FLOOR SHOW (DANCING GIRLS & ARTISTS)
DOUBLE TICKET \$4.50 (Members). \$5 (Non-members).
TICKETS AVAILABLE SOON
CONTACT: MR. NORTON, AQUINAS COLLEGE.

VIETNAM WILL WIN

The struggle of the Vietnamese people has provided the explosive unity necessary to begin the dismantling of the vast machine of international oppression known as US Imperialism — the unity between the people of the Third World and the youth of the advanced countries. This alliance has drawn its inspiration from the will to resist of the people of that small country. Now, in their crucial test, they need our support.

HISTORY OF OPPRESSION

The history of Vietnam since World War II has been the history of the suppression of a broadly-based popular movement for social revolution. The French, the old colonial masters, were defeated and their place taken by the US. The fact that the most powerful country in the world, with all its resources and technological superiority, has not been able to defeat the Vietnamese, shows the strength and viability of the national revolutionary movement.

THE PRESENT OFFENSIVE

The success of the current offensive shows the strength of this movement. It shows the extent of the opposition to the US and the Saigon regime. The current offensive also owes much to the efforts of the resistance in the metropolitan centres — the US, Europe and even Australia. The capitalist nations have always characterised revolutions in such a way as to make their active intervention justifiable. In the case of Vietnam the ploy has been to characterise the revolution as "Aggression from the North", a war being waged by one nation against another. The increasing reliance being placed on North Vietnamese regulars and Soviet and Chinese aid is the result of the ruthlessness of the US intervention. It was the US-backed Diem regime which forced the communists to abandon plans for electoral success and take up arms when it began the elimination of communists with assassination squads in the fifties.

Of course, the political efficacy of the Provisional Revolutionary Government of South Vietnam will be affected as an independent coalition by the commitment which North Vietnam is making at this time. We must not be unprepared to criticise the post-war government but we must also realise the historical roots of its shortcomings.

THE MILITARY SITUATION

In the present offensive a communist force swept across the DMZ without encountering any serious opposition, smashing an elaborate system of "fire bases" which were considered invincible. Armoured columns swept down the main coastal road, and across from Cambodia in the East.

The ARVN forces either fled, or defected to the advancing columns — sometimes in whole regiments. This has been the character of the offensive throughout the country — little fighting and large scale defection and desertion.

The failed "Vietnamisation" policy has shown the utter callousness of the US military.

An ABC Radio report last week told of a US helicopter sent into a doomed "firebase" to rescue a handful of US "advisers."

Once they were on board the machine was "bounced" along to drop off the panic-stricken ARVN troops who were abandoned by their own commanders.

A pattern of events has slowly emerged.

1. The ARVN forces go North to stop the advance of communist forces.

2. The NLF and North Vietnamese open up another front in the South or the East.

3. The ARVN forces are brought back (those that can be found) and the communists continue their original advance.

4. The monsoon is expected in a couple of weeks; whatever the lines are then will be virtually frozen until it is over.

In this way the NLF and North Vietnamese have gained full military control over provinces considered loyal to the Thieu regime. At all times the population is being warned by the communists to get out of the way.

COLOURING THE CORPSES

the boys are coming home

The goals of US policy did not change with the policy of "Vietnamisation" — it was cheaper to use ARVN troops and Americans don't mind about Dinks being killed too much. The real props of "Vietnamisation" are the US Air Force and the ARVN. The latter have consistently failed to live up to the lies the press has been peddling.

The USAF, on the other hand, has been busy levelling targets in North Vietnam and in the free fire zones of the South. They have not stopped Giap however — they could not prevent the supplies for the present offensive being moved down the Ho Chi Minh Trail despite constant bombing.

OLD YANKEE KNOW - HOW

Even "Vietnamisation" will be abandoned after this offensive, in the same way that ideas about winning were abandoned after TET in 1968. The only attitude left is a calculated destruction of Vietnam from the air — to prevent election embarrassment to Nixon by forcing the communists to cool it, and to as much as possible make Vietnam unviable to the communists.

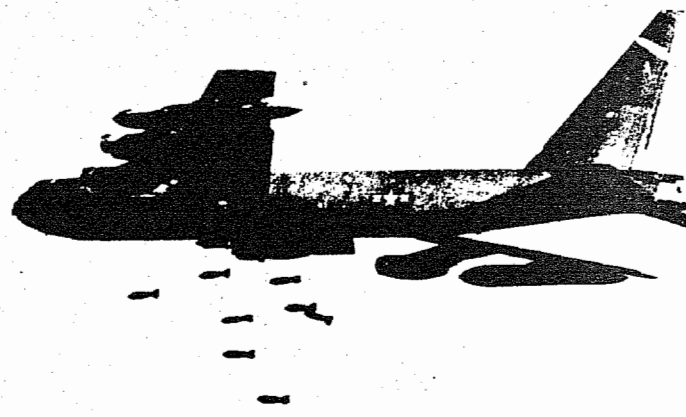


The disruption of as much of the population as possible seems the goal. Over 90 per cent of the bombs dropped by the USAF are anti-personnel. There have been some new barbarities lately and the anti-personnel weapon that does not kill but maims terribly thus placing a greater strain on the resources and the economy.

OUR RESPONSE

The Vietnamese Socialist Revolution is being won in the most adverse conditions. The US has forced a level of barbarism and dehumanisation on the Vietnamese unsurpassed in world history. The Vietnamese will be forced to seek aid from stalinist Russia and from China with strings attached. The best we can hope for from a united socialist Vietnam is peace and relative economic viability, at least for some time.

But before this can come about the barbarians must be driven from Indo-China and this defeat depends on the determination of the Vietnamese and the determination of the resistance in the US and the advanced countries. Australia is still supporting this war there are still Australian "advisers" in Vietnam.



MIGHT

and

RIGHT

MARCH ON APRIL 22 IN SUPPORT OF THE VIETNAMESE REVOLUTION, AND AGAINST IMPERIALISM.

SHOW YOUR ABHORRENCE OF THE WAY THE WAR IS BEING FOUGHT. NIXON KNOWS HE IS GOING TO LOSE, HE'S JUST ENSURING THAT IT'S NOT DURING AN ELECTION YEAR. HIS BOMBERS WILL WREAK A TERRIBLE VENGEANCE ON THE VIETNAMESE IF THEY DO NOT ABIDE BY HIS "UNDERSTANDING". THE AMERICANS ARE PULLING OUT — AND MAKING SURE THERE IS NOTHING MUCH WORTH HAVING AFTER THEY'VE GONE. PRESENT BOMBING RAIDS EXCEED ANY PREVIOUS AERIAL WARFARE — IN TERMS OF INTENSITY, VERSATILITY AND THE POTENTIAL FOR MAIMING AND KILLING.

SHOW THE AUSTRALIAN GOVERNMENT — AND ESPECIALLY WHITLAM AND FRIENDS — THAT THERE IS A VIABLE ANTI-IMPERIALIST MOVEMENT WHICH WILL NOT TOLERATE TACIT OR ACTIVE SUPPORT FOR THE SUPPRESSION OF REVOLUTIONARY MOVEMENTS IN SOUTH EAST ASIA OR NEW GUINEA.

John Quirke, Pat Vort-Ronald.

EMBASSY OF THE REPUBLIC OF VIETNAM — CANBERRA, A.C.T., 2603

10th April, 1972.

The following is the text of the note from the Minister of Foreign Affairs of the Republic of Vietnam to the Co-Chairman of the Geneva Conference on Vietnam, as released today in Saigon.

NOTE

The Minister for Foreign Affairs of the Republic of Vietnam presents his compliments to the Co-Chairman of the Geneva Conference on Vietnam and has the honor to draw their attention to the current naked aggression perpetrated by North Vietnam against the Republic of Vietnam.

As from the 29th of March, 1972, large attacking forces of the North Vietnamese regular army equivalent in strength to five divisions, openly crossed the Demilitarized Zone to invade the territory of the Republic of Vietnam. These forces include the elite infantry divisions 304, 308 and 324B of the North Vietnamese Army, supported by 6 other infantry regiments, 3 artillery regiments, extensive anti-aircraft units, one tank regiment and one surface to air missile regiment. There are also reports that the invaders may use also MIG planes in support of their offensive.

The strength of the North Vietnamese attacking forces is estimated at around 54,000 men. Columns of Russian made PT76,

T53, and T54 tanks moved down openly along road No. 1 to attack the District of Dong-Ha and other outposts south of the Demilitarized Zone.

The district of Dong-Ha and the provincial capital city of Quang-Tri are under heavy and indiscriminate shellings by North Vietnamese long range artillery and rockets. The civilian population have suffered much harm and more than 40,000 people have had to take refuge in more distant areas.

The Minister for Foreign Affairs strongly protests to the Co-Chairman of the Geneva Conference against this crude aggression by communist North Vietnam, in blatant disregard for the 1954 Geneva Agreement.

The Co-Chairman of the Geneva Conference have been certainly aware of the many infiltrations of troops and weapons from North Vietnam into South Vietnam over the past ten years.

As far back as June 2nd 1962 the International Commission of Supervision and Control already reported these facts to the Co-Chairmen. Although numerous and continuous in the past, these infiltrations were carried out in a clandestine fashion and mostly through the permeable borders of Laos and of the Khmer Republic.

In the current large scale attacks North Vietnamese troops publicly and blatantly trample over the Demilitarized Zone in their attempt to conquer South Vietnamese territory in the vicinity of the border by the force of arms.

By this invasion, North Vietnam destroys the status of the Demilitarized Zone which symbolised the idea of peaceful settlement of this conflict.

Together with the illegal occupation of the national territories of the Kingdom of Laos and of the Khmer Republic, this invasion across the Demilitarized Zone shows that North Vietnam is definitely bent on the use of force to seek a military victory for the domination of the whole of Indo-China.

The Minister of Foreign Affairs of the Republic of Vietnam is of the opinion that this flagrant invasion by the North Vietnamese regular army carried out across the Demilitarized Zone has created an extremely serious situation which might lead to dangerous developments. If North Vietnam keeps on with her present policy of armed aggression she will have to bear full responsibilities for all the consequences that their activities would entail.

In view of the gravity of the situation, the Minister for Foreign Affairs of the Republic of Vietnam deems it necessary to bring the above facts to the knowledge of the Co-Chairman of the Geneva Conference, and avails himself of this opportunity to renew to the Co-Chairman the assurances of his highest consideration.

Saigon, 6th April, 1972.

Their Excellencies the Co-Chairman of the Geneva Conference on Vietnam.

APRIL 22 MARCH

Contributed by W.S.A. (Adelaide University Branch).

U.S. Imperialists reached new depths of depravity last week when Nixon threatened to use nuclear weapons to "atomise" the Vietnamese people. Nixon and his gang are behaving like the cornered madmen they are in the face of onslaught by the liberation forces.

Superior firepower, total aerial control and at one stage half a million U.S. troops have not availed against Giap's dedicated divisions. Even the South Vietnamese Army is turning against the American aggressors as whole regiments desert to the north.

The Vietnamese people are sick of the corrupt Thieu regime set up, like its predecessors, by Washington. Hated by the vast majority of the people Thieu has proven a rival to Hitler and Diem in his barbaric domestic policies.

The people are sick of the continuing "strategic hamlet" program initiated by the Kennedy administration. These pamphlets, which housed 8m uprooted people in 1963, are concentration camps and to stray or escape from a "pacified" area can mean sudden death from the skies.

The people are sick of the endless destruction of their youth and nation under the rain of U.S. bombs. In the first three months of this year the bomb tonnage equalled the total for all of 1971 and yet Nixon claims to have de-escalated the war. Nor is the bombing of the strategic variety known in other wars. Rather it is the destruction of peasants and their land with an array of weapons developed by capitalist monoliths like Honeywell. Here is a B.B.C. description of the effect of hapalm bombing.

"He had no eyes and the whole of his body, nearly all of which was visible through tatters of burnt rags was covered with a hard black crust, speckled with yellow pus. He had to stand because he was no longer covered with a skin but with a crust like crackling which broke easily. . . ."

The chemical war waged by the U.S. aggressors has already begun to produce a generation of genetic mutants. The vast areas of croplands that have been poisoned again and again may never be able to feed future generations of Vietnamese.

The reasons behind the U.S. aggression are clear. A people's victory would threaten the corrupt U.S. backed dictatorships of Thailand and South Korea. Such a victory would threaten the puppet governments of the mineral rich Asian archipelago and those in South America.

The U.S. ruling class would then no longer be able to wallpaper over the growing contradictions of capitalism at home with raw materials and surpluses stolen from these poorer nations. The U.S. imperialists are terrified that a people's victory in Vietnam might light the flame of revolution against exploitation all round the world. This is why they are willing to spend one billion dollars a year on "counter-insurgency."

The Australian Government is a shameless accomplice in these policies with its support of Nixon and Thieu and by establishing bases in Malaysia and Singapore. It has shown its eagerness to begin exploiting in its own right by its policies in New Guinea.

The Australian people must openly condemn such policies and so help to end Imperialism. On April 22nd at 10 a.m. a march from Elder Park will demonstrate solidarity with marchers in the U.S. and most Australian State capitals. The aims of the march are as follows:—

- (1) to end Australia's complicity in the war.
 - (2) to demand the immediate withdrawal of all U.S. and allied troops, war materials, and equipment and to end both exploitation of the Vietnamese people and support of unrepresentative regimes.
 - (3) to demand an immediate repeal of the National Service Act.
- A collection will be taken to aid the Provisional Revolutionary of South Vietnam.



EDUCATION WORKOUT NO FIZZLER

With the April 7th Education happening behind us at last it is perhaps fitting to analyse our new position.

Well, what happened?

Certain heavies of the Secondary Students Union proved that they needed help from certain heavies of the tertiary student's establishment — which is fair enough considering experience etc. This did not mean that the self-motivation of these particular secondary students was insufficient; nor does it indicate a weakness in their understanding of the position. What it does mean, however, is that there was a great split between "them" and "us". The Elder Park Happening was much too heavy and restricted for large numbers of high school people to gain much from it. It was a great place to spread the word and indoctrinate — it was like school with a different group of subjects. None of this was particularly helped by the organisation rush and communications bottlenecks.

So what!

Well, the point is not that those who did participate did not achieve a great deal, but rather than not enough potential participants got involved. This means that the student base — those who are committed to change — is much too narrow. The undoubted quality of the thinking of the few is unfortunately not backed by the element of quantity. Elder Park as it was cannot be called a failure — Elder Park as it could have been, was a failure. This is the classic (and expected?) case of lost possibilities.

Where do we go now, and why? High school student protest is on two levels — those who want smoking rooms, long hair, better classrooms etc etc; and those who advocate roughly what the red book does. There is significant overlapping between these groups, but the difference is crucial.

The former-is in the reform-py/ogressive-liberal stream — the latter lies within revolutionary culture. The latter matters most.

Once upon a time in the days of Lenin, there was a revolutionary class known as workers. But as the Twentieth Century wore on, the workers turned into rich men with relatively less (than the middle-upper classes). The revolutionary working class died. In its place are the enlightened — seeking not the redistribution of wealth, but rather its total denial. The potentially enlightened are more evident than the enlightened, and the role of the latter is to recruit from the former.

The potentially enlightened are the unemployed, the ethnic and racial minorities, the criminals, the gay and the abandoned — and most important of all, the "children".

That's why. Here's how.

The children (all people start that way) have been given a kick along the path to revolutionary understanding, and they have been given a book to give them ideas. The point is not to guide them, but rather to start them thinking their own ideas — before they are cornered by our bourgeois ideology.

This is like starting the motor of a Gypsy Moth engine. It takes a lot of kicks before the propellor will start to turn without our help. Elder Park and the rest was the first kick of a series that must occur before the kids will really be able to take it on their own. Many more venues must be provided for ever increasing numbers who will gain the necessary experience for proper understanding and motivation.

We must continue to sow the seeds to grow a revolutionary consciousness in these true revolutionaries (of this particular historical era).

The motor hasn't fired, but the fuel has started to flow. Let's see it all again — bigger — very soon.

Contributed

PRESCRIBED DRUGS CURSE OR CURE?

Dr. W. MacBride claimed in Sydney recently that the drug imipramine was causing deformities in babies; their mothers had taken the drug during pregnancy to relieve feelings of depression. MacBride's alarm was subsequently quashed due either to his lack of evidence or his reluctance to present it. Warned by the thalidomide disaster of several years ago, however, he has stated his intention to continue to report any new cases of abnormal babies which he feels have been caused by drugs.

Just how much evidence is required before a drug is withdrawn from the market? This question will be raised at a one-day seminar "Prescribed Drugs — Curse or Cure?" to be conducted by the WEA of SA Inc. on Sunday, April 30 at the University of Adelaide. Dr. MacBride is coming across from Sydney to give some details of his research findings, and discuss the relationship between drugs and foetal abnormalities.

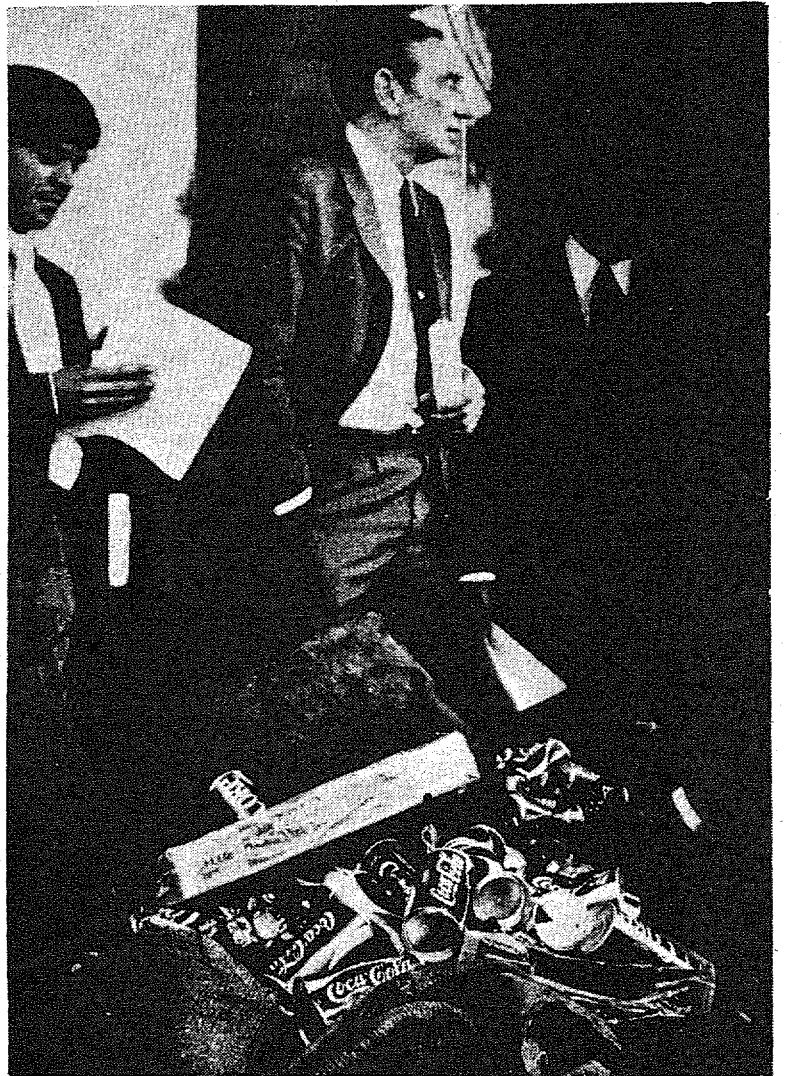
His talk will be immediately followed by a joint session entitled "The Manufacturer's Role and the Pharmacist's Role in Drug Therapy." The speakers in this session will be Dr. Wylie Gibbs, the Executive Director of the Australian Pharmaceutical Manufacturers' Association, Sydney, and Mr. L. Sansom, a lecturer at the Adelaide School of Pharmacy.

Both the drug manufacturers and the pharmacists suffered from adverse publicity arising from MacBride's claim. It is easy to be critical of these two groups when a drug scare comes up, but it is important to realise the difficulties with which they are faced.

Other speakers will include Professor I.S. de la Lande, Prof. of Pharmacology at Adelaide University, who will speak on the methods of testing and evaluating the effects of a drug; and Dr. H. Lander, Reader in Medicine at Adelaide University, who will argue that the community must pay a price for the drugs it wants.

Drugs, both prescribed and unprescribed, are so widely and carelessly used in all sections of the community that the occasional incidence of some severe and unpredicted effect is not surprising. This may be due to physiological variation, or be the result of taking another drug simultaneously. It is important for the public to be aware of these dangers and to guard against them.

The seminar will commence at 10.00 a.m. and will give ample opportunity in question periods and a panel session for questions from the floor to be discussed. All enquiries and applications should be made at the WEA Office, University of Adelaide, or by ringing 51 1267.



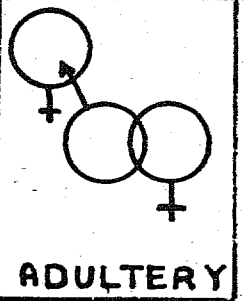
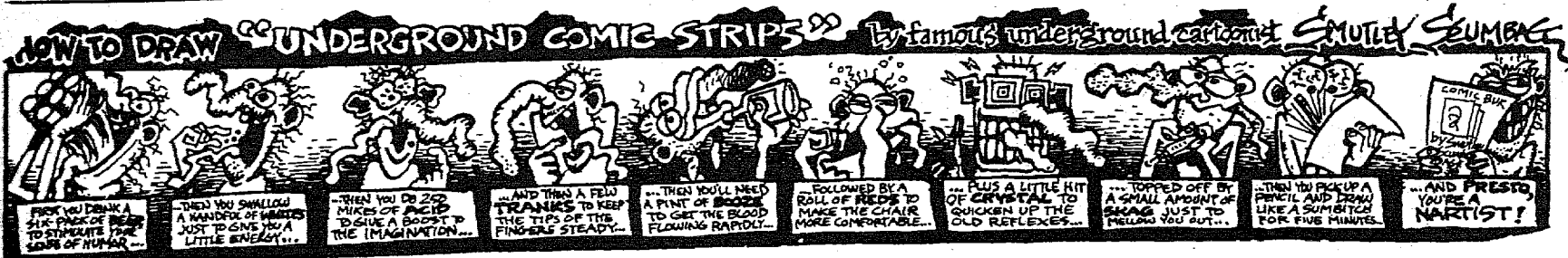
THINGS GO BETTER WITH COCA COLONIALISM

Friday's demonstration — the long jaunt to Coke — has been nicely rebuffed by most of the media. The press release, written two days prior to the event, congratulated us on being "concerned young people" — the Australian took up the point, saying "Foe mistakes an ally". It appears that in future we must do more than point out the inconsistencies in big business argument — that is, if Coke recycle the cans, how are they going to make sure they come back? We must in future question the product as well as the packaging. We should also make clearer why we are attacking a particular company. We picked Coke because it had pretensions to caring about the ecology, but in actual fact did most to obscure the basic issues. By financing Kesab, it places the onus on the public to pick up the litter, and avoids responsibility that the producer should take.

It is also obvious that as long as Coke, and others, rely on media and public opinion for sales, then F.O.E. — Nader's Raiders, or any other environment action group, are a real potential enemy. They will try to say we are allies first, then try to smear us — that will be the next step for F.O.E.

I think we should keep after Coke. Cans will no longer be supplied by the Union Cellar, but we must go further. Ultimately consumer products and an ecologically viable state are incompatible. To fight for ecology is to fight for some new sort of society.

Pat Leinctes.



PATRIARCHAL ATTITUDES:
EVA FIGES' Case for Women is Revolt.
Panther, 1972. \$1.25. Union
Bookshop.
Reviewed by Rosemary O'Grady

pitiful examples from **DIARY OF TOLSTOY'S WIFE**, and from **MIDDLEMARCH**. Then, if you feel like it, call HIM up and suggest a pancake, or whatever, and then . . . if he can't take it, or won't, forget him. You don't have to leap on him and drain him of his life's blood; there is absolutely nothing to recommend replacing Patriarchal Attitudes with Matriarchal ones. But inform yourself; and don't wait around, that's wasteful.

Eva Figes makes a mild recommendation for liberalisation and humanisation of the divorce laws, which is an essential part of any revolution in sexual attitudes. She concludes with a competent bibliography — smaller than Millett's intimidating documentation, less stimulating than Greer's stylish, McLubanesque structure. Again, inevitably, many sources overlap, so Freud, Eleanor Maccoby, Marcuse, Reich, Kinsey, and Malinowski are recurring in footnotes nowadays ad nauseam.

PATRIARCHAL ATTITUDES is a useful book. And I hope that doesn't sound too matronising. I think it might appeal best to those who will never read the 'heavies' (Wollstonecraft, Greer, Millett, Firestone); especially as an enterprising publisher has portrayed the liberated dolly-bird on the cover in gentle, Losey-tints and with only one head. But it's not revolting. One puts it down feeling that it must eventually just happen. All we need do is read and wait. Oh, help.

The Women's Lib book about men: all women's liberation is about men. Women like men; some women, that is. And the ones who, simultaneously, love and like men, the "heterosexual perverts" as Germaine Greer resignedly describes herself, are chalking up theses and publishers' advances in the rush to tell the world the good news, and offer men the chance to save themselves.

Inevitably, the tune has a ring of familiarity about it. And inevitably, what with theme-stealing from Kate Millett and reference-stealing from Germaine Greer, the English lady's contribution is not likely to be read from cover to cover by those amongst us who have already given the thumbs-up to the American and Australian champions.

Parts of **PATRIARCHAL ATTITUDES** are unashamed plagiarism, and not particularly efficient at that, the Eve-Pandora illustrations, for example. Other parts, again, are plain dowdy. The chapter entitled Mammon, 'though certainly justifiable, has been done better, historically, by Tawney, and the point was made far more elegantly in **THE FEMALE EUNUCH**; 'though Eva Figes does add Rousseau (an original touch) to the list of chauvinist villains (Miller, Mailer et al), who emerge with predictable regularity from feminist propaganda, and Rousseau deserves all he gets. It is a little mean to criticize one book on the grounds that other books have said the same thing better, but on sociological issues I'd rather read Fletcher's descriptions of the effects of industrialisation on women and the family, and I'd rather read Greer's exhortations to "get on top for a better orgasm . . ." if I want to be encouraged to sexual innovation. Eva Figes, 'though meet and fitting, sometimes seems a little too dispassionate, a mite too self-possessed. But that may be unfair

Chapter Seven — A Woman's World — is brilliant. Should anyone reading **PATRIARCHAL ATTITUDES** bog down in the apparent over-simplifications of the fourth and fifth chapters, I strongly urge them to read Chapter Seven, before abandoning hope.

Any woman who has ever waited anxiously for telephone to ring or postman to call-knows that the great, frustration-breeding sexual inequality is that howl of the victim of the waiting-game. This is the message of feminism: don't wait. In the past, if one chose not to wait, one took one's life — one's emotional future into one's hands and risked disaster. Sarah Woodruff's choice was no choice. It ought never to have been so. It must not continue. Women must act. They must work. Women must respond and relate. Work can be fun. It can be ennobling. It's far less undignified than mind-shrinking voluntary house-arrest, chauffeuring school kids, compensatory food-addiction. Read the sixth and seventh chapters of **PATRIARCHAL ATTITUDES**, with their

Films

Review of Ken Russell's
'The Devils'
by Wyndol Neon, showing at
the Forum Theatre.

For those who weren't convinced by "Music Lovers" or "Women in Love", "The Devils" leaves no second thoughts as to Ken Russell's ability.

The film takes place in France at the time of Richelieu's grab for power and in the struggle of a successful confessor against the unbeatable power of the state.

The tone of the film is sit back and be shocked, and shocked one is; the film is macabre and grotesque. Amidst piles of dead and dying all beautifully covered with scabs and blood, the parish priest (Oliver Reed) copulates freely and with an air of nonchalance that verges on black comedy; there is no humanity in this film. The torture scenes are to male and female alike awesome (many of the audience left early).

The scenography is highly stylized and although not quite real has an almost surrealistic effect which does much to highlight the dominant theme of conflict between individual freedom and oppression. The target of the film is fanaticism (both religious and secular) and arbitrary power.

With blood, guts, castrations, leg crushing, burning, ruptured nuns and many more gory goodies there is always the constant realization that the masses are insane, the state must win and humanity must perish. One's mind cringes at the thought that what is portrayed is all too true of yesterday.

Just as in Hurley's books "The Devils of London" lurid aspects of a decadent society feature larger than life. There is much interplay of theories and philosophies and at times the imagination runs riot.

The audience is treated throughout by good acting, beautiful photography and clever direction; a ball tearing film in every sense.

My only real criticism which is unavoidable anyway is that the gut ripping scenes occasionally make the mind insensitive to the theme

In general it is a film experience worth having.

INTRODUCING All That's Left

ON SALE UNION BOOKSHOP
POLITICS DEPARTMENT

Revolutionary theory and revolutionary practice are in themselves inadequate to establish the determinants which connect them. A mediation is demanded; revolutionary organisation. The problems of organisation are bound to the development of revolutionary theory in a single dialectical unity. Through the mediation of organisation, theory seeks its fulfilment in practice. Without *organised* action theory can only be criticised from the point of view of its own internal contradictions. Thus, only through this mediation (organisation) can theory be criticised from the point of view of practice, provided that an *analysis* of organisation is existant. Otherwise theory can only be criticised from the point of view of practice by a juxtaposition to an organised action without clarification of *how* it is supposed to effect change.

The subject of revolutionary organisation will be a theme for a future 'All That's Left', the development of this analysis being critical for the present stage when bourgeois ideas are so thoroughly entrenched in most 'revolutionary' organisations that they can not even degenerate - they never got off the ground. This is a utopian severance of the goal from the process, the series of dialectical transitions leading up to the 'realm of freedom'.

'All that's Left' then is not a finger-shaking academic exercise in political impotence; it is the theoretical aspect of a developing organised practice. The discussion which takes place in these pages will lead to a coherence and definition. It will tend

to orient around specific themes - Organisation, Racism and Black Liberation, Women's Liberation, the structure of the Australian economy, tactics and developments in the working class movement. It will be essentially directed at exposing bourgeois ideology and posing the socialist alternative, the central strategic concern.

The pages of the journal are open to all - P.O. Box 65 North Adelaide - but this is not a liberal position. It is one which expresses an openness to the movement as a whole but it is a critical openness. This relationship is instanced by the replies in this issue to articles in an earlier issue.

IN THIS ISSUE

In an earlier issue Geoff Wells 'Beyond Marx' (All That's Left No. 3) argued that Marxism was extremely limited as an explanation of social forms though valid within its framework. Contradictions within Marxist analysis point dialectically to a more basic level of explanation - Freudian metapsychology - which is able to explain more. Jack Barbalet replies to this challenge in this issue. He argues that Well's argument is not structuralist as claimed, is 'riddled with methodological individualism', betrays an ignorance of what Marx wrote and finally that Freudian and Marxian theory have different problematics and thus cannot express different 'levels' in a hierarchy of explanations.

In a second article Jack Barbalet examines the theoretical foundations of the theory of alienation (see A.

Yeatman, 'All that's Left' 3, 1971) and argues that it was abandoned by Marx in his later writings. Alienation, he argues was superceded by the theories of historical materialism and surplus value. Further Marx's early theory of alienation is based upon an idealist conception which postulates a 'human essence', a position untenable in materialist philosophy.

The French Marxist Louis Althusser's influence has grown remarkably. Bob Ellis discusses the divorce he makes between ideology and science based on his notion of 'theoretical practice', a process which takes place entirely on the level of thought. Ellis uses recent developments in optics to criticise Althusser's notion that once a science is developed it has no need for external practices to establish truths. He stresses the consciousness of the human agent of transformation over the determination of the form or 'scientificity' in science.

The development of a socialist perspective on the oppression of women is a task which is generally glossed over by Marxists. Julie Ellis' article is a revised address to a WIM meeting when the social solution to oppression was explored to give some meaning to what otherwise tends to be overlooked in the valid consideration of oppression in individual relationships. In a second article Julie Ellis considers the options open to the revolutionary film maker by analysing contemporary theories of film and the limitations imposed by the medium. 'Realism' is often assumed by revolutionaries to be the alternative to bourgeois ideology in film but this neglects the creation of an ideology by the film itself.

Finally, the question of Prison practice and the necessity for a revolutionary critique of the role of the law is posed. Hopefully this will provide the basis for a future paper in 'All that's Left'.

Adelaide Revolutionary Marxists,
Box 65, P.O.,
North Adelaide, S.A.

Books

People in Poverty: A Melbourne Survey

By R.F. Henderson, A. Harcourt and R.I.A. Harper. Published, Cheshire, for the Institute of Applied Economic and Social Research, University of Melbourne, 1970. pp. 226. \$A2.50.

This book immediately evoked two comparisons in my mind, the first with Harrington's 'The Other America', and the second with Marx's 'Capital'.

The basis of the first comparison was the reception that Harrington's study of poverty in the U.S.A. aroused. He was said to have 'discovered poverty in the U.S.A.' whereas in Australia, very few people would be willing to argue that Henderson *et al* really stated a problem that was not common knowledge. What they have done is to pinpoint and enumerate the poor.

The basis for the second comparison arose from the same painstaking attention to detail and the use of this detail to illuminate the human situation that lies at the back of the figures. Henderson *et al*'s illumination however did not move me to the anger and disgust that the more distant description of the conditions of nineteenth century Britain did. What is missing is the sociological dimension; theirs is a purely 'economic' analysis of the problem that they have chosen.

The difference of course lies in the fact that Marx was detailing his indictment of the capitalist system, whilst to Henderson *et al* the ultimate purpose of our investigation into poverty in Melbourne was to discover sufficient quantitative information to meet the needs of both government and voluntary agencies in the planning of their welfare activities.

The book certainly achieves its purpose. If there is anybody in the future federal labour government that can read I hope they read this book and inwardly digest it. The authors claim that the relief of *acute* poverty would cost \$A100 million per annum, which is well within the means of any federal government whose social policies are not dictated by neanderthal social darwinists.

To the substance of the book. Poverty is defined as inadequacy of income, contrasting with say, cultural poverty or mis-spending of income. The basic human group is the 'income unit', family being too vague and household too complex. The 'income unit' is roughly a married couple plus dependant children, with appropriate adjustment being made for other circumstances, such as widows, unmarried mothers etc. The poor are separated from the not poor by a single poverty line. The poverty line was determined as a weekly income of the basic wage, plus child endowment, for a married couple and two dependant children. This came to \$33.00 at the time of the survey. The incomes of all other 'income units' was adjusted using rather old American figures (the only ones available)

so as to be directly comparable to this basic figure. For example by using the appropriate ratio the pension for a single pensioner (actually \$12) came to an adjusted figure of \$26.75, i.e. well below the poverty line of \$33.00.

The poverty line was chosen mainly on the basis that there could be no dispute that for an 'income-unit' to be receiving less than this figure implied severe hardship. This claim is substantiated in the more detailed analysis.

The field work consisted of two surveys conducted in 1966, hence all figures refer to 1966. The first survey was of 5,842 'income units' resident in Melbourne. These income units were carefully chosen to allow extrapolation of the figures to the whole of Melbourne. The initial findings of this survey are shown as table I.

The next in the analysis was the selection of certain groups of 'disabilities', and the placing of the poor in one or more of these groups, in an attempt to characterize the sources of poverty in more detail. This is reproduced as table II.

The simplest way to view the table is to see that 7.7% of the total 'income units' are in poverty (i.e. adjusted income of less than \$33) and to compare other rates to this, for example the rate for fatherless families is precisely four times this figure.

There are two curious features in this table - unemployment is defined as being out of work for eight or more weeks (more like disaster than disability) and so the unemployment figure is very small. The second oddity is this figure of 71.3 of the 'unemployed' who are earning more than \$39 (roughly 1,700 income units) are *they* the idle rich?

The second stage of the survey was the detailing of various disability groups. This detailing was done on the basis of an exhaustive questionnaire administered to approximately 500 'poor' income units.

This detailed study provided the basis for the recommendations. It provides a major part of the book, but I cannot adequately characterize it in a brief review.

It is in this section that we are allowed a glimpse of the people who are living in poverty, in their own words and in the words of the interviewers. One such is 'a thirty-year old deserted wife with school-age daughters rented two rooms and shared a bathroom, toilet and laundry with eight people. The furniture and facilities were quite primitive. For this she paid \$8 per week out of her total income of \$21 per week.'

It also is in this section that we see our society and our politicians at their worst. The plight of many of these people could easily be alleviated (\$A100 million). It is not alleviated because their plights are not seen as human problems, but rather 'they' are shiftless, or can't speak the language, or because 'their' husband/father deserted 'them'. The politician who is seen at his worst is Bolte, who in bravely defending States' rights *refused* extra financial assistance from the Commonwealth to supplement the amount paid in the Class A widow's pension.

All the proposals in this section are designed to alleviate the hardship of those whom the authors have determined to be in *acute* poverty. These proposals are often in the form of adjustments to pensions or proposals pertaining to housing or to health services.

The authors in their introduction point out two groups which are not mentioned in the book. The first,

those living in institutions, and the second, aborigines, for Melbourne has very few aborigines.

Henderson, Harcourt and Harper can only be thoroughly commended for having made such a careful and painstaking study of socially caused misery. Their framework is narrow it is true, but they have done a valuable and important job in a quite readable form (one does not have to be able to speak sociologese or be a statistics major to follow all the arguments in the book).

I can only add one further thing to the authors 'hope that the book will serve to stimulate concern and provide a basis for more informed discussion on the community's attitudes and responsibilities to the poor', and this is that it will provide the basis for change.

Peter M. Flynn.

TABLE II

ADULT INCOME UNITS CLASSIFIED BY DISABILITIES SHOWING PERCENTAGE IN EACH ADJUSTED INCOME CLASS.
Disabilities Counted on an Inclusive Basis; Unknown Incomes Omitted.

Disability	Estimated Number	Adjusted income in \$					
		0-27 very poor	27-33 Poor	0-33 All the poor	33-39 Marginal	39 and over Not Poor	All Classes
Old Age	131,658	9.8	11.4	21.2	17.0	61.8	100.0
Female head without dependants	157,788	8.2	9.8	18.0	7.6	74.4	100.0
Fatherless family	13,432	18.5	12.3	30.8	14.1	55.1	100.0
Large family	44,947	1.5	7.2	8.7	14.0	77.3	100.0
Recent migrant	38,286	13.7	0.8	13.8	2.4	83.1	100.0
Low skill	67,636	4.4	2.4	6.8	6.5	86.7	100.0
Sickness or accident	22,079	9.4	4.4	13.8	7.5	78.7	100.0
Unemployment	2,349	6.7		6.7	22.0	71.3	100.0
No disability	408,058	1.4	0.7	2.1	1.0	96.9	100.0
Total income units	771,493*	4.2	3.5	7.7	5.2	87.1	100.0

* As many income units suffer from more than one disability the addition of the estimated number suffering from each disability is greater than the total number of income units.

FILM MAKERS' CINEMA

EVERY THURSDAY AT CARCLEW STABLES, 9 STRANGWAYS TCE. NTH. ADELAIDE, 8 p.m. \$1.
PROGRAM FOR THURSDAY, APRIL 20 (Selections also to be shown Thursday, April 20 at Adel. T. Coll. Rm. 202 - 60c.)

THE TEA PLOT

A bad trip; a fantasy; a children's fairy story; a political intrigue, an indigestible breakfast. B/W animation 9 minutes.

A HOUSE IS NOT A HOME

Investigates loops as progressive geometrical shapes, a house becomes a home in a boring unintelligible exercise in hand held camera. B/W 7 minutes.

GRAFFITI

A true story; a narrative built from the desperate scrawlings of a young girl. A tender moving poignant love story.

THE WIZARD OR (HAIR ON HIS HANDS)

Col. and Black and White superimpose and chase each other in a tale of a greedy imperialist capitalist running dog who wins.

JUNKYARD RAPE

Don Chipp thought this film was rubbish. We think you will see something else.

ADAM & EVE

The original cartoon of the original origin of life on earth.

PRELUDE TO A DISASTER WITH A PROLOGUE OF VIOLENCE AND AN EPILOGUE OF DEEP THOUGHT

A 3 screen movie. The appearance of this movie depends solely on our ability to borrow 3 projectors.

SMOKE

A film that involves the viewer's 5 senses in a moving tribute to the complexity of naturalistic film. Made with assistance from the Federal Government's unemployment benefit plan.

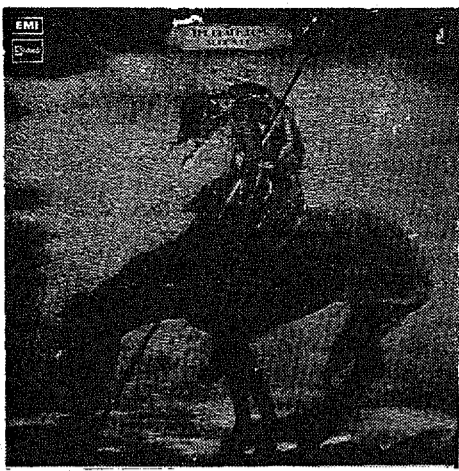
MAKE YOUR OWN MOVIES AT THE FILM SCHOOL

This is now possible through our low budget film school plan, where we teach you how to hand make movies, or how to expose film in a camera. All is possible at the Nashinul. Film Skool. Every Saturday from 1 p.m. to 5 p.m. at the Carclew Stables, 9 Strangways Tce. Nth. Adelaide. The cost is \$2 per person (+ cost of unexposed film if you want to use a camera).

TABLE I

ADULT INCOMES UNITS CLASSIFIED BY ADJUSTED INCOME.
Unknown Incomes Omitted

	Adjusted income in \$				Total
	0.27 Very Poor	27.33 Poor	33.39 Marginal	39 and over Not poor	
Estimated number	32,594	26,906	40,462	671,531	771,493
Percentage	4.2	3.5	5.2	87.1	100.0



THE BEACH BOYS

"Surf's Up" (Stateside)

A few years ago Adelaide radio stations were doing their best to convince us that the Beach Boys had gone out of business by completely ignoring every record the group brought out, even singles like "Do It Again" and "I Can Hear Music" which were huge hits interstate and overseas. I suspect that the blame for this conspiracy can be laid at the feet of 5AD program director Trevor Cowling, who, because of 5AD's top rating at the time, had frightening power to dictate musical tastes to Adelaide's youth.

Anyway, if it hadn't been for the enthusiasm for the group shown by the famous surfing South twins and Adrian Hann, I probably would have missed such great albums as "Smiley Smile" and "Wild Honey". Many people did miss these albums and the Beach Boys found their albums being ignored at a time when they were being as musically creative as the Beatles. Even their last album "Sunflower" was practically ignored in Adelaide despite the fact that it was the first album ever to experiment with four channel sound. Possibly the group's disastrous live fiasco at Apollo Stadium reduced interest in this album as apparently has happened to Elton John.

Now comes "Surf's Up". I could write a page on each track and still only be getting close to a proper analysis. Let's say for a start that if you have liked "Smiley Smile", "Wild Honey", "Friends" etc., then you will almost certainly like "Surf's Up". If you hated, detested and dismissed everything the Beach Boys have done since, or even before "Good Vibrations" then you'd be wasting your time even listening to "Surf's Up".

Now if you're Mr. or Miss or Mrs. Average Listener, you probably don't know whether you like the Beach Boys or not, simply because you haven't heard them since "Good Vibes".

Maybe you have heard "Student Demonstration Time" on your tranny lately and you think it's groovy. Well forget it. It's the only track like it on the L.P. Also, it's really just an old Elvis Presley - Coasters hit, originally written by Jerry Lieber and Mike Stoller and given new words by Mike Love so as to appeal to all of us quasi-radical, youth oriented, counter culturalists. But it is groovy and the siren effect is sort of chilling and thrilling.

But the rest of the L.P. is different. The first four times I played it, the only tracks I could get into were the ecological "Don't Go Near the Water", which is so drippingly descriptive it sometimes makes me go for a pee, and Al Jardine's "Take a Load Off Your Feet" which is the old Beach Boys' vocal fun harmonies (like "Vegetables" on "Smiley Smile"). Then gradually, the poetry in other tracks gets through. There's "A Day in the Life of a Tree" with Brian Wilson getting across the image of the stolidity of a tree's existence by use of a constant chord on the organ and then shifting into a fluttering sound to emulate leaves in a breeze. "Long Promised Road" and "Feel Flows" by Carl Wilson are gentle, rhythmic songs that just feel good and homely, but only after a few listens.

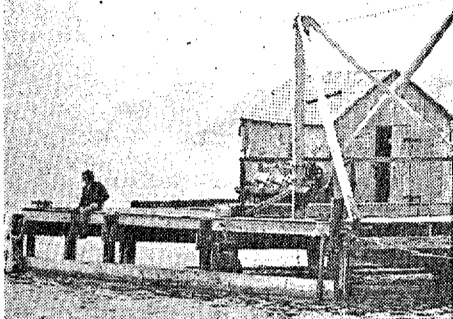
The title track "Surf's Up" is still my big hang-up. It's a big production number with Brian Wilson showing us how anything George Martin did on Sgt. Peppers he can do at least as well (some will say better). Originally written in 1967 by Wilson and Van Dyke Parks, and scheduled to be on a Beach Boys album that has never been released; the song has really nothing to do with surfing, except that it uses imagery of breaking waves to symbolize changes (presumably of a social nature). This is the song that takes the most getting used to and illustrates my chief criticism of the album.

Namely, that to get anything out of some of the songs you have to put in what seems to me like an intellectual effort. If pop or rock music is heading in the direction of intellectualism, then I'm getting off the turn-table because, like Richard Neville, I listen to music with my gut, not with my intellect.

Trevor Mules

RECORDS

MARC BENNO/MINNOWS



MARC BENNO

"Minnows" (A&M)

The blue water ripples and slaps against the wooden encrusted piers of the landing as the hoary sunlight filters through the white ethereal mist. From behind the wooded promontory the muted sounds of "Minnows" with Marc Benno, voices and orchestra rise naturally.

Actually, if you can ignore any prejudices about the use of a female voice trio and enumerable strings, this album is an example of their effective use in rock. If you can't, then "Minnows" is a dead fish. The album's outstanding feature is the backing group that includes Clarence White of the Byrds, Jerry McGee, Carl Radle, the drumming of Jimmie Lee Keltner and the strong guitar work. Benno's lazy vocals are supported by the rhythm of the backing as well as numerous "Ooooooh, oohs" from Rita Coolidge, Clyde King and Venetta Fields.

The best tracks are the slower bluesy numbers such as "Baby Like You", and "Stone Cottage" where Benno's voice rises up from the depths of somewhere. All the songs are Benno originals, melodically beautiful but only passing fancies.

A more interesting album released at the same time in the U.S. is "Asylum Choir II", with Leon Russell and Marc Benno.

Chris Findlay



GRAHAM BOND

We put Our Magic On You (Vertigo)

Looking at the cover you may think you're in for a way out Astral trip or something. Forget it. It's just another one of Graham Bond's corny ideas.

Graham Bond has been on the English music scene for years, perhaps best known for his association with John Hiesman, Ginger Baker, John McLaughlin and Jack Bruce on his last album. This album was principally comprised of unreleased early 60's material.

He hasn't progressed much since then. Apart from the obvious commercialisation of astrology on the cover and in the lyrics, the music is still basically the same in his new album "We Put Our Magick On You".

After a reasonable introduction in the first track "Forbidden Fruit", Graham Bond displays his remarkable ability in ruining promising experiments by "singing" and playing piano.

He does the same on the next track "Moving Towards the Height", where he attempts a "soulful" feel, and all the listeners are supposed to sigh "Wow, Deep, man!" or something. But it's about as deep as a puddle of dog piddle.

And so it goes on.

It is obvious that Bond produced the album

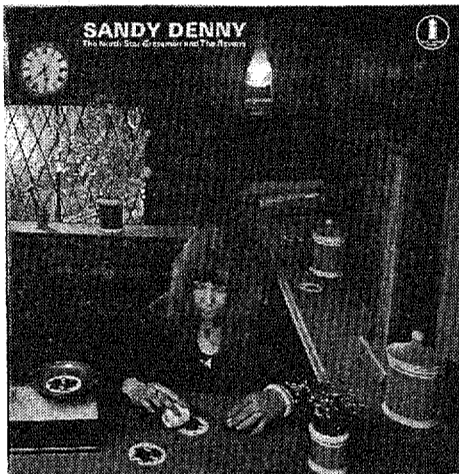
(much to the frustration of Magick), his "hammy" organ and piano exploits sometimes completely drowning out the group.

The necessity of these exploits can also be questioned, particularly in "Ajama" where his organ interferes (cough!) with what may have been an interesting Afro-percussive session.

The backing group, Magick, is quite competent. The guitarist is very good on a number of tracks, but due to "biased production", he was drowned out.

Below average rock, blues and soul are the general contents of the music, so if you're that way inclined - go out and buy it!

Ross Ciarovolo



SANDY DENNING

"The North Star Grassman and the Ravens" (Island)

If you have not heard of this album it's not surprising because it's not all that exciting. But I'll try to tell you a bit about it in case you do run into it.

Sandy Denning topped the "Best Female Vocalist" polls in Melody Maker last year and in addition she plays piano and acoustic guitar while also writing much of her material. So I guess she rates as a bit of Carole King but in the class below. Actually the comparison gives an idea of the type of music on the set but in a few places she gets quite folksy (e.g. title track and a traditional english ballad).

Maybe it does not appeal because it's a bit commercial but then again maybe it's because it never really gets off the ground with anything exciting. All the cuts are easy to listen to and even catchy but the musos never rise out of mediocrity. Nowadays there is so much of this type of material flooding the market that "nice enough" just is not good enough. For a vocalist of the year it is disappointing but then it is only a first release. Keep trying, Sandy baby!

Mike Leach



THE INCREDIBLE STRING BAND

"Liquid Acrobat as Regards the Air" (Elektra)

The Incredible String Band - four talented, beautiful people who on this record manage to play approximately 35 different instruments, ranging from sitar to church organ. Mike Heron's excursion into pop music last year seems to have rubbed off onto Robin Williamson, and both of them have written tracks which come close to being classified as 'rock', others will be more familiar to ISB fans - traditional jigs and fairy tales.

As far as I know, this is the first album the Incredibles have recorded since Rose Simpson

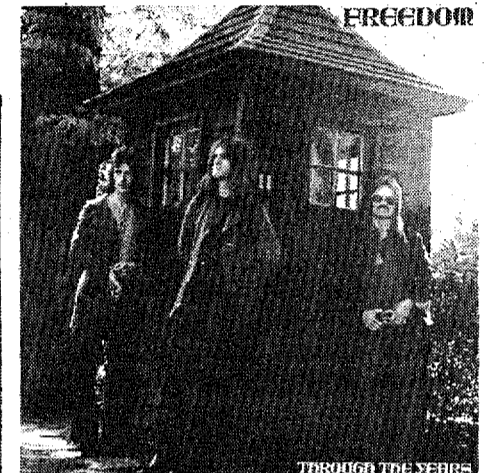
left them; dancer Malcolm le Mastre does more than just replace her. His voice is full, and helps to balance Licorice's and Robin's thin, ethereal story-telling. He is probably a welcome addition to their stage show, too, which is billed as a "surreal parable in song and dance".

As with nearly all of the ISB's material the music, although worthy of an album of its own, takes second place to their lyrics. Every line of their love songs should be quoted; in "Evolution Rag" they sing of the times when men were fish, and "Darling Belle" is an eleven minute musical version of "Oh What a Lovely War!"

A couple of years ago, Aquarius was offered the ISB for a tour of Australia, provided that they could guarantee \$400 for each performance. With typical bureaucratic bumbling they turned them down. Give this album a good listening before you do the same; it deserves a lot more recognition than it will get.

(P.S. to CBS - Could you please release the half dozen ISB records which have never made it over here?)

Helen Bannear



FREEDOM

"Through the Years" (Vertigo)

Freedom are a new, three piece group out of Island Studios featuring guitar, bass and drums (original) and (very) occasionally piano and even moog (though I can't find where).

Having been told by coach Mules that this record was on the Vertigo label and therefore had to be good I took it home to review with great expectations. I was disappointed. It is just another average, heavy record (music, not weight). It contains absolutely nothing. There is a great deal of lead guitar work, all of which is boring and technically unspectacular.

There are only six tracks on the album, all of which are original and fairly short (praise Allah). I'll run through them all in order (as I'm really a masochist at heart).

Side 1, track 1, "Freestone". This track features some relatively interesting harmony work, using double-tracked guitar in the main riff. Track 2, "Through the Years". This is the title track and is a little better song, musically than all but one of the others. However, it is still fairly boring. Track 3, "Get Yourself Together". This track also features guitar - guitar and guitar - bass harmonies in the backing riff. The solo guitar work here is particularly bad though, there is a fairly interesting bass solo which breaks things up a bit.

Side 2, track 1 "London City". This track features triple-tracked guitar; one as backing and two solos on top of it, and it all goes to show that three messes are worse than one. Track 2, "Thanks". This is an acoustic track and comes as a welcome relief after the first four tracks. It features the only piano and acoustic guitar on the album and the lyrics while perhaps a little corny are at least tasteful. In any case they are the only ones audible enough to rate a mention. This is the most musical song on the album and was written by the group's guitarist, Roger Saunders, who also wrote "Through the Years" which is the second track on the first side, which makes it similar to this one. Track 3, "Toe Grabber". This a twelve-bar number with a particularly average riff which must have been used, in some shape or form, at least five hundred and fifty seven thousand, nine hundred and four times before; that I can think of off-hand! Some interest is added by the guitar break which rapidly moves from one channel to the other and which if you listen to it with headphones on at eleven o'clock at night, makes your head spin.

There is very little musical content and originality in this record but I must add, it would make a good party record, played loud enough. Anyway, as Coach Mules pointed out, it does have a good cover and frankly, I found the highlight of the whole record the picture on the inside cover of a really gorgeous young lady - she's nothing to do with the group.

Steve Bull

THOUGHTS OF A DIP. ED. LECTURER

Freedom! Real Academic Freedom! R. D. Laing! A. S. Neill! HURRAH, HURRAH! Regimentation! Authority! Hypocrisy! Assessment! BOO! BOO!

Dip Ed Student is obviously an Enlightened Person (HURRAH). She, or is it he, uses all these words and phrases in the fashionable manner with the right value loadings. Goon on her (it must be her, there are definite indications of a maternal concern for kids... maternalism, BOO, maternal, HURRAH). She has read (or at least "come across the writings of") Laing and Neill and has found "The key, the absolute essence", which lies in "freedom". Why, then, should we male Chauvinist pigs ask her to read any of the other books, consider any of the other ideas or do any work? Since some of these other authors and, regimented puppets that they are, some of the staff of the Department of Education, actually have not seen the light with the crystal clarity she has, anything we suggest she might do during her year with us will be stifling the sparkling originality of her thought. She clearly hasn't read a certain one of the major works recommended to her this term, or she might realise what utter rubbish it is to talk about the absolute essence of anything, but maybe if she gets around sometime to doing the essay subject based on that book, she will begin to open her mind to a few doubts.

Yes, we do have enormous tutorial groups — up to eighteen, it seems, in some cases. This is ridiculous and indefensible. The reason is that we have twice as many students this year as last, without any increases of staff. Whose fault is this? Of course, Dip Ed Student knows the answer to that; it is the System (BOO, BOOO, BOOOOOOO!). So let's have a revolution and destroy the system, and the university, and the schools and the people?

Yes, we did, by mistake, ask for two essays to be handed in on the same day. This was changed as soon as it was realised. Only regimented puppets and pigs ever make mistakes, of course. Those who know the absolute essences don't ever need to correct themselves.

Assessment? Students doing the Dip Ed course will be assessed. One reason, and not the only one, for doing this is that it gives someone a chance to say what they really think about that minority of wetniks, dead-beats and plain bullies who seem to think teaching is an easy life with long holidays and a chance to beat hell out of small children in the name of discipline. Dip Ed Student is of course not one of these. Her lessons during the recent Teaching Practice (when she managed to get away from her chair in the staff room) were all absolutely free. Indeed, she might just as well not have been there at all. Strangely, though, she is untypical.

A good many so-called radical or revolutionary students, when they get into the classroom, become highly authoritarian and extremely repressive. When asked why they go like this, the commonest answer is that we expect it of them — i.e., the system prevents them from doing what they would really like to do (which is, to let the kids do exactly what they like?). I suspect the truth is, they actually do care more than the average student about their profession, and they try harder — but not always in the best direction.

Would Dip Ed Student let a completely unassessed doctor mess around with her physical health? How can she expect anyone to let a completely unassessed teacher mess around with the mental development and health of children? The remaining question is, who should make the assessments? To ask Dip Ed Student to assess herself is likely to lead to mistakes. She might be biased. Should we invite the State Department of Education to do it? I doubt if Dip Ed Student would want that. We might ask the children, and some of us do. The answers we get are often very illuminating: "Another student? She looks a yukky as the last one. Doesn't know what she's doing half the time, deadly dull and boring, doesn't know her subject well enough, treats us like babies one minute and goes too fast the next, we can't hear what she says, she can't keep order, has favorites, picks on one kid all the time, boring, boring, boring, boring." "BORING!!!"

If we took this seriously almost all Dip Ed Students would fail (and so would quite a lot of the regular teachers, but we can't help that now — we missed them on the way through, apparently).

So we assess, and it is very difficult. We don't pretend to perceive absolute essences. This year's compromise, involving a combination of old-fashioned examinations and a total of 20 per cent of the final mark going on eight essays written during the year, is possibly hardly better than last year's compromise, which was different. There will also be assessment by staff, of classroom teaching, but that is even harder to do fairly. Would Dip Ed Student prefer assessments to be made on the basis of her contributions to tutorial discussions? Remember, she only gets three minutes in each one, and much less than that in mine because I talk too much and the students can't get a word in. And I'm partial to blondes and brunettes, for that matter (bad luck, all you male Chauvinists, you're at a disadvantage!).

More fundamental, if a student is doing a course — any course — under guidance from a teacher or teachers, then without question the teacher will pick topics that seem important to him and select books that relate to those topics. A good teacher certainly hopes his students will come to think in the same way as he does but that does not mean they will simply agree with him. To disagree is to demonstrate that thought is going on and to make clear the nature of a disagreement is to demonstrate that the two disputants are thinking in the same general fashion. The fact that they sometimes or often arrive at varied conclusions is not really the important thing, since no conclusion is ever expected to be final.

The ongoing argument is the important thing, and the teacher aims to get students into the argument. His job is certainly not to browbeat them into accepting his own personal (probably wrong) conclusions. No-one is very good at correcting himself, so if staff are judged only by their actions no doubt the assessment Dip Ed Student makes of us will be harsh. In assessing her, however, a good deal of notice will be taken of her hopes. Is it very beastly of us if we suggest that she makes similar allowances when making assessments of us, and of her own students?

If Dip Ed Student finds University work so restrictive and repressive, I find it hard to understand why she ever came here, or having come, why she remained, and having remained, why she came for yet another year. Was it some catastrophic error made when she was still a child, some piece of paper that was signed that committed her to four years' drudgery, when she would really prefer to be elsewhere, studying topics she chooses for herself and reading the books she knows are truly vital? If she did lose her birthright in this fashion it is a pity. Of course no-one actually compels her to pass the course — no decision made years ago can force that upon her, whether she passes or not (and she may if she does some work), then she still has the rest of her life to spend in studying without our 'regimental' influence.

If, when she has some thoughts of her own, she sets them down on paper, it might seem rather like writing an essay.

If such an essay is ever read by anyone apart from its author, the readers will make their assessments. Some might judge it to be a great work, original and true, in which case it will appear on reading lists somewhere. Then, just because it is listed, some students will object to reading it.

On the other hand, it might be judged an untidy, fudged up, skimmed over, superficial, half baked and ill-digested load of garbage and, in the end, not very different from those essays, so well known to University staff all over the world, written according to the stock recipe given by Dip Ed Student.

— (M. SIMONS)

FACULTY OF ARTS SUB-COMMITTEE ON RIGHTS AND RESPONSIBILITIES

A personal comment on Doug McEachern's minority report, not necessarily reflecting the views of the sub-committee or of the Faculty of Arts.

CHEATING

I am distressed that anyone should advocate severe punitive measures against students who 'cheat', especially since an attempt has been made to camouflage this proposal within a pseudo-radical document.

By rejecting the Report on Rights and Responsibilities in toto the minority report rejects with it the only fundamentally important items contained; those protecting teaching, study and research.

These are not sufficiently safeguarded by ordinary legal processes. The minority report discards the baby with the bathwater (I agree the bathwater should go and the baby should be as clean as possible). In place of these necessary protective rules the minority report suggests an extremely dangerous and reactionary rule and proposes to back it with vindictive punishments, whose purpose, other than the exaction of revenge, is not clear.

An elementary consideration of 'cheating' in the University, and the motives for it, show that it is harmful only to the perpetrator, whether he is caught or not, or else it is merely subversive of a system which continues to award status and earning power on the basis of irrelevant criteria (i.e. on the basis of success in academic examinations which bear no established relationship to the actual abilities required).

By 'cheating' in the University presumably Mr. McEachern means the handing in by a student of essays or other assignments which are not his own work, or perhaps 'cribbing' in departmental tests or examinations which are built into some types of course. Properly regarded, such assignments and internal tests are aids to the student's own studies, exposing weaknesses which are in need of attention both by students and staff.

A student who cheats in these circumstances covers up the defects of his teachers as well as his own lack of understanding; to do so is against both his short and his long term interests.

It may be claimed that the cheat harms his tutors by denying them the 'feedback' they should get, informing them as to the effectiveness or otherwise of their teaching. If the cheat is not discovered, of course, the tutor gets a quite misleading feedback, but no measures can be taken other than to make cheating harder. When cheating is exposed the tutor concerned does get a very definite message; his teaching has been so bad that students prefer to cheat rather than study. It is up to tutors in such cases to improve their methods rather than to demand the expulsion of the students with whom they have so notably failed.

Some internal examinations (e.g., higher degree 'qualifying' exams) are intended to prevent weak students from entering courses which are too advanced for them. Cheating successfully here does the student no good since he finds himself struggling out of his depth and wasting his time.

Such exams are not competitive, so it is not fair to say that a cheat harms other students by excluding them from advanced courses. It is often argued that students who are out of their depth waste the time of their teachers and even hold back the more able students who surround them.

In the University, however, the pace of work is not and should not be geared to the slowest in the class and as far as individual coaching time is concerned the weak students get, if anything, less than an equal share alongside the most able who, because of the deeper waters in which they swim, often involve staff in lengthy discussions.

If a 'qualifying' exam in practice does not work as it should it either allows weak students through, in which case cheating makes no difference to anyone, or it prevents able students proceeding, in which case cheating could well be regarded as praiseworthy. But in either case, the cheat who is discovered is regarded simply as unqualified to proceed and there is no need for further action to be taken against him.

Cheating in competitive examinations for entry to the University is not a problem within the university. The successful cheats do harm to other students who are excluded, but the University cannot know when this has occurred. The exposed cheat does not get to the University and cannot be expelled from it.

Cheating in University Final examinations, or in separate 'units' of final examinations, can result in a successful cheat gaining a qualification to which he is not entitled. If he thus 'gets away with it' he cannot be punished and in any case his motive for cheating is usually associated with a desire to achieve status.

In a competitive society achieving status by 'unfair' means may be unchivalrous but the University is not a court of conventional (nor even of unconventional) morality and has no reason to encourage or re-inforce the misuse and mis-application of academic qualifications.

More important, perhaps, the student who is caught cheating in 'finals' simply fails to achieve the qualification he seeks, he has failed as a cheat but also as a scholar.

The University needs to take notice only of the poor scholarship. It is probably asking too much to suggest that the University should feel grateful to the discovered cheat in 'Finals', but he has in fact exposed some weakness in the examination and this weakness can then be rectified. After such action has been taken the student should be permitted to re-sit. To expel him would allow the revealed weakness to continue without further action.

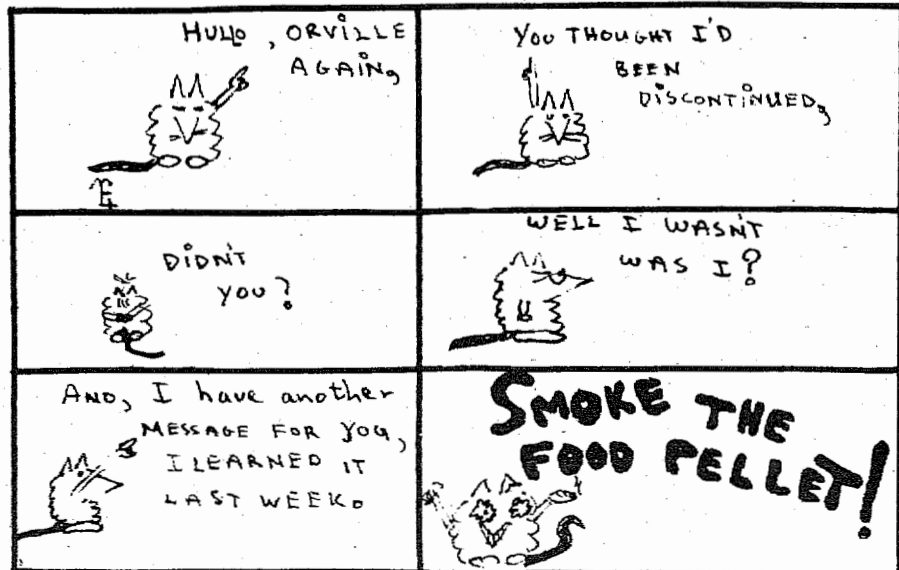
A point apparently (though not necessarily) overlooked by the minority report is the very real possibility of a staff member falsifying examination results for such reasons as prejudice, favouritism, a desire to magnify teaching achievements and conceal deficiencies, or to prevent students with views opposed to the tutor from continuing their studies or achieving a desired qualification.

The appropriate action by the University, if such cases are ever proved, would be dismissal for breach of contract. This, while probably painful to the cheat, cannot be regarded as punishment but merely a recognition by the University that a person is unfit for his post.

There have been cases where students have substituted for others in examinations. If discovered, the person who thereby hoped to gain a qualification obviously fails, and no further action is needed. The substitute might in fact have gained something financially, and could be fined an amount equal to or perhaps a little in excess of his bribe. But even this is not really necessary.

A better approach would be to tighten up the examination organisation so that substitution becomes more difficult.

Martin Simons



ON GEN MOTORS

The study of the automobile industry in Australia provides an excellent illustration of the penetration and domination of Aust. by huge foreign monopolies, particularly huge U.S. monopolies.

On a world scale, as well as in Australia, these monopolies — General Motors, Ford and Chrysler — make huge profits from the workers employed by them and the public which buy their cars.

The automobile industry is a dominant section of the Australian economy. One in every ten wage and salary earners in Australia is involved in making, assembling, servicing or driving motor cars for the public. Australia is one of the most motorised countries in the world — in 1969 there was a car for ever 2.7 persons in Australia. From this we can see the importance of the car industry.

Its importance for the Australian people can be seen, too, in the killing or injuring of thousands of people each year in road accidents. The car monopolies are a major cause of this phenomenon.

We will look at General Motors, the biggest car manufacturer in the world, in fact the world's single most powerful corporation of any description. The other monopolies are made in the same mould as G.M.

The General Motors profit reached an all-time high in 1965, to the tune of \$2,126,000,000, or nearly one-quarter of a million dollars per hour! It is important to find where the finance for the huge expansion of G.M. came from. In 1947, the total net worth of shareholders in G.M. was \$1.4 billion. In 1966, this had increased to over 8.7 billion. Of this growth, only 10.4 per cent was financed through sales of new stock.

The remaining 89.6 per cent was paid for by G.M. workers through insufficient wages and by customers through inflated prices.

THE MONSTER MOVES IN

In 1926 G.M. financed the formation of Genral Motors (Aust.) Pty. Ltd. At the end of that year five small factories were operating here; imported chassis were assembled and the bodies fitted were made by Holden's in Adelaide.

In 1931 a new company was formed — General Motors — Holden Ltd. As far back as 1937 it disclosed a profit of \$2 million. This figure, of course, does not include that profit paid to U.S. investors outside Australia: that undisclosed profit is made to appear outside Australia free of Australian tax and commitments.

THE DANCE BEGINS

After the Second World War when G.M. of Detroit agreed to manufacture "the Australian car" here, it laid down stringent terms to which the Curtin labor government quickly agreed.

Some of these were:

1. The government itself shall not engage in car manufacture.
2. G.M.H. shall not be restricted as to type of vehicles produced.
3. The government to give G.M.H. fair warning if it contemplated increases in tariffs on accessories or components imported.
4. Importation, free of duty, primage and sales tax of machinery equipment, tools etc. unobtainable locally. Foreign exchange for this to be made available by the government.
5. Travel to and from Australia by personnel required in the project, transport for equipment and development material from the U.S., Canada and England to Australia, and the allocation of manpower and supplies to G.M.H. to be given suitable government priorities and the allocation of foreign exchange for these purposes guaranteed.

MONEY FOR JAM

General Motors did not risk one dollar in starting car manufacture here. The Chifley labor government arranged for the Commonwealth Bank to advance \$5 million to G.M.H. to start building the Holden car.

The Holden became such a money-spinner that the annual profits were an embarrassment. So the G.M. bosses in the U.S. decided to oust all Australian capital from the company so that profits could remain hidden.

To this end they registered a company in Australia (but fully owned in America) called General Motors (Aust) Pty. Ltd. which was used to buy out Australian shareholders in G.M.H.

IT TAKES TWO TO TANGO

Much is often heard from the Aust. government about Yankees taking "all the risks". Where were the risks for G.M.? There were no risks because G.M. dictated the terms for the government and didn't even have to risk their own dollars.

The actions of the Curtin and Chifley labor governments in giving every assistance to G.M. has been emulated by federal and state governments since.

The car monopolies obviously want people to travel by motor vehicle, they have a vested interest in bad public transport. To fit in with this vested interest successive federal and state governments have allowed public transport to run down. Fares have risen and many residential and industrial areas are completely unserved by public transport.

WALTZ OF THE WORKERS

G.M.H. is notorious for the way it exploits workers. It particularly exploits workers who speak little English. It pays low wages and continually speeds up the assembly line to force people to work harder.

G.M.H. has no interest in providing a livelihood for people except insofar as they need people to do all the work that produces the profits. When these profits are threatened the workers are the first to suffer.

Over the last few months in Aust. G.M.H. alone has sacked more than 2,000 workers. It now claims that they will be re-employed by May. Even if they are, will they be sacked again in June?

PUT OUR ARMS AROUND YOU

The motor car monopolies have a very big interest in the armed forces. The monopolies have very lucrative contracts to supply vehicles for the army. In the case of armed conflict, armoured vehicles are destroyed. To replace them the car monopoly simply sells more to government and makes more profit.

In many places in the world, U.S. monopolies are under heavy attack by the people. Already the Australian armed forces are being used to defend U.S. monopolies like G.M.H. in Indo-China, New Guinea etc.

It is certainly not beyond monopolies like G.M.H. to put pressure on the government to take part in more such ventures.

FAST AND LOOSE

And what of the cars G.M.H. and the like produce? For a start the vehicles are sold well above their costs. G.M.H. estimate the cost of Holden car at a little over \$1,000 for which amount it is insured. It sells to the public for nearly 3 times that!

But even more important than this, the cars are not safe. The car companies are the real cause of the road toll, because they firstly convince the public that they "need" fast, powerful cars, and then sell them cars which are not safe to be driven at the speeds they are capable of.

All the advertising for these cars push the idea that to drive a fast, powerful car is "masculine", or "trendy" or some other such thing. But the car monopolies make cars for profit not safety, so driven at the speeds they are capable of the risks of being dead or seriously injured are considerably high.

For example, the safest known brakes are power-assisted disc brakes on four wheels. But to have them fitted to your Holden costs in excess of \$50, they are not standard equipment.

THE BOSSES ATTACK

The attitude of the monopolies to the road toll was openly stated in January 1971 by Henry Ford II himself.

He said that Ford would continue to advertise its powerful models despite the road toll. "I don't think the public wants to buy safety," he said, "They would just as soon have the safety items taken out of cars and have the price of the car reduced."

But we could hardly expect him to take any other view. After all damaged cars must be either repaired or replaced. And who else can supply the parts or the new car but the car monopolies. More accident — more sales — more profits.

In fact the monopolies like G.M.H. make nearly as much profit from the sale of spare parts as they do from the sale of new cars. Because of this G.M.H. never lists the profits of its spare parts subsidy, NASCO.

THE PEOPLE COUNTER-ATTACK

With all this in mind, how can it be said that the presence of such U.S. monopolies as G.M.H. benefit the Australian people? It is obvious that they are enemies of the people.

They should be singled out for special treatment in a wide movement to oppose all foreign monopolies dominating Australia. It is only after this takes place, that our society can change from the present exploiting to a co-operative one.

CONTRIBUTED BY W.S.A.

W.S.A.

This is the third of a series of articles on W.S.A. and is intended to give students an idea of the way other branches and subcommittees are weakening. More examples along this line will follow later. As mentioned previously, there are more workers than students in W.S.A. (about four to one) which is contrary to what many students believe. The members of the non-student branches carry out work in their own work areas, for example the car industry.

W.S.A. TEACHERS' BRANCH — FUNCTIONS AND ACTIVITIES

Though newly formed, the Teachers' Branch of W.S.A. is involved over a wide area of activity. To make teachers aware of a radical alternative to S.A.I.T. (The South Australian Institute of Teachers), the Government-sponsored union of teachers, articles have appeared in the more important papers and journals — among others "Chalk Circle" (the Radical Education Alliance organ) and the "S.A.I.T. Journal" as well as "The Student Voice", a broadsheet distributed monthly at teachers' colleges.

The formation of a socialist alternative to S.A.I.T. is the driving aim of the branch and to this end support is extended to Radical Education Alliance and other radical groups in education (Teachers against Repression, etc.). Together with the High Schools' Branch our aims within the schools are as follows —

- (1) Verbal and written criticisms by students of teacher, school and society.
- (2) Critical analysis of accepted authorities e.g. books, government information services, etc., placing more emphasis on learning from observation of life around the student. (e.g. surveys of housing, workplaces, etc.)
- (3) Social and political action by the students to change their conditions of life, e.g. action to abolish war, poverty, radical and social discrimination, etc.

In pursuit of these goals the branch has initiated or assisted in the following actions. Firstly, the successful agitation by Gilles Plains students for the removal of the state secretary of the Nazi Party, Sparrow, from the staff of their high school. Recently, in conjunction with the Adelaide University Branch, the teachers organised the successful picket of the Auction Shop — exposing to an apathetic and perhaps unknowing public an extremely blatant form of the true nature of capitalism.

Apart from our new campaign, directed against racist books in schools, the branch intends to

extend English lessons for migrants within the socialist movement, to enable them to participate more effectively under Australian conditions.

UNEMPLOYMENT SUBCOMMITTEE

This is one of a number of subcommittees set up within W.S.A. They could be called action groups as their function is to analyse a facet of life in capitalist society such as unemployment and to plan action according to the results of their study. Their aim is to help people become aware of the practical aspects of unemployment and why unemployment exists as extracts from one leaflet brought out by them will show.

Employment agencies are part of the very same economic system which cannot provide jobs. They are the bosses' agencies, not the workers'. Their treatment of unemployed workers clearly illustrates this:

1. At these agencies, workers are made to wait for hours on end for the service.
2. Groups of workers who sometimes travel 40 miles or more, are commonly sent to apply for the same job.
3. No travelling allowance is paid.
4. Some who cannot speak English, who have families to support, are sent off to distant country jobs to work for a pittance.
5. Often only poor accommodation is provided for them. A tin shed, for example.
6. Meanwhile, workers face deprivation and eviction during their three week wait for unemployment relief.

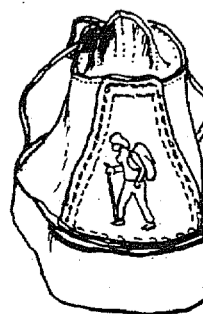
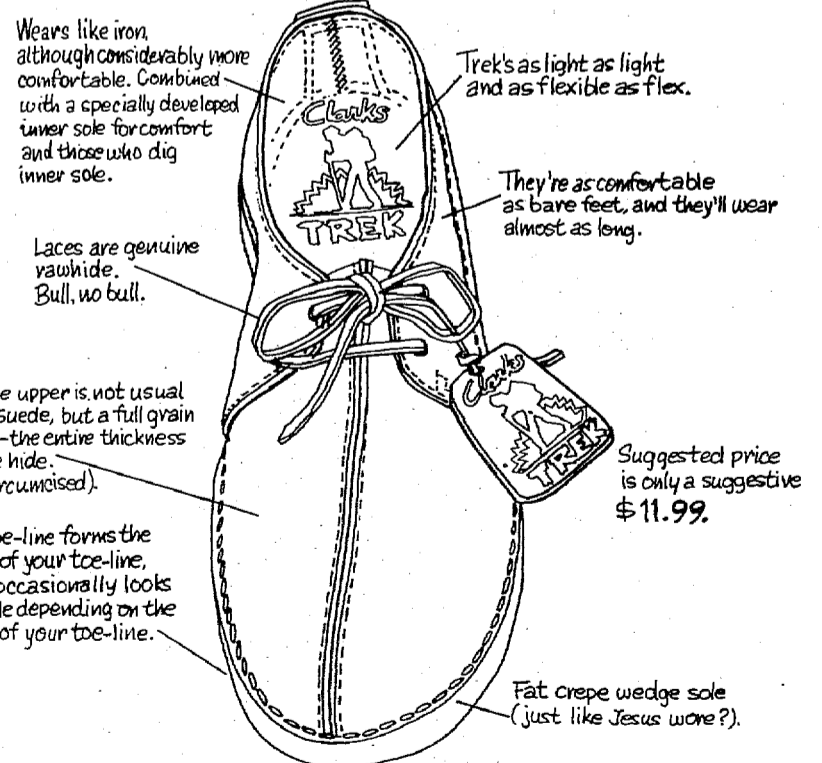
Why Unemployment?

It is the crisis of overproduction which causes the capitalist to dismiss workers in all areas of industry. The capitalists will not control overproduction by cutting prices, because that would risk their profit. The Government supports the capitalists in this stand. Government spokesmen blame workers for inflation and unemployment, saying that their militancy and disruptive tactics are the cause of Australia's economic problems. This is rubbish. No change of Government can alter this situation. The A.L.P., like the L.C.L., has neither the power nor the will to be rid of the causes of unemployment capitalism.

The Unemployment Subcommittee also urges that unemployed workers organize area groups to take up the struggle. More rallies are envisaged of the kind to be held on Saturday, April 15 at Elizabeth Town Centre at which speakers will include local workers. Unemployment, social services and evictions will be discussed with the workers of G.M.H. and other factories up there.

Are you a student parent?
Would you be interested in taking part in a communal creche i.e. emphasis on giving time instead of money. We have a possible venue for this and want an indication of the number of people who would be interested.
Those who are please leave name and address at SAUA Office.

STOP MORAL DICTATORSHIP
Help fight the Moral Action Committee.
Begin by signing the petition in the S.A.U.A. office!
Meetings of any people interested in doing something will be held soon. For details watch the Notice Boards.



TREK IS HERE
It's on if you're sick of big promises and shoddy materials.

ECONOMICS FACULTY PRESENTS

INFLATION

featuring MOONSHINE JUG AND STRING BAND

free beer & wines

SAT. APRIL 22ND in the UPPER REFECTION

Cost - \$2.50 Double \$1.50 Single

Concession to E.F.A. Members

Tickets available

at S.A.U.A. Office or Economics Front Office

MALAYSIAN-SINGAPORIAN STUDENTS ASSOCIATION

NIGHT OF THE ORIENT PHASE II

cultural show including Fashions, Supper-dance. On Saturday 6th May, 1972 7.30 p.m. - 12.30 a.m. at Games Room, Adelaide University.

Non-members: \$2.50; members: \$1.50.

Further information please contact: (1) Michael Cheng 63 1774 (after hours) (2) Eddy Chong 51 3281 ext. 96 (9-5). (3) Chris Lo 87 6807 (9 a.m.-5 p.m.)

CLEAR LIGHT



MOVED TO 11 GHESSER ST. ONCE La Casa

clothes • sandals • candles
health foods • jewellery
leather goods • bags • poetry
silk screening etc.
- hand crafts wanted

AU SURFING CLUB

MEETING AT 7.00 P.M.,
WEDNESDAY 19TH APRIL
LADY SYMON HALL

FREE:— Cheese & Wine.
FILMS:— Hawaiian Expression Session, Bells Beach Contest, Cactus.

Aussc presents

SLACK

Friday 21st April at 8:00 p.m.

34 Park Tce., Gilberton
(just north of SAS 10)

FREE GROG FREE B-B-Q

with MOONSHINE JUG & STRING
and THROWBACK (Heavy Rock)

Single: \$2.00 Double \$3.50

PHILOSOPHY CLUB
ADDITION TO FIRST TERM PROGRAM

THURSDAY, 20TH APRIL
DR. EUGENE KAMENKA
(History of Ideas Unit. A.N.U.)
"The Place of Marxism in the history of Philosophy"
7.45 p.m. LADY SYMON HALL
The program for the rest of term is:

THURSDAY, 27TH APRIL
JACK BARBALET
(Politics, Adelaide University)
"Political Violence"

7.45 p.m. LADY SYMON HALL
TUESDAY, 2nd MAY

John Gill (Lecturer in Philosophy, Adelaide University)
"Conditions and The Cause"

7.45 p.m. LADY SYMON LIBRARY

All papers will be followed by Sherry and active discussion. Everybody interested is welcome to attend.

TRIAL COMMUNE OPENS SAT. 22nd APRIL

Everyone welcome — Free food, free drink, free grass, free people, free beds, free toilets, etc.

PLEASE COME!!!

No obli. to stay. Ring 72 1662 or just roll up any time at 9 Weemala Drive, Torrens Park.

THE UNIVERSITY OF ADELAIDE

Some of the Travel Grants for Postgraduate Students 1972-73

Information about these overseas travel grant schemes is currently available from Mr. G. R. Hahne of my office and further details may be found on pages 336-338 of Calendar volume 1 for 1971. Candidates for the grants should be recent graduates who have secured financial support for full-time study or research at an approved academic institution overseas, or who are likely to do so. The main criteria of selection are academic merit and need for assistance towards the cost of travel.

George Murray Overseas Travel Grants

A limited number of awards will be available to graduates from the University for travel to any overseas country during 1972 and early 1973. The value of a grant is determined in each particular case and may be up to \$A400 for the forward journey. Postdoctoral candidates are also eligible. Applications on the prescribed form must reach the Registrar on or before Monday, 15 May, 1972.

P. & O. Lines' Free Passage Scheme

Six awards are available to Australian graduates for travel to the United States or Canada between 1 July and 31 December, 1972. Each award provides a first-class return passage by sea; wives and dependent children may be granted passages at minimum rates. Postdoctoral candidates are not eligible. Successful applicants are required to return to Australia after a minimum period of two years abroad. Applications in triplicate on the prescribed form must reach the Registrar on or before Monday, 15 May, 1972.

Canadian Pacific Airlines' Award

One award will be available to an Australian graduate for travel to Canada. It provides a free economy-class return flight between an Australian and a Canadian airport. Postdoctoral candidates are not eligible. The successful applicant is required to return to Australia after a minimum period of one academic year of full-time study in Canada. Applications in duplicate on the prescribed form must reach the Registrar on or before Monday, 15 May, 1972.

V. A. Edgeloe,
Registrar.

AQUARIUS
in association with

THE SPANISH SOCIETY

presents

an exclusive pre-season

uni performance of

EL SALI

and his

spanish gipsy troupe



WEDNESDAY 19th April

8 p.m.

Matthew Flinders Theatre

FLINDERS UNIVERSITY

SPECIAL PRICE \$1-00

Tickets on sale at the door
from 7 p.m.

A.U.B.E.

Cheques are being written now and it is anticipated that they will be available late next week.

On the day they are to be posted they will be available from 12.00 p.m. to 2.00 p.m. at a place yet to be announced.

UNION CARD WILL BE REQUIRED TO BE PRESENTED.

The Aquarius Foundation wishes to advertise the position of

ARTS FESTIVAL DIRECTOR

for the 1973 Aquarius Arts Festival. Appointment will commence in June 1972 and terminate at the end of July 1973.

The Arts Festival will be held in Melbourne in May 1973 and 20,000 tertiary level students and others are expected to attend.

Proven first class organisational ability and administrative experience is required as well as a knowledge and interest in the Arts and university activities.

Applicants should write to Director of Aquarius, C/- Australian Union of Students, 344-350 Victoria Street, North Melbourne, 3051, giving a comprehensive resume of previous employment, administrative ability, etc.

Applications will close on Friday, April 28th. Salary: \$5,000 per annum.

STUDENT CHRISTIAN MOVEMENT on the North Terrace campus

April 21 Friday: Dr. Alfred Price on "Divine Healing". Lady Symon Hall.

April 28 Friday: "Women's Lib" (in the Church?). George Murray Lounge.

May 5 Friday: Discussion on WLM in SCM Room.

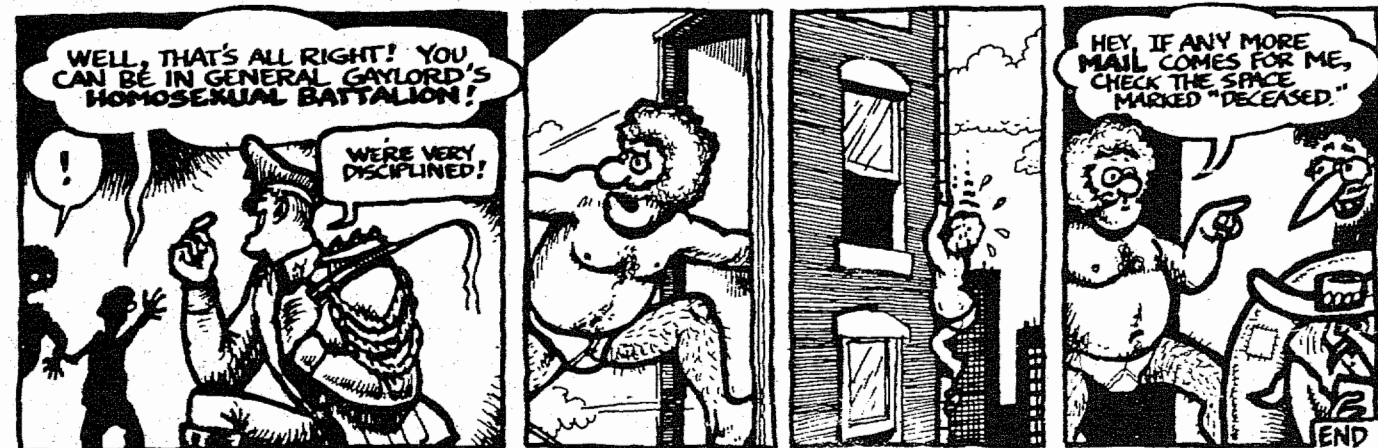
June 30-July 2 weekend: combined religious societies conference: "Action for World Development".

WHY DO YOU STAMMER?

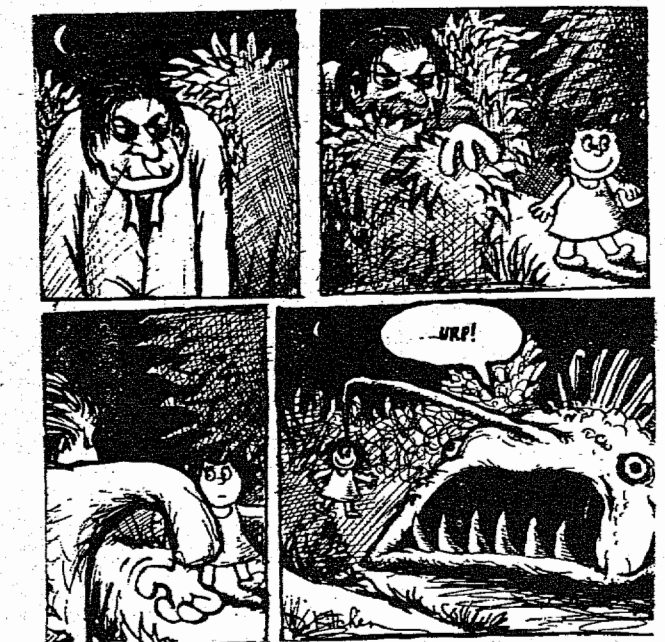
Many Australians have already overcome their impediment for life by a postal treatment completely different from all others. Very successful for many years in the U.K. Send 7c stamp for information: James Lindsay Stammering Clinic (OD), P.O. Box 543, Toowoomba, Queensland, 4350.

FREAK BROTHERS!

by Gilbert Shelton



the child molester ED



WITHDRAWAL

ON DIT

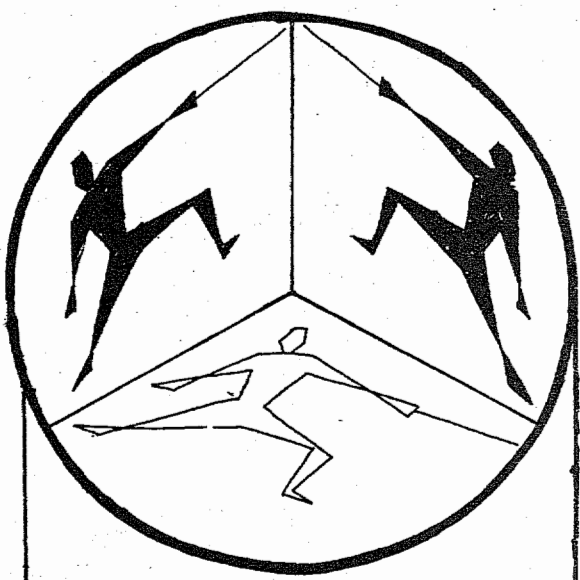
No 8 APRIL 18th 1972

Editor: Peter Love.
Review Editor: Jackie Venning.
Associate Editor: Peter Brooker.

Printed by Smedley Press Pty. Ltd.,
33 Hastings St., Glenelg.

Published by
the Student's Association
University of Adelaide

New Moon 14th		APRIL					Full Moon 28th	
Su.	M.	Tu.	W.	Th.	F.	S.		
		4	5	6	7			
10	11	12	13	14				
17	18	19	20	21				
24	25	26	27	28				



FENCE WITH UNI

Tuesdays and Fridays 7.30-9.30 or contact
Andy Toth at 3 5604 or Lenore Pitman at
7 3577.

ARGUS TUFT
Modern group available for hire — dances,
parties, socials, etc. at reasonable rates.
Call 96 3221 (Kevin Jones).