

ON DIT

Vol. 42, No. 16 September 6, 1974

flinders struggle is still alive

the story so far

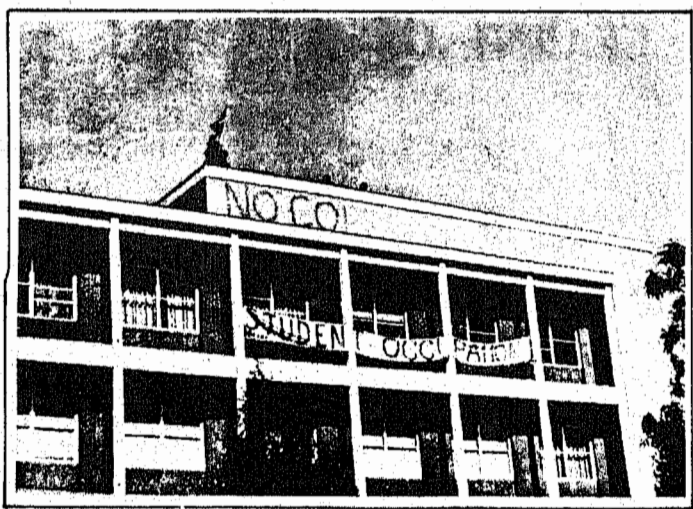
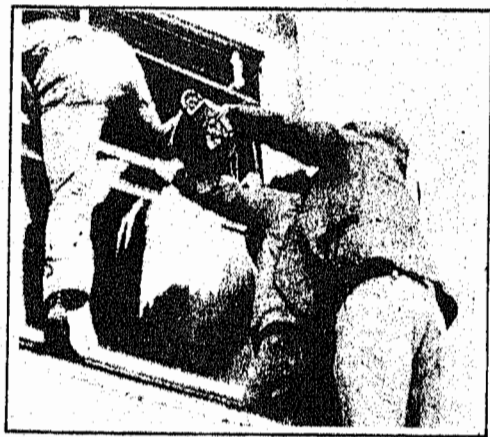
Demonstrators at Flinders today referred to invading staff as "reactionary academics" and reaffirmed their conviction that "the struggle will not end with the administration's display of naked fascist force". The occupiers at Flinders refuse to be blackmailed into relinquishing their stand by threats of violence.

The issue of History assessment has long since been clouded by the deeper issues of academic integrity, staff-student relations, and the pompous refusal of Flinders administrators to bow to the exigencies of the situation and to agree to negotiate with the demonstrators.

Throughout the occupation, student action has been taken in a democratic, if un-spearheaded manner, and staff reaction has been formalised, reified and institutionalised.

The application of police force for help when staff were tiring of the novelty of the student circus, exposes academic commitments and values for what they too often are, cynical, shallow, embittered and ill-thought-out.

The farce at Flinders has really just begun.



Students at Flinders University have occupied the Administration building for nearly a month. This represents the climax for a 4 year campaign using "the right channels" to replace compulsory exams "the right channels" to replace compulsory exams with optional exams. Students have been seeking an alternative to compulsory exams since exams by nature, sort out people with qualities which are far removed from the ideals of education within a particular discipline. While some people pass an exam through a combination of good short term memory, ability to swat and cram, and applying an exam technique, the people lacking these qualities fall by the University wayside. A broad and deep understanding of the subject, which can be illustrated better through written work (or other forms of work) not done under-examination duress is to be preferred. Exams also force students to swat up and regurgitate material which the authorities want students to know, often giving little outlet for personal interest and relevancy to the needs of the society. Exams also tend to discriminate against women, racial minorities (including Aborigines) and working class students.

The case for optional exams is set against the reality of optional exams in several departments (e.g. philosophy, politics at Flinders and also at other Australian universities. One suggested alternative to exams is a long research paper, even though this would probably entail more work.

History students are also seeking a greater say in the planning of next year's history syllabus. The intransigence of the history department and university authorities to budge from their policy of refusal to sit down together with students to discuss the basic issue of history exams is that to do so would represent a victory in principle to the students, whose "strong arm tactics" have forced the staff to negotiate where they wouldn't do so previously. The heads of the history department see themselves as holding some Divine Right to a monopoly on wisdom by virtue of their position. They hence see themselves as the rightful holders of authority and power to run the history department as they please. They see the students' role as one of passively accepting the rules of the game, even if these rules vary in scope and rigidity from department to department. For the students in history to demand and be granted equality with the rules set down for running the philosophy or politics department would represent, to the authorities, a loss in their monopoly on power, and therefore to be opposed on principle. Such is how the conservative mind works.

Hence the "authorities" are doing their best to prevent historical innovation, a Uni students' strike. No one is particularly perturbed if Uni students strike. Hence more drastic modes of innovation which threatens the unquestioned sanctity of their action were needed, such as the Registry occupation position to set the rules by which the history dept. operates.

The students' action in their peaceful occupation of the Registry can be compared to workers striking for better conditions. But whereas it has become institutionalised practice for workers to strike, and therefore "legitimate", the students' actions to improve their conditions with respect to the planning of their courses is a virgin move and therefore regarded as "illegitimate".

To quote a Flinders Uni pamphlet, "The occupation has continued because students are determined and believe their claims are moderate and reasonable. The University authorities have never accepted the students' proposals for meaningful negotiations. They have only agreed to meet and talk when forced to by the opening of the Vice-Chancellor's research files. The University Council took out a Supreme Court injunction which made every student in the occupation liable to immediate imprisonment. All these students are open to official and unofficial victimisation by the Uni authorities.

"The power and light in the Registry building was turned off, forcing students to rely on candles, which creates a serious fire hazard. Technical staff who realised this and turned the power back on were suspended from duty and their jobs are in danger, or have they been sacked?"

"Administration officials announced that we were endangering workers' jobs and students' welfare by keeping certain files, but refused the students' invitation to come and collect them. Students subsequently delivered the files to the Admin. officials. When the Admin. threatened to call the police, a mass meeting of Flinders staff and students, with support from Adelaide Uni and other colleges and uni's all over Australia, and from Trade Unions, condemned this threat of police action and effectively stopped it."

Meanwhile the Uni authorities tried to suppress information in the activities of the Vice Chancellor, an American academic, Roger Russell. The threat to open Russell's research files was carried out when this threat failed to bring forth any action from the history dept. on the question of compulsory exams. "The files showed that Russell has conducted a research programme on 'Incapacitating Agents' funded by the U.S. Dept. of the Army. Chemical and Biological Warfare (CB&W) has been declared illegal and immoral by every country in the world EXCEPT the U.S., which refused to ratify the Geneva agreements. Russell has worked for the National Security Agency (NSA), big brother of the CIA. He also headed a committee investigating ways of getting U.S. and other Universities more involved in S.A. 'Defence' Dept. research.

Since his hurried return from the U.S., Russell has declined to meet and negotiate with occupying students. Russell's aim, like that of the University professors, is to appear tolerant and liberal, while vigorously defending the Divine Right of Professors. They have talked of patience while holding a club behind their backs."

Meanwhile students had photocopied incriminating files on Russell's C.B.&W. research and circulated them widely over Adelaide, so importantly revealing they have turned out to be.

After two weeks of occupying the Council Chambers (on the top floor of the Admin. building) during which frequent mass discussions open to all sympathetic people (and Professor Moore on one occasion) were held, and democracy for all to contribute was upheld, it was decided to open up the second floor area and use the kitchen facilities and other rooms for sleeping. It seemed like the scene was set for at least a further week of occupation until the new term started, and the extra sleeping space available was welcome.

Little of consequence happened until Wed. 28.8.74 about midday, when 200 (some reports say 400) staff members assembled outside the Registry. A group of reactionary staff academics had contacted all staff members from all faculties, except Philosophy and Politics (for obvious reasons), with the aim of using them to seize the Registry. The authorities were at this stage reluctant to call in the cops, since there is a tradition of no cops on Australian Uni campuses, and such a cop invasion would unite the general student body against the authorities.

However, the staff were summoned on the pretext of showing their support in a peaceful demonstration against the occupation. Most staff demonstrated back up 50 hired guards in forcing an entry into the building. The new occupants forced their way past barricades, cut wires securing door handles, and streamed in in a mad frenzy seeking the blood of students. One comment I heard repeated, was that the women were more hysterical than the men, and all had to be restrained by more rational staff members from going berserk. Students threatened the intruders coming up the stairs by hurling chairs at them, but the latter caught the chairs and hurled them back. Most of the occupants used the escape route from the 2nd floor across the

adjacent roof to elude the intruders. However, 11 students barricaded themselves into a small alcove at one end of the building, which created a stalemate situation. The authorities could not gain entry to remove them, but nor could the students leave the room. Had an extension ladder been to hand they could have left at will. A bucket on a rope was used as a food and message communication system. After much discussion amongst the mass of students outside, it was decided that no strategic purpose was served by the presence of the 11 inside, and negotiations were started with the occupants for the safe conduct out of the 11 inside. The students outside were very wary of trusting the occupants - staff and security guards - since earlier they had roughly manhandled a couple of students allowed in to collect their possessions. A broken glass window and a cut hand resulted, verifying the thuggish nature of some of the new occupants. After much hassling, the occupants backed down and let a delegation of 3 in to accompany the students out, and the occupation was over - temporarily.

A short time after the staff had entered through the side window, secretaries could be seen at work carrying out their usual work, despite their 3 1/2 week absence and the supposed "chaotic condition" of the place.

With the release of the 11 barricaded students, a student meeting decided to occupy the Staff Club and to continue to harass the hired "security" who were now occupying the Registry.

The Staff Club occupation was designed as both a symbolic gesture of the continuation of the campaign - by denying use of the Staff Club to non-sympathetic staff - and as a convenient central on-campus point to hold. The main campaign was still to be directed at retaking the Registry next week when the whole student body was back.

The Staff Club fridge was found full of steaks, chips, eggs, ice-cream etc. and dinner was served.

Discussion centred on tactics to harass the Registry occupants, turn out the lights - just as the staff had previously turned the lights and power off when the student occupation was on - without seriously harming the power supply setup, and generally showing that the previous Registry occupants had not conceded defeat in the face of a band of hired mercenaries and the intransigence of Russell and Moore to negotiate on the basic issues of history exams and Russell's research into Chemical and Biological Warfare on campus.

The student occupation did not unduly upset the running of the University. All necessary materials were provided to staff to enable them to perform functions not related to the occupation, e.g. files were returned.

Question of whose side-staff supports. Was general feeling that much of ancillary staff would support students, but other staff not.

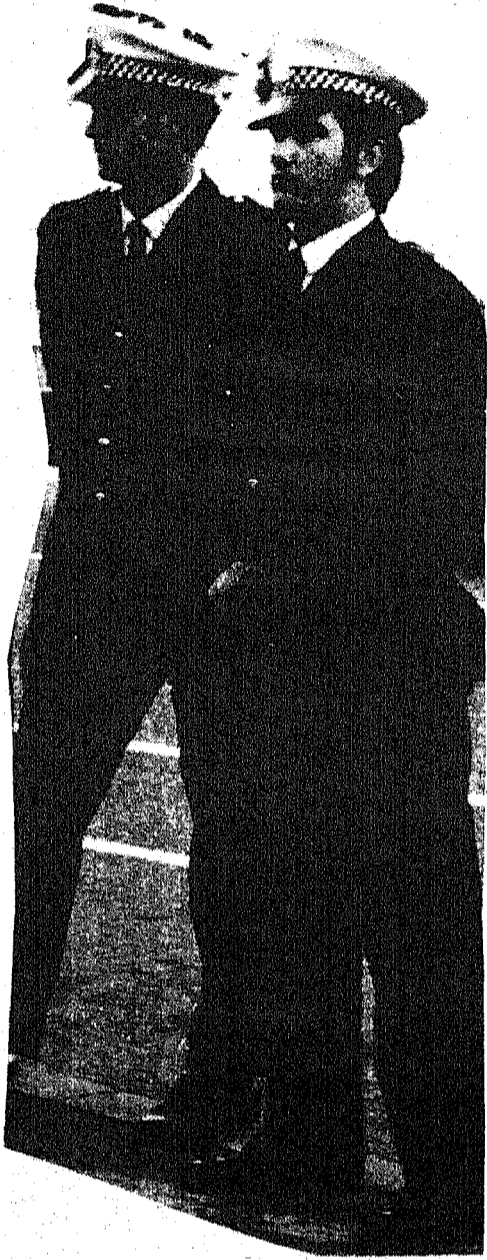
Damage, as alleged in letter to Advertiser Thurs. 28.8.74. "Tampering with electrical switch-gear in elec. sub-station; telephone switchboard tampered with, photo-copier damaged beyond repair.

Assuming that above items have been damaged to some extent, it is noteworthy how Advertiser letter says "For the life of us we cannot understand how acts such as this can be related to a movement in protest against assessment methods. . . nor can we understand how in a University community one can expect proper decisions on academic matters to be taken at gunpoint." The first section (above) is cunningly deceptive in isolating the acts and depicting them as being key actions in the attaining of the goal, instead of correctly depicting them as unintentional by-products of an unfamiliar situation. The second point parallels the trade union strike situation where the community is said to be held to ransom. (This has been covered earlier).

B.S. This article has been edited slightly. Ed.

LETTERS

Home Again, Home Again Jiggety-Jog . . .



Dear Sir,

On 5/8/74 at approximately 11.30 p.m. I went to Sunlighting Industries of Port Road, Albert Park to pick up my wife on my motor cycle. While waiting outside this building a police patrol pulled up and Officer 2689 asked me a barrage of questions, but I was only prepared to give name and address, then the other officer said to me, if you don't give us your age and date of birth we will throw you into the back of the car and convey you to the Port Adelaide Cells.

During the course of the conversation 2689 suggested that I had urinated against the wall.

I feel that if more people had the guts to speak out then we would have a better society.

Yours faithfully,
ROBERT E. ENNES.

ON DIT is hoping to set up an investigator team on S.A. Police powers and the effects of police behaviour. We would appreciate help from all intelligent sources. Ed.

Dear Editor,

In this University there seem to be quite a number of students whose individualism finds expression in self-pre-occupation, creating a notable tendency not towards the reality of academic pursuits but rather towards the escape of personal indulgence. There should be more recognition of the potentially adverse influences of selfish individuality, which result in the gratification of one's own impulses to the exclusion [and feasibly, in extremity, the rejection] of responsibility towards other people and the community in general.

We should intensify our efforts to educate such persons and to help them understand that their selfish outlook is a sectarian tendency which could significantly threaten the stability of our community if allowed to develop unchecked.

This selfish liberalism manifests itself in various ways and constantly reflects a lack of both responsibility and pride of identification with the social structure. An individual showing these tendencies can be readily identified if one is sufficiently sensitive to the indicative manifestations.

A person who sees or hears someone attacking the interests or structure of the community and yet neither feels indignant nor tries to dissuade or reason with that individual is clearly exhibiting preliminary signs of harmful self-sufficiency. More clearly recognisable and blatantly odious are students who let things drift by when they do not affect them personally; who work half-heartedly without a definite plan or direction with the lax attitude of "So long as one remains a mouk, one goes on tolling the bell"; who expect the privileges contingent or being a student but do not reciprocate by recognising the necessity for community discipline; who do not respect the traditional and time-proven paths, but rather give pride of place to their own opinions.

These individuals exhibit selfishness and irresponsibility and show no regard at all for the principles of collective life, following only their own inclinations. I feel it necessary to voice my concern over the future prospects and paths of development open to this University if such a disturbing social phenomenon is allowed to blossom unchecked.

J. R. WALTERS.

ON DIT 16 edited & produced by

Rosemary O'Grady

Sheelagh Boyd

Ian Forbes.

David Hall

Steve Baher.

All year we are indebted to Jeff Burgess

ON DIT 15

was produced in such a flutter that we forgot to say who was to blame.

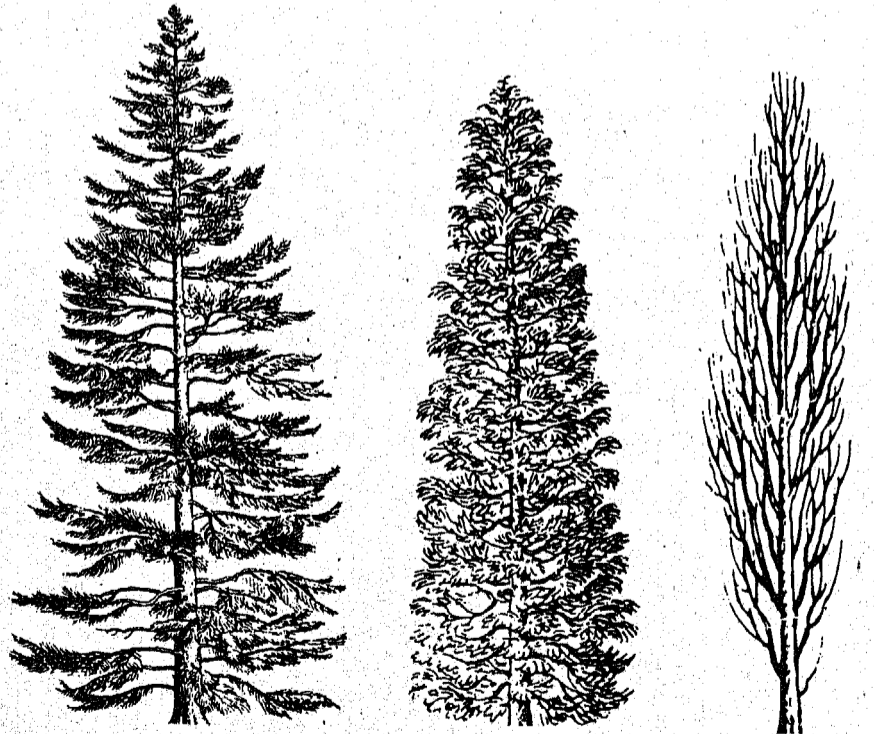
Therefore: Rosemary O'Grady

Sheelagh Boyd

Ian Forbes.

Alex

and our jewel-like office staff.



You don't have to be two-faced to be a successful planner . . . but it sure gives you an edge in the clinches.

What, if anything, do you think, or know, of Planning? And if you don't think, or know, anything, how do you excuse yourself to yourself, or others?

Give yourself a third-term frisson. Have a thought. Take heart. Have a care. Give a damn. Drop us a line, at On Dit, and give us the gen on Planning — or, The World as You See It.

Copy deadline: September 20.

ON MONDAY 9th SEPTEMBER, ANOTHER G.U.M. AT FLINDERS TO DISCUSS RUSSELLS

FILES.

COPIES OF THE 'DOORSTEP DOCUMENT' AND THE OCCUPATION BROADSHEET
AVAILABLE IN THE S.A.U.A. OFFICE.



this week's developments

During the past week police have visited Flinders twice. The first occasion was late on the Wednesday night after the staff's reoccupation of the Registry, early on Thursday morning actually. The student policy of harassment proved too frightening for the academics defending the building and they called the police long before the power was cut off at about 1 a.m.. The arrival of 70 police sent most students running for cover in their Union building, but the security guards, referred to by many as thugs, left the Registry and chased students into the building, attacking several. At least five students were injured, some quite badly. Academics and police were prepared to break into the Union building and take the 15 or so students by force but Ian Yates, secretary of the Union, negotiated and the students were allowed to leave quietly. They all had their names taken and were warned that charges might be laid against them later.

On Thursday evening there was another small demonstration against the hired guards which brought an estimated 200 police on campus, under their own initiative this time, which even the administration was prepared to admit was a dangerous precedent.

It has now become clear that vigilante groups, security guards and the riot squad are not going to solve the problems at Flinders, but the administration is using a new, and possibly more effective weapon. Recently there have been a concerted effort to discredit the students with a stream of slander and lies which have received a great deal of attention from the daily papers. The most inaccurate stories have concerned the involvement of outside manipulators and the Worker Student Alliance. The statement by assorted academics in the Advertiser, Monday 2nd sept. that the occupation was 'a planned attempt to disrupt the University using an apparent grievance to obtain initial support from a minority of the student body' is so very wrong that I doubt if even they believe it.

Meanwhile, at Monday's General University Meeting, which was attended by about 1,000 people (out of an enrolment of 4,000) the decisions of a GUM over a month ago calling for the history staff to abide by the wishes of the majority of history students on the question of history assessment, for more control over assessment methods by both staff and students involved in all courses. A further motion was passed calling for an investigation into Prof. Russell's past connections with the US Department of Defence and his present research activities.

The authorities which control the university obviously have no interest at all in the opinions of the students, and are not even attempting to win support from them by explaining their position. Although a GUM is meant to be a meeting of the entire university community very few academics attended and none argued against any of the motions. In fact debate was almost pointless as no-one was prepared to argue the other side and most motions were passed unanimously.

The university Council met on Monday afternoon, without its three elected student representatives, and decided to ask for a state inquiry. They were also not interested in any motions passed by students, which is not surprising as many (such as Justice Bright) have almost nothing to do with the University. Several members of the Council were calling for disciplinary action against staff who supported the occupation, and prosecution and expulsion of selected students who can be labelled as leaders.

The assessment struggle and the related issues which have arisen from it are as relevant to students at Adelaide as they are to students at Flinders. The conditions against which Flinders students are rebelling exist here and are in many cases more oppressive. The issues of assessment, student involvement in course structure and content and the role of the University in society should be discussed between staff and students in all disciplines. There are already moves to re-examine assessment procedures in Education and Science courses and the new Students Representative Council may initiate more interest in these matters.

Undergraduate Elections — 1974

Election of

- (a) Two undergraduate members of the Council
- (b) Seven undergraduate members of the Education Committee (four for a two year term and three for a one year term) will be held on Wednesday, 23rd October, 1974.

The following undergraduate members retire on 23rd October:

FROM THE COUNCIL

A. A. Graves
R. K. Ritchie

FROM THE EDUCATION COMMITTEE

M. J. Evans
T. J. Gonda
R. H. Grogen
R. K. Ritchie

Nominations of candidates for either or both elections are invited. A nomination must be made on the prescribed form, and must reach the Returning Officer at the University before 12.00 noon on Friday, 13th September, 1974.

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

A. E. SHIELDS,
Returning Officer.

NEW OPEN ACCESS A.U.S. INFORMATION

All resource material, letters, circulars etc. in-coming to the Union are now collected into the OPEN FILE system. All students have access to this material.

All such material will be given publicity, as below, and can be inspected at the A.U.S. Committee Room in S.A.U.A. — but PLEASE do not remove material.

2/8

1. August Council August 19-23.
2. Education Circular.
3. A.U.S. Accounts to June 30.
4. Note to Women Delegates, August Council.
5. Services Seminar.
6. Re Thai Night Show
7. ISMUN Women's Seminar.

6/8

1. 4th General Conference Asian Students' Association.
2. Race Relations Seminar with News from Land Rights Struggle.
3. Race Relations — Gurindji campaign.
4. Minutes of Gnee Meeting, June 22/23.
5. General Vice-President Newsletter.

9/8

1. Report of A.U.S. Delegation to International Union of Students' Congress.
2. Minutes Travel Board meeting July 29.
3. Report, first National Conference of Health Students.
4. 'Education Resources': New list of materials held in A.U.S.
5. N.S.W. Area Organisers Report to August Council.

RALPH BLEECHMORE
DUNCAN REILLY

Two cheers, folks.

... because this innocent little university campus has again reverberated to the hue and cry of annual elections, and the scintillating spoils of victory have been awarded to those who found most favour in the eyes of five per cent, I'll say it again, folks, 5 per cent, that is five units per hundred, they have gained the preferment.

That is to say . . . your Union Council and your Students' Association executive and office-bearers have all been chosen by the five students in every hundred who took the mind-burdening trouble to fill out their ballots and stick 'em in the box.

and for the sake of preserving our precious student apathy I shan't dwell upon the fact that only one ballot box was available, and that several important posts, such as two highly responsible editorial jobs, went uncontested, and that one person, who shall remain unnamed, thinking that such a post as Editor of ON DIT should not go uncontested, went five minutes too late to nominate, was refused nomination, and was than told next day that she could have nominated after all. I shan't dwell upon all that.

... because it won't make any difference. You've . . . we've got the government we deserve . . . we've probably got a far better government than we deserve . . . Or should I say that we've got the government that five per cent of us deserve, which in these hard times could be better than nothing . . . couldn't it?

RETURNING OFFICER'S REPORT:

The elections were again conducted concurrently with the Union and a Referendum held to make a number of alterations to the Constitution.

Nominations closed on Wednesday, 10th July and voting was held on Monday 22nd, Tuesday 23rd and Wednesday 24th July. There were 514 votes recorded as against 1026 in 1973 and approximately 1500 in 1972.

The major changes sought in the referendum were the replacement of the "Communications Officer" with two elected members, and the enlarging of the C.E.C. to include the Chairmen of the other committees, to be known as "The Executive"; the election by the student body of the Chairman, Secretary and Treasurer of the Education and Welfare Committee and local A.U.S. officers, and the enlarging of the Publications Committee to include two radio officers, two video officers, Bread and Circuses Editor and an extra committee member (making nine in all) to be known as the Media Committee.

It was brought to our notice that one of the students employed to fold and envelope the broadsheets and ballot papers was offering a number of these around the campus, so, in order to prevent any illegal votes being recorded, it was decided to stamp each student's card as ballot papers were brought in and use only one ballot box which was continuously manned by the Students Office staff.

In this way, we are confident that no distortion of the voting could be achieved, and we regret any inconvenience caused to students who were unaware they would be required to produce their library cards. We do apologize for having to conduct the election in such a manner due to the irresponsible attitude of one student.

LIST OF CANDIDATES AND VOTES

Harry	Medlin	363	
Phillip	Broderick	362	
Margaret	Osman	334	
Jim	Hyde	308	
Michael	Jacobs	305	
Ian	Badman	262	
Peter	Topperwein	259	
Ruth	Hayes	254	
Robert	Walsh	252	
John	Medcalf	246	Elected Members.
Jack	Major	244	
Chris	Marlin	239	
Janet	Spooner	228	
Mike	Topley	211	
Russell	McGowan	208	

Deej	Eszenyi	202	
Michael	Chapman	176	
Neill	Lean	169	
Alan	Jamieson	167	
Barry	Salter	166	
Keith	Miller	134	
Alex	Graeme-Evans	123	
Martin	Andrew	253	

(withdrew before voting closed)

VOTES CAST

Number of votes received	536
Invalid votes	2
Number of valid votes accepted and counted	534

RETURNING OFFICER'S REPORT.

Twenty-three nominations were received for the fifteen vacant positions on Union Council. Computer addressed labels were received from the Computing Centre and a team of up to fifteen students were employed to envelope the broadsheets, ballot papers for the Union Council and the Students' Association.

Unfortunately the voting could only be done in the S.A.U.A. Office and all voters had their student cards marked. It was necessary to take this rather unusual and embarrassing precaution because one of the students employed to do the enveloping was alleged to have "smuggled" out blank S.A.U.A. ballot papers and was even (so I'm led to believe) trying to sell them around the campus. I am confident that no distortion in the voting took place and that all votes received were valid votes. No block of voting papers could be received under the system initiated. I do sincerely apologise for any embarrassment or inconvenience caused to students which was due to the alleged irresponsible attitude of one person.

Mr. Andrew withdrew his nomination on 24th July, 1974 before voting closed and I have included his name in the voting list for information.

D. D. MUIR
Returning Officer.



Referendum and Election results:

Referendum:	
YES	387
NO	51
NIL	514

Elections:	
President	
J. Hyde	273
J. Mifsud	120
P. Bayly	99

Vice President	
R. Walsh	283
M. Topley	194

Cultural Affairs	
A. Heitman	366
P. Bland	83

International Affairs	
R. Bray	290
B. Symon	187

Social Activities	
K. Anastassiadis	399
J. Arkinstall	296
J. Coleman	364
C. Herring	304
S. Lukacs	242

H. Gonzales	225
J. Lewis	223

Public Affairs Committee:	
G. Adam	376
J. Arkinstall	271
C. Herring	283
D. Reilly	382
B. Symon	359

D. Lovell	207
J. Malbon	195

Publications Committee:	
A. Zwech	324
B. Sachs	302

Video Officers (2)	
J. Mifsud	184

Under the new Constitution remaining members of the Media Committee are elected unopposed.

M. OSMAN RETURNING OFFICER

P.S. To comply with the Constitution it was necessary for John Arkinstall to select which position he would hold and he has elected to resign as "an elected member of the Executive".

OBSCENITY SURVEY RESULTS

OBSCENITY SURVEY RESULTS

1. Objectives

This is what the survey was trying to achieve.

1. To ascertain student attitudes and behaviour on specific social issues.
2. To demonstrate the existence of tolerant and enlightened social attitudes amongst students.
3. To compare the frequencies of different social beliefs amongst students.
4. To help increase and deepen student awareness of social problems.

11 Results

1 Observations

The response rate was slow and small, being merely 11 per 1,000 copies; while each returned response represented 91 copies. With such a limited raw base, all statistical results must be treated with caution. The questionnaire was inserted into On-Dit - 12 on October 19 last year. Students were able to return their forms to a counter ballot box placed in the S.A.U.A. Office, until November 16. Several posters, announcing the last day for return, were apparently removed secretly by some students.

2. Comments

"Normal behaviour" is an elusive concept, depending greatly upon the context in which such an idea is used. Perhaps it should be consistent with those norms which distinguish humans from non-moral animals? "Obscenity" may be defined as a pork chop in a Jewish synagogue! It's root meaning refers to anything offstage; that is, anything inappropriate to public intelligence, or irrelevant to the current public interest. "Obscenity", may harm our well being, but such a concept varies culturally, and "well being" itself is an elusive term. "Obscene actions" are those which severely offend other people. "Trivial material" can still be good fun; why should everything be "genuine" or "serious"? How can anyone really define, or determine, the concept of "public taste"? Ugliness needn't always be obscene; beauty may not always be pleasing. Obscenity certainly has nothing to do with so-called "sinful" desires or actions!

It is often the case that "pornographic material" encourages brutal violence and delinquent crime. "Pornography" can encourage perverted behaviour, while obscenity may be regarded as representing extreme impertinence of people to each other.

However, what empirical proof really exists that obscene material hurts or harms participants or spectators? Such proof would surely be the only grounds for censoring obscene material. Pornography, in some cases, may help encourage violent crime or sexual deviations. It is merely medieval superstition to suppose that bodily pleasures are either evil or sinful or both. Sexual fantasies, and masturbation are not such bad things really! It is laughable to claim that "sexual permissiveness" will cause an erosion of civilised life values; that pornography is part of a sinister communist plot to undermine western civilisation.

Repressive "censorship" need not necessarily discourage creatively erotic artistic expression. Goya survived, despite the Inquisition! Muslim art is bound by strict taboos, yet is widely regarded, by critics, as of great value! Sexually squeamish people may be a minority, but perhaps censorship is useful in protecting them from "hard core filth"?

"Seemliness" depends upon social norms, not upon merely individual opinions. Liberalised censorship does not, unfortunately, reduce violent sex crimes, because it doesn't necessarily encourage vicarious sexual satisfaction. However, over permissive crusaders are surely just as maladjusted as overprudent zealots!

"Discrimination" means an exculpation of undesirable things. We are all vulnerable to pornographic influences, hence we all probably need some kind of protection from such potentially corrupting influences. But pornography may also be seen as a harmless safety valve for some people. A useful cure for "sexual repression" would be "to do what you like"! The concept of "sexual deviation" probably should be altogether discarded, since it assumes too many questionable things about people.

Who is best qualified to assess the literary, or artistic, merit or value of the allegedly obscene work, "taken as a whole"? Anything which develops the social consciousness, and the resulting happiness of a person, is surely to be allowed. Censorship's root meaning is to "review" not to prohibit. The law should encourage positive community standards in all religious, political sexual matters. But these standards must be freely expressed by each community itself! Perhaps "pornography" may be defined as the knowledgeable perversion of the sex faculty. Ribald jokes etc. institutionalise trivialities, and hence, should be regulated by taboos.

"Sexual Desire" is often a painful experience. The list of erotic stimuli is surely endless; Erotic stimuli are different in nature and in effect at different times and places. They obviously depend upon the mood of the respondent!

"Deviationary sexual behaviour" implies certain norms, and these are always hard to define. Erotic stimulation curing frigidity, or impotence, is not unlike curing one's headache by removing one's head! "Night dreams" enable the mentally stable person to harmlessly act out his hidden wishes and desires. People will always be interested in sexual matters, so why attempt to either repress, or prevent, this entirely natural widespread interest? Fancy omitting "total nudity" from the list of erotic stimuli!

3. Figures

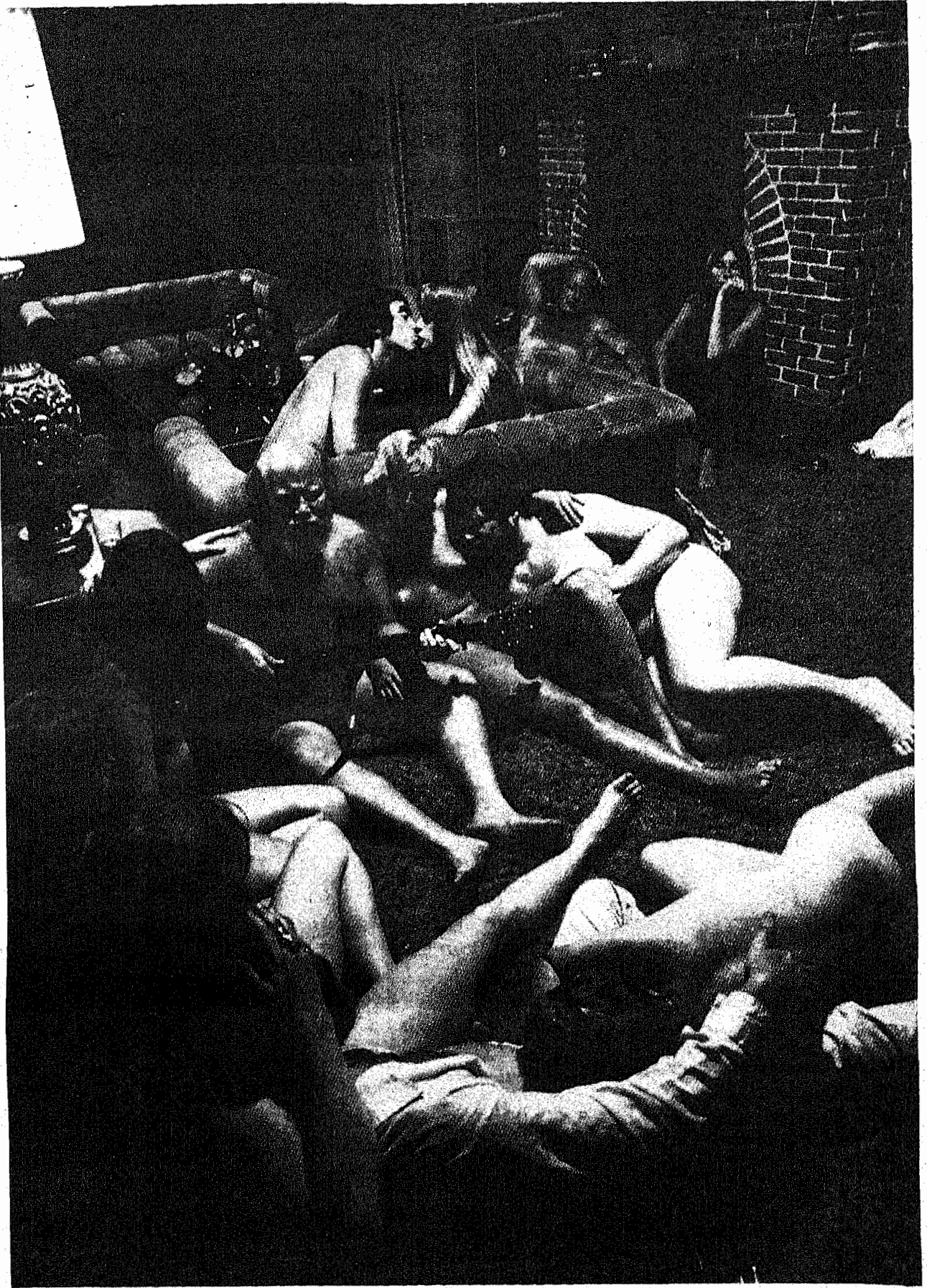
Those students who answered the questionnaire:

A. Attitudes.

1. "Normal behaviour" was usually defined as either statistically prevalent activities; or a healthy, well adjusted activities; or as biologically appropriate desires and instincts; or as socially acceptable behaviour.

2. The suggested definitions of "obscenity" received only an average of 18 p.c. approval. But the opinion that "all notions of obscenity vary with one's culture, and its conventional customs", received 72 p.c. support.

3. The suggested reasons for rendering Pornographic, or Obscene, material disallowable were supported by only an average of 16 p.c. of respondents. The only popular reasons were! That such material arouses sexual desire without any presence of a loved one 43 p.c.; that such material exaggerates and distorts explicitly human sexual relations(33 p.c.)



4. The suggested reasons rendering Pornographic, or Obscene, material allowable were supported by an average of only 28 p.c. of respondents. The idea that "seemliness depends upon individual judgement" was supported by 62 p.c. of respondents.

About one third of respondents agreed that: repressive censorship encourages hardcore, erotic trash 43 p.c.; sexually squeamish minorities cannot justify full scale censorship 38 p.c.; hypocritical double standards, in sexual matters, hinder creative erotic art 38 p.c.; pornographic material assists healthy sexual exploration as a harmless escape valve 33 p.c.; discriminating people find external censorship unnecessary and tiresome 33 p.c.

5. Censorship of Pornographic and Obscene material must consider possible effect upon development of innocent children 72 p.c.; socially harmful effects of underworld's black market 62 p.c.; protection of people accused of obscenity 48 p.c.; literary or artistic value, and merits, of the work, taken as a whole 68 p.c.; exploitation of existing harmful traits in audience members 43 p.c.; reference of contentious parts to general theme of the work 48 p.c.; open sexual discussions better than secretive satisfaction 57 p.c. No other alternatives were favoured by many respondents.

B. Behaviour

1. Stricter censorship should be applied to sexual issues 13 p.c. Stricter censorship should be applied to nonsexual issues 14 p.c. Only racism (33 p.c.) and Erotic Adverts (33 p.c.) were widely condemned.

2. From personal experience, respondents felt that: Obscene behaviour is partly due to over puritannical society 52 p.c.; Ribald jokes etc. overcome sexual taboos by amusement 52 p.c.; Pornography is partly due to widespread concealment of sexual knowledge 48 p.c.

No other alternatives were favoured by at least half the respondents.

3. Erotic Stimuli Included:

a. "Widely favoured" breasts 81 p.c., sexual foreplay 74 p.c., buttocks 68 p.c., genitals 62 p.c.

b. "Generally favoured" pubic hair 57 p.c., above waist nudity 57 p.c., good looking person in poor clothes 57 p.c., hot pants 52 p.c., bikinis 52 p.c., black stockings 52 p.c., tight sweaters 52 p.c.

c. "partly favoured" bare navels 48 p.c., submissive girls 48 p.c., sexual fighting, if playful 48 p.c., nude paintings 43 p.c., evening gowns 43 p.c., white underwear 43 p.c., colored underwear 43 p.c., untidy hair 38 p.c., bright clothing 38 p.c., pornographic magazines 38 p.c., R. Films 33 p.c., miniskirts 33 p.c., aggressive girls 33 p.c., tight trousers 33 p.c.

The remaining items specified were "not favoured" (under 30 p.c.) by many people.

4. SAMPLE

1. Average age 23 years.
2. Males 96 p.c., Females 4 p.c.

CONCLUSIONS

1. No artificial stimulation was used, since this was felt to be likely to invalidate our results. Perhaps because of this obscene of any propaganda campaign, few students wished to answer and return an inserted questionnaire on a social issue at Adelaide University during third term.

2. Very few respondents regarded "normality" as representing "good or proper moral conduct". Legalistic definitions of "obscenity" met with little approval. Reactionary views on the nature and effect of obscene material were widely rejected. Stricter "censorship" was advocated by only a few respondents.

3. Many respondents believed that all notions of "obscenity" are culturally relative, that sexual experience should be accompanied by human love; that "seemliness" depends upon individual judgement; that developing children must be protected from pornography; that the artistic merit of the allegedly "obscene work", taken as a whole must determine its censorability; that bare breasts, bare buttocks, genital organs, sexual foreplay are widely favoured sexual stimuli.

Prepared for On Dit 1974 by Deane Sweeney.

A CALL TO FEMINISTS: DEFEND VIDA HADJEBI TABRIZI!

"... I am the son of the man who removed women's veils. But I wouldn't be sincere if I asserted I'd been influenced by a single one of them. Nobody can influence me... and a woman still less."

"What do these feminists want?... you may be equal in the eyes of law, but not, I beg your pardon for say so, in ability... You have never even produced a great cook... you have produced nothing great, nothing."

— Shah of Iran, in an interview with Oriana Fallaci, New Republic, December 1, 1973 The words of the Shah clearly illustrate the extent of oppression Iranian women face. Just a quick look at the current Iranian law indicates how his oppression is perpetuated.

1. If a man suspects his wife, daughter, or sister of having a sexual relationship with another man, the law allows him to murder both woman and man. According to Zane Rooz, a weekly women's magazine, this law has justified the death of at least 27 women last year alone.
2. A woman needs the written permission of her husband in order to get a job or leave the country.
3. A daughter receives only 1/2 the inheritance of the son.
4. Abortion is illegal. The law stipulates a 3-10 year prison term with hard labor.

Lack of democratic rights in Iran is a well documented fact. There is absolutely no freedom of speech and assembly. Political dissent is harshly punished, and the secret police (SAVAK) operate with a free hand.

Newsweek of April 4, 1972 reports:

"As a result of secret police witch-hunts hundreds of suspects have been arrested without charge and tortured to provide leads for further arrests. At least a dozen suspects have committed suicide rather than submit to interrogation by the police. These who have appeared in court have not had it much better. According to observers allowed into initial sessions, there have been no cross-examinations of witnesses and defense attorneys — officers and ex-officers who have been given crash courses in military law — often spent no more than five minutes pleading the cases of men faced with the death penalty. When foreign reporters and jurists criticized the proceedings, the regime closed the trials, refusing even to admit the parents of the defendants."

In the past year there has been an escalation of these tactics. Many intellectuals have become targets for arrest, torture, and trumped-up charges. In July 1972 Vida Hadjebi Tabrizi, a sociologist and researcher at the University of

Teheran, was stopped by the police as she was driving home. Although the government has not yet officially made her arrest public, she has been in Teheran's Evin Prison ever since. According to the Stockholm daily, Dagens Nyheter (8/31/73), before her arrest Tabrizi was investigating the "living conditions of Iran's peasant population. Five other sociologists from the same institution were arrested just after she was." Since that time, Vida Tabrizi has been subjected to such harsh torture that she has "lost any sense of feeling in her hands and feet, has developed a bad heart, bad blood circulation, meningitis, and no longer menstruates at all."

The Iranian government has remained completely silent regarding Ms. Tabrizi's case. They have never announced her arrest, her trial (which was held in secret), or her seven-year prison term.

We are calling on all feminists to come to Tabrizi's defense by writing letters and telegrams of protest to:

Prime Minister Hoveida Teheran, Iran

Queen Farah Pahlavi
Teheran, Iran

Princess Ashraf Pahlavi
Teheran, Iran

Ambassador Ardeshir Zahedi
Embassy of Iran
Washington, D.C.

Please send copies of your letters to the Committee for Artistic and Intellectual Freedom in Iran.

Endorsers of the Committee include women such as:

Kay Boyle
Jacqueline Ceballos
Patricia Doria
Irene L. Gendzier
Francine du Plessix Gray
Kate Millett
Anais Nin

AUS August Council Delegates! Please file your reports for publication in On Dit 17. Copy Day September 20.

CAN CAPITALISM SURVIVE?

**The contradictions
of post-war
capitalism and
the prospects
for the
capitalist
system today.**

**A talk by
Ernest
Mandel**



**SYDNEY: 8pm, Thursday
September 12**

TEACHERS FEDERATION AUDITORIUM, 300 SUSSEX ST

**BRISBANE: 8pm, Friday
September 13**

TRADES HALL, EDWARD ST

**ADELAIDE: 8pm, Monday
September 16**

ADELAIDE UNIVERSITY UNION HALL



MANDEL MAKES IT.

"Breaking the ban which has prohibited his entry into Australia since early 1970, Ernest Mandel is to make a speaking tour of Australia from September 11 to September 20.

"Mandel is probably the most widely acclaimed Marxist economist in the world today. His works have been published extensively in many languages.

"In 1970, Mandel was scheduled to come to Australia as the keynote speaker at the May 21 - 24 Socialist Scholars Conference, and the then Gorton Liberal Government refused him a visa. The action was taken without any real explanation, however, it followed the April, 1969, decision by the Justice Department in the United States to refuse a visa to allow him to speak at a New York anti-war demonstration on April 15.

"The fact that Mandel is now going to make a speaking tour of Australia is significant in that it is the first breakthrough in the struggle against the anti-democratic rulings which have suppressed his right to be heard in a number of countries.

"As well as the United States, he is prohibited from entering France, Switzerland and Germany. These exclusions have brought widespread protest from academics, civil libertarians and the press the world over. On October 28, 1969, the editors of the New York Times commented on the exclusion of Mandel from the US by saying that "The idiotic decision to bar Dr. Mandel must be reversed." In Australia prominent figures in the present Labor Government were quick to respond, strongly criticising the action of their Liberal predecessors.

"Mandel is one of the most prolific writers on Marxist economics alive today and he has lectured extensively on this subject around the world. His works are generally regarded as the standard texts for the relationship of Marxism to the present world economy. The Economist commented about his two-volume work, Marxist Economic Theory, that "it is by far the best popularisation of Marx's economic theory that has appeared for 40 or 50 years; and it is far more than that — an ambitious and largely successful attempt to bring the doctrine up to date."

"While in Australia he will speak on campuses and at public meetings in Sydney, Brisbane, Adelaide and Melbourne. He will speak around the themes of the present situation in the world economy and its future, the nature of the Soviet Union and where it is heading, and the revolutionary movement in Europe today.

"His tour is being jointly sponsored by the Socialist Workers League and the Communist League. Further information can be obtained from John Mc Carthy or Jamie Doughney on 829 1490 or 660 6672."



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

There are others who simply acquiesce while others apathetically conform.

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

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

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

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

The taking of life can never be justified.

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

People may pay lip service to creed, law, religion, faith or lore but few live in accord with it. Compromising is spending which can never really be afforded.

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

There is no reason for it.

Love and Care
this is all it takes

Do it!
peace

- Wayne -

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

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

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

The proposal is simply this.

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

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

Sharing and cooperation are necessitated in this pattern of life.

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

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

MANIFEST FOR CHANGE
(South Australia)
1973 AD.
Written and typed over the last three days of 1973.
With the help of ALL for all
Toward the good of all
All is One
LOVE
General outline for the alternation of the state of South Australia.
De-urbanisation/De-Industrialisation.
Time schedule.
Additional notations.

General description of a farming community.

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

It is advised that the population of the area known as South Australia should be stabilised. The maximum tolerance allowed should be no more than two million people.

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

This does not include cultivated lands of each adjoining community, though they could be spaced apart. In fact, they could adjoin and even overlap or a greater distance apart may be afforded or necessitated. This must fall in accord with circumstances.

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

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

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

Within each community the emphasis should be upon sharing and cooperation.

The sharing of equipment and facilities is necessary.

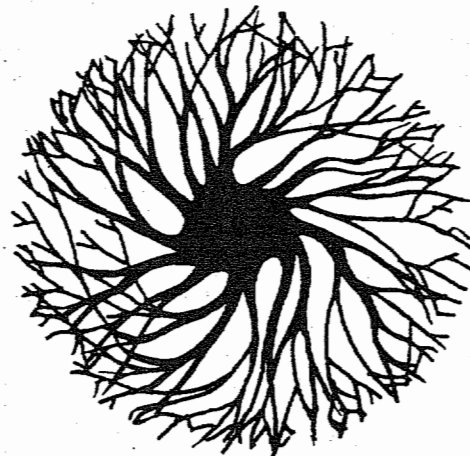
Each community should incorporate -

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

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

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

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



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

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

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

This facility could be of a dual nature.

1. workshops would be necessary for the servicing and maintenance of already existing equipment, both mechanical and electronic, on a minimal scale. They should include the means for manually forging and tooling replacement parts and components on the smallest of scales. The emphasis must be upon servicing and maintenance and not upon the continued production and acquiring of new 'things'.
2. This facility would have an educative role as the ground for technical and practical instruction and the sharing of expertise and know-how and for the acquiring, development and maintenance of skills. (see notes on de-urbanisation.)

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

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

There is a story going around which goes something like this.

Mankind and his environment (planetary environment) are like a car heading toward the edge of a cliff or precipice. There is only fifteen feet to go before the edge and the car takes twenty feet to be stopped. It is regarded that this analogy is in the most part correct with the exception of a few areas of the planet. This is particularly in the southern hemisphere. Many of these places are so called undeveloped or under-developed areas. These may survive because of their innocence. Alongside these areas are some others like New Zealand and Australia where, although all the same destructive trends are present and manifested, they could be spared providing they underwent wide and large scale change for the good soon (now).

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

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

This opportunity must be seized now.

There is no time for wrangling, and "beating around the bush" dealing compromises. There can be no postponements for feasibility studies.

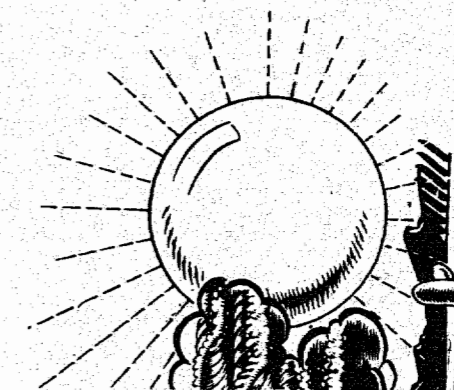
The time is now. It must be seized. Now.

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

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

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

Because so much is not visibly displaying itself in the southern latitudes (or so it seems, to some), many people entertain the illusion of security. General conversation amongst the people reflect this. For example the expression "no worries" has jumped into popular usage. For some people these expressions are used to hide what they really know or feel, or to re-assure themselves and others, or to deny the truth which they unconsciously know and feel and which strives to break through into consciousness, and so, there are inner conflicts and disturbance which manifest outwardly into other symptomatic problems and disturbances within present communities (particularly in the cities).



Among young people and now more older people there is a spreading, conscious awareness that something is desperately wrong with this present way of life. Along with this awareness is a growing knowledge of the basis of this wrongness and its causes together with a growing realisation of the alternative. We see more and more people making for the country and setting up communities.

We see young people going through the teething problems of community living in transitory urban 'communes' or shared houses. Many are using psycho-active drugs in an attempt 'to work it out', 'blow their hang-ups', 'rid themselves of their conditioning', and then just idling (hanging loose) 'waiting for it to happen' when a few more people 'get it together'. But every now and again you hear "man by the time everyone gets it together enough to do anything the crunch will have come and then it'll be too late."

Some people are seeking these same alternatives in particular quasi-religious sects which offer the same resolving of problems which they and others have sought and still seek in particular drugs.

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

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

Time Schedule
(South Australia)

1975 is the year regarded whereby wide scale alternation must begin.

The initial step being the cessation of all further industrial, urban, and associated expansion. This must be initiated by 1975.

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

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

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

South Australia (as exists 1973)

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

Additional Notations

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

Realise that all manner of structures (not physical), organisations, institutions, within this existing way of life are made up of individual people.

They may act singly or collectively (together) for some purpose or end, but ultimately they remain individuals and each individual makes decisions and chooses (whether they be conscious or unconscious decisions). It is the individual whom in the end decides.

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

So, what essentially is needed for people to do to save the environment, themselves, all future generations of life and the conditions upon which they are dependant is, for them to change their minds, as individuals, from the destructive way of thinking, which results in all this destructive behaviour in the world today.



This means realising that what you are doing in the world in your daily life and work is, to some degree (either directly, immediately or eventually), destructive. Then, with this realisation, change what you are doing to a safe alternative or leave-off (desist) altogether (many of these practices and activities are not essential to living nor are they necessary for the enjoyment of life). You may say that what you do as one individual person is not much, or what you can do to help matters is not much either. This is delusional nonsense to think this way, and it is how people excuse themselves (ego) for their continuation of destructive activities and practices and how they attempt to justify to themselves and others why, they never do anything for the good, outside of the occasional token gesture.

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

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

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

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

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

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

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

There are very few people in what is called the western world who are not contributing to the avoidable destruction of life upon this planet in some way. Whether it be indirectly or directly or in some immediate way or through some accumulative and eventual way. And there are more and more people in other areas of the planet who are following suit, either by direct choice and their own initiative or by the pressures being brought to bear upon them through often deliberate outside influence and interference of a detrimental kind.

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

All further education should take place through interaction with the community and through inter-community interaction or through the personal pursuit of particular aspects.

After the instruction into reading, writing and mathematics any other formal, or less formal, instruction should mainly come by way of working situations (on the job) and first-hand practical experience through the engagement in varying aspects of community life.

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

A sorting-out period may be envisaged where-by an individual moves through varying aspects of community activity and then returns to one or another as the main area of activity, however one could remain completely diverse in areas of occupation. There is no inference that a defined and imposed sequence or structure of educational processes must be imposed upon each individual in a sectional or compartmental kind of way. In some circumstances, for example, it may be seen that the reading, writing, mathematics, should be got done with first-off, while in another they may be taught or learned as the individual discovers the need for these as one pursues one's interests or inclinations or as the needs of the community designate.

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

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

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

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

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

Specialist instruction in some particular aspects (electronics and medicine are two) has a place in community life.

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

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

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

Facilities such as laundries, kitchens, dining-rooms, toilets, bathrooms and showers, recreational facilities, almost everything, should be shared on a community basis with community responsibility for their upkeep and cleanliness. (This minimises the amount of facilities and equipment, maintenance and servicing, energies and the load upon the environment and people.)

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

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

Skilled medical personel should comprise part of each community. (As should people with other skills, trades, practices etc. necessary and useful to community life and well-being.)

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

(see notices on regional medical centres.)

Each community could maintain a minimum of machinery and some transport facilities.

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

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

(see note on de-urbanisation)

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

THE USE OF AGRICULTURAL CHEMICALS SHOULD NOT BE ENTERTAINED!

Community composting is necessitated.

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

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

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

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

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

Touring troupes of performers and exhibitions could be incorporated. They may be based permanently or partially at some performing-arts centre.
(see reference to Flinders University)

The tour of duty concept could be applied here. (Say six months of the year sharing the life and work of a community, kibbutz, etc. and another six months rehearsing and performing.) This could imply a permanent performing-arts community of sorts and would also allow the coming together of communities to make and arrange programmes (this concept of inter-community co-operation for specific tasks can be applied to other areas of activity as well) together as well as community efforts and the personal endeavours of individuals.

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

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

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

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

De-urbanisation

The phasing out from large scale, consumer orientated industrial and urban living necessitates firstly as the initial step, THE CESSATION OF ALL FURTHER INDUSTRIAL AND ASSOCIATED URBAN EXPANSION!
THEN. De-industrialisation and De-urbanisation with the simultaneous building and setting up of self-contained rural farming communities.

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

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

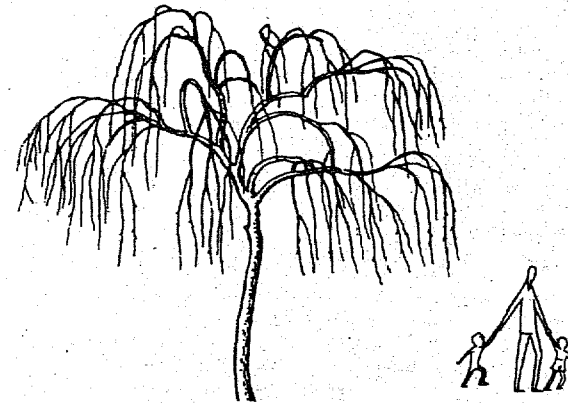
Excesses of redundant labour which cannot be immediately transferred to rural areas could engage in this task of dismantling cities and urban areas along with redundant, un-necessary and otherwise useless equipment, and machinery. People who cling to urban living could be given this work as could those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

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

These components and materials would be re-deployed into the new communities along with the minimum of necessary equipment. The remainder would be stored for future use as spare-parts, replacement components and sources of already processed materials for small scale fabrication of implements etc.

5 (For example, except for a few of the most optimum types of various models of motor vehicles all others can be stripped to their basic components. Some of the factories which manufactured these machines can be retained as store-houses. This provides a store of replacement components for the immediate future and posterity. This concept should be applied to every other kind of machine whether it be mechanical or electronic and to all re-usable and intact materials and artifacts.)

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



The communities, kibbutz, etc. should incorporate workshops and a minimal technology which would allow the very small scale production of replacement components where possible. These should operate on the principle of re-cycling all materials. NO WASTAGE. This could allow for the carrying out of a complete process from re-melting, casting and forging through to tooling and re-assembling. This would be very small scale, similar to a village blacksmith set-up with a little more technological innovation. These could utilise a forge (electric, gas, solid fuel), a lathe, drill press, block and tackle, etc. etc. A very small scale electronics workshop should also be incorporated (utilising facilities for printing or etching circuits, making insulation, etc. on a small scale, etc. etc.). Due to the minimality of everything it should be possible to utilise the best of materials and to restore craftsmanship. This would undoubtedly add to durability, performance and longevity.

The selection of equipment to be retained and utilised must be based upon necessity and above all, whether or not it can be applied and maintained safely in all regards. Next should be considered its versatility, usefulness and energy requirement. All implications must be taken into account before arriving at an affirmative decision of choice. Any doubts, uncertainty, reservations or unsurety must be taken as grounds for non-utilisation of that particular thing or method, as the case may be. When in doubt resort to the manual method or abstain.

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

Within the city proper, and in some suburban areas, a few of the taller buildings could be retained as storage space or for some other latemative uses. (Particularly a few of the newest buildings.) Older, stone buildings, should be dismantled and the stone put to good use.

The present urban and city areas should be reclaimed as agricultural lands. (Where it has not been completely ruined.) The Flinders University complex with its associated teachers college and teaching hospital should be retained.

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

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

One should realise that with the advent of cessation of wide scale industrial undertakings and associated deeds, and with the ending of wide spread usage of motor vehicles, the incidence of associated sickness and accidents will become considerably reduced, and even ended. Thus, all being well, and with a stable population, the necessity for immense medical facilities should pass.

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

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

It could be staffed on a tour of duty basis. Permanent, residential staff could remain as a matter of personal choice.

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

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

The Flinders University, as an existing physical structure, could be utilised in a multitude of other ways, or retained as a facility for higher learning, or both. The use of this centre to accomodate a performing arts community has been mentioned beforehand.

At last the 1967 Show is what all the post-graduate sour-grapes are saying about the "education" side of what's going on at Flinders, and to hear them talk you'd think they all had something to do with the breakthroughs of the late sixties, whereas most of them came along a year later and are just fiddling with names like O'Brien and Red Rudi and Messiah Medlin.

What "education" in a university is all about did manage, however, to insinuate itself somehow into several of the papers delivered at the Centenary Seminar in Bonython Hall on Saturday, August 17.

The title of that seminar was "Universities In A Rich And A Poor World", and the cynics, among whom this correspondent is not to be numbered, might have been tempted to mutter, "at last the 1784 Show", such were the accolades in praise of academic detachment and other un-chic virtues.

Your correspondent must apologise, she is unable to report on either the opening address, by Dr. Michael Young, Director of the Institute of Community Studies, London, which was reported to be a worthwhile address; nor is she able to comment upon the subject of Professor Vaizey's paper, "What Does Government Finance Do To A University?", although she hopes to do justice to Professor Vaizey when he delivers the Fisher Lecture on September 18.

Morning tea in Elder Hall was the occasion for a display of gifts to the university on the attainment of the centenary, and for a great deal of gloating over of handsome and useful books in Spanish, Finnish, German, French and all the civilised languages of the world. There were among these gifts some particularly fine offerings on the subject of architecture and urban planning and related topics, and the cheerful expression on Professor Jensen's face testified to his satisfaction with the status quo, and to the probability that he had not yet read The Australian's literary pages.

The first session, then, graced by your conscientious correspondent, was the post-tea session, which kicked-off, to use, under the circumstances, a painful metaphor, with Professor Graeme Duncan's paper "Our Poor Little Rich Universities".

Professor Duncan limped to the rostrum and, with scarcely a grimace of pain, launched into one of those essays in semantic paradox which make his lectures the best, if not the only ones attended in the Politics Department. He pointed out that it is possible for universities to be rich financially and poor socially and spiritually; that academic salaries at one end of the spectrum are high and at the other end absurdly low; that the university provides vocational training in a great many disciplines, yet employers are still trying to work out what is to be done with Arts graduates; and that on the whole, universities reflect the prevailing institutions and class divisions in society. (e.g. the British Open University has a ratio of school-teachers to manual-workers of 20:1). The argument ran that more than Freedom is needed to spread opportunities in order to make them actual.

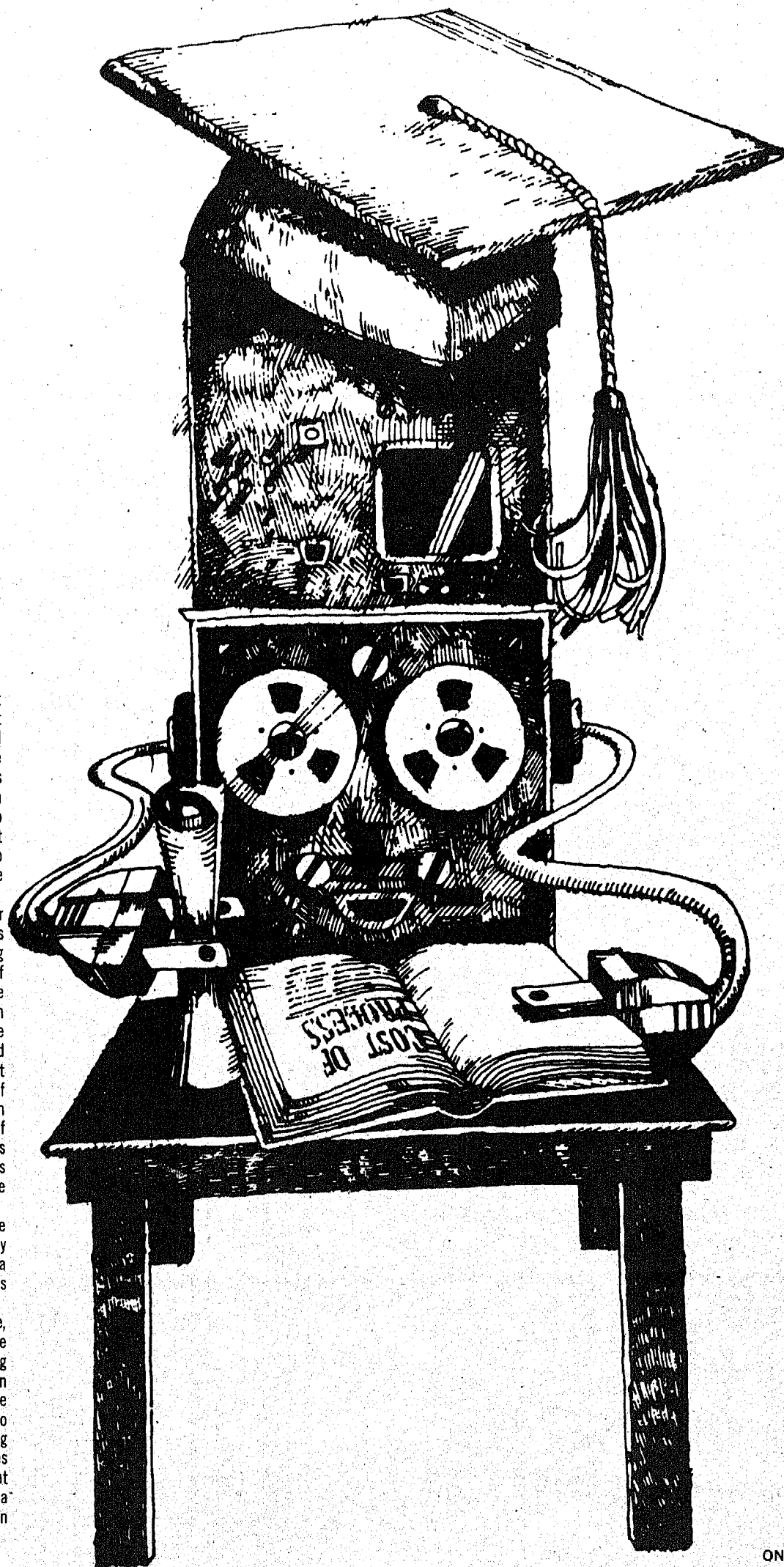
The fundamental problem, in Professor Duncan's eyes, is one of attitude towards Knowledge, of which the prevailing conception in most universities is one of convenient abstract. He elaborated on the importance of that all-but-forgotten academic virtue, detachment, which he defined as being deep and many-sided reflection. It is tempting to remark that Professor Duncan here showed himself the enemy of the conventional wisdom when he attacked certain aspects of present "consciousness-raising" courses as providing unnecessary opportunities for self-pity; "Education ought to be more than therapy."

No doubt Professor Duncan would be pleased to be so distinguished from any conventional wisdom, though it is a position which might surprise some of his more critical students.

The radical image now is a purer image, says Duncan, and a fantastical one. He accuses educational radicalism as being the ground for an artificial division between thought and practical action. He made his repeated plea, long familiar to his students but apparently long neglected by many members of all classes within universities today; that is, that Education needs to be brought back to a realisation that everybody is a human being.

"Poor little . . .

Rich little . . ."



Professor Duncan implied that, while research grants which link the university with the foundation of origin of the grant are dangers which the academic world must watch carefully, there is a tendency for academic and student radicalism to repeat the pattern of the same malaise: the artificial division between thought and practical action.

Duncan sees one of the major, and recurring causes for this division in the frequently mystifying use of language as a defence against argument, enquiry, interference or controversy. That which distinguishes the academic, he says, likewise distinguishes many of his students. So today, many sincere young Marcusiens never use a 4-letter word where a 24-letter word will suffice; and the certain knowledge of the one engaged in a dispute or inquiry can tend to blind the no-less-valid knowledge of the other.

That which distinguishes us distinguishes many of our students as well . . . The spoilt bourgeois kids invent the working-class they need on the Barr-Smith Lawn . . . There'll never be a revolution in Australia because everyone will be at home watching it on the T.V. . . . Duncan is something of a word-spinner himself.

Listening to Professor Duncan speak, rolling out quotes from Pasolini and Oscar Wilde with all the quiet assurance of a man who actually reads books, one tends to forget that the polished, New York Review style and the Oxford-polished, Victorian sense of humour are not the voice crying in the urbane wilderness, but the very products of the very environment he is diagnosing; not that there's anything insincere in that; but it's hard to believe that Duncan could ever be taken seriously as a radical; his very success and appeal make him attractive to the conservatives and his sense of humour mitigates against him in the revolutionary field. He is known to have A.L.P. friends, if not even sympathies, and he is at once too-critical and too droll to sustain good relations with the ardent. He quoted Pasolini's comment in reply to some congratulation-seeking students who had spent a day fighting in the streets: because your faces are rich faces while theirs are the faces of the poor . . ."

Constructive innovation, says Duncan, seems as much endangered by some of its supposed champions as by blinkered authoritarians; and to admit this is to admit of introduction into No-Man's-Land . . . almost the only position for the genuine intellectual.

Frank-Knox Fellow-elect, Andrew Parkin, disagreed with Professor Duncan, and outlined his disagreement in "The University as an Alienated Institution."

He began with a supercilious exposition of the Flinders occupation as an event seven years behind the times, and progressed to a dissertation on the rift between the oft-described two-cultures.

There are two contradictions in modern universities, Parkin says, and Adelaide provides a fair example of the alienation which results.

On the one hand lie the Arts, on the other the Sciences. The dichotomy is one of Scholarship vs. Professionalism, of textual analysis and the magnum opus vs. the need for assessment in the applied sciences and other vocational schools. The university, says Parkin, is dismembered by a cultural chasm. The true intellectual will detach himself.

Ideology and action concerning the state of mankind are inseparable, says Parkin, in all the great philosophers. It might be interesting to do a comparison between Duncan's idea of a great philosopher and Parkin's. Power is motivated towards ends rather than means; in which case truth and integrity are mere impediments. The critic of power cannot be the servant of power.

Intellectual alienation, said Mr. Parkin, is the very abdication of intellectual responsibility. He proceeded to outline a persuasive and convincing argument that the intellectual's correct role is not to be achieved in isolation from society. Calling upon Wright Mills he said that we should establish a continuing criticism of reality, concluding . . .

"If we, as intellectuals, do not define and re-define reality, who will?"

Dr. K. S. Inglis, Vice-Chancellor of the University of Papua and New Guinea spoke knowledgeably of Australia's relations with Papua-New Guinea, and we are looking for someone with some intelligence of the area to comment at some length on his paper.

ROSEMARY O'GRADY

BRECHT
"A Man Is A Man"
directed by

Charles Edelman.

Scene: Kipling's India C.1908 Gayly Gay, an innocent and harmless waterside worker, is tricked into uniform and conjured into the stereotype fighting machine. A Brechtian satire, parody of Kipling at his penultimate. Inspired by the films of Chaplin. New music by Ralph Middenway. Features Belinda Davey, Tony Short, Paul Kolarovich.

Season: Thursday 12 — Saturday, 21 September, at the Union Hall.

BRECHT liked Kipling. And he parodied him with all the savoir-faire of a man who understood class as well as Kipling did.

"A Man Is A Man"
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YOGHAKARTA INDONESIA

1
The two combatants, you and I,
Stand in a meadow where the bees hum.
A rabbit sits in the hedge,
And the moon's soft fire throbs.
The instinct of flames and heat
Encompasses your being and mine ...
... And I shall moan your name "_____".

2
EBB AND FLOW (or Come and Go)
Heart beat,
Engine roar,
Ribbons of wind,
Specific waverings,
Water agitation,
Uncertain thoughts.
Twilight cry,
Irrelevant shadows,
Receding voices,
Deserted tombs.
Majestic moment,
Hearts gone,
Close the door,
Evening fall.

3
Rainbows arrive with the rainfall,
Learned and eloquent;
Where the innocent quietly gather,
Mindless but cherished.

A COMMENT ON CURRENT CRISES

When will we be freed from the savage cycle
Of events that continually come our way?
What course of action have we? What can we say?
While our country falls to ruin.

Are we seeing the forerunner of doom,
The devil's disciple come to shake the foundations
Of our society? The stability of nations
And of the people is threatened.

Everyday there are more price rises, more strikes,
And more unrest in the economy. People begin to wonder
When it will end, if it ends; while the wealthy take their
plunder
And grow meaner by the hour —
We will never be freed from their power!..

M.C.B.

UNIVERSITY ELECTIONS

ARTS, DENTAL AND SCIENCE CURRICULUM COMMITTEES;
FACULTIES OF ARTS, DENTISTRY, MEDICINE AND SCIENCE

1. NUMBER OF UNDERGRADUATE MEMBERS, AND ELIGIBILITY FOR CANDIDATURE

Committee/ Faculty	No. of Members	Eligibility for candidature
Arts Curriculum Committee	2	Any student enrolled in the B.A. course (ordinary or Honours)
Dental Curriculum Committee	2	Any student enrolled in the B.D.S. course
Faculty of Arts	3	Any student enrolled for the Ordinary degree of B.Sc.
Faculty of Dentistry	3	Any student enrolled in the B.A. course (Ordinary or Honours)
Faculty of Medicine	4	Any student enrolled in courses in the Faculty of Dentistry
Faculty of Science	3	Any student enrolled in the M.B., B.S. and B.Med.Sc. courses
		Any student enrolled in courses in the Faculty of Science

Notes:

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

There is a provision for six student members on the Faculty of Science. Two of these are elected by the Student Associations and one by the Curriculum Committee; the other three are elected by the student body. There is a provision that not more than one member shall be a first-year student, and not more than two of the members elected by the student body shall be postgraduate students.

Of the 3 student members of the Faculty of Dentistry, 2 must be enrolled for the degree of B.D.S. and expect to be so enrolled in 1975; the other one may be similarly enrolled or he may be enrolled for a higher degree in the Faculty of Dentistry or enrolled in the final year of the B.D.S. course and expecting to be a candidate for the degree of B.Sc.Dent. in 1975.

2. ELIGIBILITY FOR CANDIDATURE: GENERAL

- A candidate should
- (a) be, on 1 October, 1974, enrolled appropriately in the University;
- (b) expect to be so enrolled in 1975.

3. NOMINATIONS

A nomination must be on the prescribed form, and must reach the appropriate Returning Officer before 12.00 noon on **Friday, 13 September, 1974.**

4. ELECTIONS

Elections to elect members as above will be held on Wednesday, 23 October, 1974 concurrently with the election, by the undergraduates, of two members of the Council and seven members of the Education Committee.

5. METHOD OF VOTING

Voting papers and instructions, together with information about each candidate, will be sent by post, on or about 9 October, to each member of the electorate.

6. ENQUIRIES

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

Arts	Mr. D. M. Thornton
Dentistry	Mr. J. R. H. Cook
Medicine	Mr. P. A. Franklin
Science	Mr. P. C. Abbott-Young

H. E. WESLEY SMITH,
Academic Registrar

FRIDAY 6th SEPTEMBER 7.30 p.m. — 1.00 a.m. A.U. SCIENCE ASSOCIATION DINNER-DANCE.
Upper Refectory. Union Buildings. Featuring: The Knight beats.
Cost: \$5.50 per head, all inclusive. 4 course meal with drinks.



credit: LNS

LETTERS

Recycle Refec!

Dear Sir,

Has the inflationary balloon turned into a rocket or is Billy the Kid running the university refec. in conjunction with Ned Kelly. In short the bloody prices have risen again, and again and again. This situation is intolerable, unthinkable, outrageous, despicable and besides which I don't like it at all. What is the reason behind this grandiose scheme to rip off students' money?

The primary reason behind these price rises is probably wage increases. A suggestion I myself would forward to the refectory management would be to increase the efficiency of operating this muck-serving shop. The refec organizations efficiency is second lowest only to the Public Service Departments and is in such a state that can only be cured by mass purging of staff and management. Specialization has been introduced with those people who are good at making coffee designated to roll buttering and vice versa. This brings me to another point — the rat-shit compost they serve called food.

I would not grudge paying 18 cents for a cup of good coffee but just because Mrs. Maxwell House Daisy Dates says "Perk, Perk Perk" there is no reason for the kind old soul on the coffee machine to do so into the already regurgitated sewerage they call coffee. Milkshakes, an important part of the uni students diet — 22c for a 1/3 full cardboard container with max dust and bugs in the bottom — comment "rat shit." The downstairs refec serves chips at around 20c a bag containing grease and fat estimated by carbon dating techniques to have been used by Romulus and Remus the first Italians (apologies to Italian friends.) Enough of examples you all have eaten there and felt the urge to join the mass movement that forms in queues every day at about 2.15 and 6.30 at any local uni loo.

I put it to you student brothers that things isn't what they should be and call on an immediate boycott of the refec until prices are lowered. This can be easily effected if people are prepared to eat at Coles or Woolworths which are cheaper than the refec anyway. For example Woolworths bag of chips 16c — the amount is nearly 2 x that served by refec.

Crap to the management, Refec is a rip-off, I'm eating elsewhere. Pooh to all those eating there.

Signed,
A Food-eater.

Jay Sea Freak-Out

Dear Editor,
AN OPEN LETTER TO THE NEO-GENESIS JESUS FREAKS.

Dear Freaks,

These lunchtime meetings of yours in the Little Theatre, during the Neo-Genesis 3 weeks, are rather pathetic. There is nothing new about them at all. They are far from being any "new beginning" but more like the same, old, tired thing, with the converted faithfully trotting along each day to sit mutely and to uncritically accept yet another sermon. Unwilling to be

critical of their beliefs and faith for fear of losing the safety, protection and sense of identity under Big Brother God. Thus they are dead to accepting new ideas and openly examining old ideas. This university, and the world, has much to fear from such a sterile movement, and its beliefs and tenets based on old dogma and superstition.

Why do you Christians feel a need to be in the Little Theatre each lunch time and, to get to the core of the matter, why do you feel the need of concepts such as Jesus and God? I would suggest that you are lost, aimless and purposeless people who have latched onto the idea of working for God's glory here on earth with the promise of eternal bliss in a life hereafter. You have invented a "meaning of life" that will satisfy your question of "what life is really about" because you find that the life actually around you here on good ol' mother earth has no meaning. As Estragon said to Vladimir, "We always find something, eh Didi, to give us the impression we exist". Only what you have found [invented] is Godot, and he is only an existential reality [he doesn't exist.]

But is life really so bad on earth? Nontheists have purposes and goals. There is literature, music, the arts to get high on, and [for the plebeians] cricket. In short, there are many sources of pleasure to be exploited and worked for. Freud was not right in everything he said, but his "pleasure principle: [the idea that the major motivating force of behaviour is the search for pleasure] is hard to argue against; and isn't a blissful afterlife the supreme pleasure for a Christian? [Mr. Fred Christian may reply — "but what about the pain and evil in the world, surely that doesn't make it a happy hunting ground for a pleasure seeker?" The plain fact, however, is that evil is necessary for "good" to have any meaning. Huxley's Noble Savage wants good and evil and pain and pleasure because it is natural to have it unlike the life which tries to ignore pain and evil and have eyes only for pleasure. Yet the Christian will blame evil on the Devil, way back in the Garden of Eden, which is a convenient way of rationalizing the evil on Earth today because it doesn't imply that God created evil and so God is all-good, all-loving and so forth. Mr. Christian is ignoring the fact that God created the Devil and thus is not all-good.]

I do not propose to enter into any philosophical objection to Christianity [partly because this letter would then be too long and wouldn't get printed, and partly because the current state of philosophical debate is firmly on the side of the critiques of theism.] The two most notable theistic philosophers Ninian Smart and John Hick are forever on the back foot and defending [not too successfully] theism. But just one point — where does the soul of a one month old child or even a human egg at the moment of conception, go if that child dies or the egg is aborted?

Two final points. [1] It is a most disturbing fact that most of the Christians I know are intelligent people, yet most of their ability and energy is being channelled into perpetuating a myth and is being watered down to an uncritical and blind faith. [2] Naturally I expect some Christian to get all indignant and make a reply in which he [or she] will show a loving concern for my lost and misguided soul, but please do not sent sorties of evangelists to press-gang me into what would be an insincere belief, a belief in Jesus, God and the whole damn mythological menagerie.

Your in [Utilitarian] faith.

PHIL SHANNON.

A Real Abortion

Dear Sir / Madam,

I have been reading some recent issues of National U, and, quite frankly, I am disappointed with some of the articles presented, namely the series on the issue of abortion.

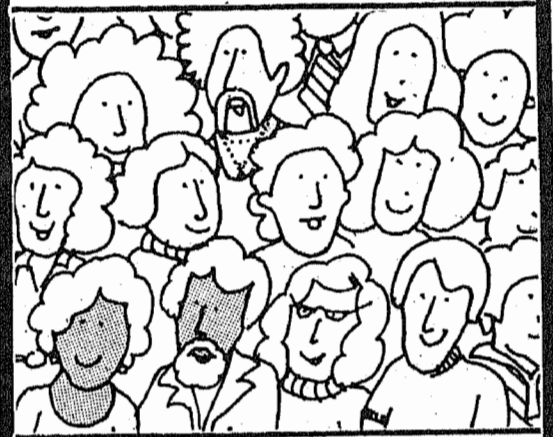
I feel that the writer really skips around the issues saying things like, "Some anti-abortionists are inconsistent, not taking their arguments to conclusion. — etc, without putting forward a positive argument. The article also contains things such as "science says —" (no references) and then comes up with statements so general and ambiguous no scientist of any reputation would utter such as "Human life is a continuum" without further explanation.

The REALLY BASIC argument in the abortion issue is brushed over in a few lines. It is conceded that an unborn child may be "HUMAN LIFE" but this seemingly is not the same as "Human being" because a foetus is not a "member of society." The reasoning for this is that the "prevailing attitude" of society tends this way but in the same article the writer urges women to fight the prevailing attitudes of society.

The inconsistency of these arguments on the vital points and the treatment of peripheral points leaves me cold. I can not help thinking that people who are really concerned with the lives of depressed and oppressed people should take more care in thinking out a life and death issue like abortion.

TIM McLOUGHLIN

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policy team
in 1975



Each year the Public Service Board recruits about 30 young men and women whose varied interests and achievements suggest that they will be able to respond quickly to the demands of public administration.

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ADELAIDE, S.A. 5000. Telephone 50 6911

Applications should reach us not later than 30 August 1974.

AUSTRALIAN PUBLIC SERVICE

ADELAIDE UNIVERSITY

SCIENCE ASSOCIATION

A.G.M.

to be held on Tuesday, September 10th at 7.00 p.m. for 7.15 p.m. in the North Dining Room, Union Buildings.

Refreshments will be served.

Motions affecting the Constitution should reach Miss J. Biddle or Miss A. Bunday by 1.00 p.m., Mon., Sept. 2nd. Nominations should be handed in by 5.00 p.m., Tues, Sept. 10th and should be signed by the nominee, proposer and seconder.

MISS J. BIDDLE
MISS A. BUNDEY
Returning Officers

"STUDENT COMPOSERS"

- a) "Modulations" for Chamber Group and Electronic Equipment Bozidor Kos
- b) Piece for Chamber Group, Harp, Vibraphone and Percussion 2. Three Epitaphs of C. S. Lewis for Tenor and Chamber Group Chester Schultz
3. Tesellations for Piano forte John Hooke
4. 'Perhaps we never will' William Stevens

There are recitals on Tuesdays, Wednesdays, and Thursdays throughout the term.

Programme details may be found in the Elder Hall or by telephoning the Music Department. (223 4333 extension 2271).



"Stockbroking — that's a good career. Yes, if I were you I'd marry a stockbroker."

This time of year . . .

the Academic Registrar's Office gets deluged with material regarding dozens of lucrative, career-spinning, mind-f---ing scholarships, bursaries, pensions, lures, charms and other such titillating bits and pieces.

ON DIT declines to publish these bribes and invitations to an affluent death, but, as a community service, can now advise that the Academic Registrar can tell you all about the following:

- Senior Hulme O'seas Scholarships, Oxford, approx. \$2,500 (men).
- Graduate Research Scholarships, Monash, approx. \$3,500 (liberated).
- T. W. Adams Scholarship in Forestry, Canterbury, N.Z., approx. \$1,000-2,000 (not saying).
- Shell Post-graduate Scholarship in Science or Engineering, Oxford, Cambridge, London, et al., approx. \$3,500 (under 25).
- Shell Post-graduate Arts, as above.
- Woodside-Burmah Oil N.L. Post-graduate Scholarship in Science or Engineering, London, approx. \$3,000, (liberated).

Hear... Ernest Mandel

Lecture tour by renowned Marxist economist

Ernest Mandel, the internationally-known Marxist economist and member of the Fourth International will tour Australia from September 11 through to September 20. He will address public meetings in Sydney, Brisbane, Adelaide and Melbourne on the topic *Can Capitalism Survive? The Contradictions of Post-war Capitalism and the Prospects for the Capitalist System Today*. As well he will address university meetings on the topics *What is the Soviet Union and Where is it Going?* and *The New Wave of Workers Struggles in Europe*.

Mandel's tour is co-sponsored by the Communist League and the Socialist Workers League and the Socialist Youth Alliance, Australian sympathetic organisations of the Fourth International.



The tour will break the ban placed on Mandel by the Gorton Government in May 1970. That ban was imposed after Mandel applied for a visa to allow him to attend the Socialist Scholars Conference scheduled for that month. While no official statement was made giving the reasons for the ban, Philip Lynch, then Minister for Immigration in reply to a question in parliament, implied that Mandel would threaten the "national security" and that he should therefore be excluded. It was noted that the Government had acted on advice received from ASIO.

Mandel is recognised by friend and foe alike as the foremost Marxist economist of our time. His most important work, the two volume *Marxist Economic Theory* (1962) has received widespread acclaim. This work represents the only attempt in the post-war period to bring up to date using the latest empirical data the theory Marx elaborated a century ago.

Mandel is the editor of the weekly newspaper of the Belgian section of the Fourth International, *Le Canard*, and a longstanding leader of the Fourth International. During World War II as a young underground revolutionary activist in Belgium, he was arrested three times by the Nazis for his activities. He was condemned to hard labor and deported to Germany in 1945.

During the May 1968 revolt in France, Mandel spoke at the barricades in Paris to 2000 assembled militants. His address was the high point of the gathering and was reported widely in the press. He was also one of the most outspoken critics of the Russian invasion of Czechoslovakia and became well known for his articles analyzing this event.

Among Mandel's other works are *The Formation of the Economic Thought of Karl Marx, Europe Versus America*, *An Introduction to Marxist Economic Theory*, *The Leninist Theory of Organisation*, and *The Decline of the Dollar*.

Mandel's tour will take place in a context of deepening economic crisis in the world and in Australia. In this sense the tour is timely. Mandel has demonstrated his ability to analyse and predict the important developments in the world economy in a way which has been unqualified. His lectures are a must for anyone attempting to come to grips with the realities of the capitalist system today.

(Details of the public lectures to be given in Australia by Ernest Mandel appear overleaf)

Tour sponsored by:

Communist League, PO Box 16, Westgate, 2048.
Socialist Workers League & Socialist Youth Alliance,
PO Box 160, Glebe, 2037.

PUBLIC MEETINGS: "Can capitalism survive?"

The contradictions of post-war capitalism and the prospects for the capitalist system today.

Mandel will examine the present crisis of the capitalist system dealing especially with the crisis of the international monetary system, the growth of ultra-imperialist contradictions and the role of the bourgeois state. He will show that the present crisis is a reversion of the classic contradictions of the capitalist system which have reemerged after the long period of stability which followed the defeat of the working class in Europe after World War II. We have now entered a long period of economic problems for capitalism during which the question of socialist revolution will be raised.

SYDNEY: Thursday September 12, 8 pm, Teachers Federation Auditorium
BRISBANE: Friday September 13, 8 pm, Trades Hall School Street
ADELAIDE: Monday September 16, 8 pm, Adelaide University Union Hall
MELBOURNE: Thursday September 19, 8 pm, Assembly Hall 155 Collins Street

CAMPUS MEETINGS: "What is the Soviet Union and where is it going?"

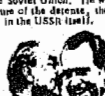
Mandel deals with the origin and present nature of the bureaucratic caste which now rules the Soviet Union. He will go into such interesting and vital questions as the economic contradictions of the Soviet Union, the nature of the danger to the role of the Soviet bureaucracy in Asia and the Middle East and the development of the opposition in the USSR itself.

SYDNEY: Wednesday September 11, 1 pm, Wallace Theatre
MACQUARIE: Thursday September 12, 1 pm, Macquarie Theatre
FLINDERS: Monday September 16, 1 pm, Flinders Theatre
MONASH: Tuesday September 17, 1 pm, Rotunda 1
LATROBE: Wednesday September 18, 1 pm, Agnes Theatre
MELBOURNE: Thursday September 19, 1 pm, Public Lecture Theatre

"The new rise of workers struggles in Europe."

In recent months we have seen a whole series of explosions in the countries of the northern Mediterranean. The most important cases have been Italy and Portugal where working class struggles have assumed a depth not seen since the immediate post-war period or even before. These new developments come in a Europe which has already seen such developments as May 1968 in France where workers struggles assumed a pre-revolutionary dimension, and the potential class struggles in Ireland. Mandel will describe these phenomena and outline the orientation of the Fourth International.

QUEENSLAND: Friday September 13, 1 pm, Abel Smith Theatre



A NIGHT OF SOUTHERN AFRICAN FILMS

- END OF THE DIALOGUE
- BEHIND THE LINES
- TWENTIETH CENTURY SLAVERY
- STARTING FROM SCRATCH
- THEY SPEAK OUT

SOUTH AFRICA - TANZANIA - MOZAMBIQUE

WED. 11TH SEPT. 7.45

LECTURE THEATRE T303 ADELAIDE UNI.

FILMS OF THE STRUGGLE AGAINST RACISM & COLONIALISM AND TO DEVELOP ONE'S COUNTRY

ORGANIZED BY SACAN AND THE P.L.C. **50**

1st year Medical Officers. Opportunities in Queensland's largest cities

Queensland is a big place. And it's big on opportunity for first year Resident Medical Officers. There are many positions available in the largest Queensland Provincial hospitals, varying from Ipswich (near Brisbane) to Cairns in the Tropical North.

Salary \$9100. An application is currently before the court for a variation. For further details and Application Forms, contact: **The Director General of Health and Medical Services, Administration Building, Cnr. George and Elizabeth Sts., Brisbane, Queensland.**

<p>Ipswich Hospital. 25 miles from Brisbane, 60 miles from the Gold Coast. 250 acute general and maternity beds, with a busy out-patient department assure good experience. Staff consists of Superintendent, Pathologist, five Registrars, nine Resident Medical Officers. Most specialities are covered by visiting consultant staff on a sessional basis.</p>	<p>Townsville Hospital. Queensland's largest hospital outside Brisbane. Townsville Hospital serves a city of 74,000 people. At 600 beds, it is staffed by Medical Superintendent, Surgical Supervisor, Medical Supervisor, Psychiatric Supervisor, Out-Patient and Casualty Supervisor, 12 Registrars, and 20 Resident Medical Officers. 23 consultants attend on a sessional basis. Single and married accommodation available.</p>	<p>Rockhampton Hospital. A modern 415 bed hospital on the Central Queensland coast, one hour by air from Brisbane or Townsville. There are twelve Resident Medical Officer positions on the staff, nine Registrars, Casualty Officer, Staff Anaesthetist, Psychiatrist, and twenty visiting specialists. Good single and married accommodation is available.</p>
<p>Toowoomba Hospital. A Superintendent, 12 Resident Medical Officers, 5 Registrars and 26 consultants are responsible for this 435 bed hospital. All major specialities are covered. The hospital is recognised by the colleges for Resident training, and the University of Queensland for teaching of final year Medical Students.</p>	<p>Cairns Hospital. A full-time staff consists of Superintendent, Psychiatrist, Casualty Officer, 6 Registrars, plus eleven Resident Medical Officers. Most major specialities are covered by consultants. The hospital has 350 beds. Accommodation is available for married residents.</p>	

Applications close: 14th. October.

STUDENT MEMBERSHIP IN 1975 OF THE

**Arts Curriculum Committee
Dental Curriculum Committee
Science Curriculum Committee
Faculty of Arts
Faculty of Dentistry
Faculty of Medicine
Faculty of Science**

ELECTIONS to determine the student members of the three committees and four Faculties listed above will be held on **Wednesday, 23rd October, 1974** concurrently with the election by the undergraduates of two undergraduate members of the Council and seven undergraduate members of the Education Committee.

NOMINATIONS of candidates for election are invited. A nomination must be made on the prescribed form and must reach the appropriate Returning Officer in my Office before 12.00 noon on **Friday, 13th September, 1974.**

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

H. E. WESLEY SMITH,
Academic Registrar.

EDUCATION AND WELFARE COMMITTEE OF THE STUDENTS ASSOCIATION

Notice is hereby given that the above committee seeks to establish an independent, autonomous, action group to co-ordinate and execute the social acrobatics known as **FRESHERS CAMPS**, in the name of the students association. Would any aspiring freshers, seniors, cooks, directors bureaucrats, committee members or people otherwise interested please contact me in the next 2 weeks to try to get things going; I feel a few weeks is needed to get the ball rolling; much talent can be lost thru haste. The Ed and Welfare Committee meets **Wednesday at 1.00 S.A.U.A. office** so contact me then or leave a message anytime.

See you soon,
JOHN ARKINSTALL
CHAIRMAN Ed and Welfare

MUDDY WATERS
Festival Hall Monday Sept. 9.

Do you like Kipling?
I don't know, how do you kipple?

EULOGY ON A PUBIC HAIR.

Magnificent specimen that one grey hair!
Majestically curled and spirally entwined,
Descending from the fold of the left testicle;
Passing its time quietly,
Aimless, without purpose.
"Shall I pluck it, or leave it?"
... To pluck and to frame,
... Or leave and let wither.
... Silent and solitary,
... Lonely and blue.
Let me come to be your comforter,
Rest your wiry nakedness
Against my tender cheek,
And let my warm breath
Your companion be.



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DURGA LALL

OTHER ACTIVITIES

YOUTH HOSTEL NIGHTLY 8 & 8 \$1.00 MALES ONLY TO 20 YRS.
DARBY AND JOAN CLUB MON. 3-4
CONSTRUCTIVE MEDITATION: WEDN. 7.30-8.00
INTERN STUDENTS SOCIAL: SUNDAY 3-4 (TEA)
MIGRANT ADVISORY SERVICE
PENSIONERS ADVICE SERVICE AND AID

The gallery is Bookable by Groups and Individuals
commission 20%. Pictures framed.
PLEASE HELP THE CENTRE TO EXIST.



The University of Adelaide

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RESEARCH INSTITUTE

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Thursday
3 OCTOBER
10 a.m.

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STATION
one mile south of
MINTARO

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improved grape vines

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cereal breeding

grain legumes

nutrition of breeding flocks

barley scald

biological control of insects

LUNCHEON
(in Mintaro)
C.W.A.

Noon - 2.30 p.m.

MARTINDALE HALL - Open for inspection

intervention

LATEST ISSUE:

ARTICLES Grant Evans WORKING CLASS STRUGGLE IN AUSTRALIA. John Collins IMMIGRANT WORKERS IN AUSTRALIA. Keith Tribe CRITIQUE OF MARX'S GRUNDRISSE.

REVIEWS Civilizing Capitalism. Tweedledee's OECD Plan. Prophets From the Desert. Working for Ford. Colletti's Marxism. Macciocchi's Letters.

Recommended Price: \$1.00 per Issue.
Subscriptions: \$4.00 individual; \$6.00 institutional; \$6.00 overseas.

Address: Post Office Box 104,
Carlton Victoria 3063, Australia.

Review of *My Life and Prophecies* By Jeane Dixon, as told to Rene Noarbergen. Sphere Books (\$1.10)

I wrote a review of this book a couple of months ago. ON DIT lost it. This is the second review, a re-review.

I have forgotten everything of significance in the book-perhaps there was nothing of significance. I remember that the author dwelt in loving detail upon her beautiful house (she is a real estate agent who writes horoscopes for newspaper syndicates), also she bored me to tears with talk of how her cat ran over to the white house (twice!) and was returned in a Chauffeur - driven limousine. Other bourgeois trivia too - a lot of guff about the Kennedys, Jackie's "fall" and all that.

Then there's the prophecies; the book was written about six years ago and of course, she missed out on Watergate. On the other hand she knows there'd be a woman president of the U.S. coincident with a comet hitting the earth sometime in the 1980's. A Pope will be assassinated and the Jews will come to recognize J.C. as the son of God (she's a catholic-hence also the interest in the Kennedys). In due course anti-Christ will appear (she saw his birth in a vision); he is at this moment being hidden somewhere in the Middle East - as I recall he was born on 5/2/62. She had another vision, she saw the ruins where "those Russians" counterfeit the golden U.S. dollar which are used to pay the Arabs to fight Israel. And once there was a 'serpent' in her bed, facing east, at 3.00 a.m.!

Every night she finds a red nose placed on her pillow; her husband puts them there ("because I love her").

We amateur psychologists' cannot escape noticing that Jeane is childrens' - compensates or something. Actually the book is a barrel of laughs if you've a taste for bullshit. That is, if you're seriously interested in PSI research, give it a miss, because even as case history its poor value. Basically it's just the life and opinions of a stupid business man's-wife interlaced with a sensationalism derived from her chaotic "application" of what seems a genuinely peculiar psychic faculty.

I think its market is among the Readers Digest Lunatic fringe
MICHEAL ROUSSEAU.



1st. year Medical Officer opportunities, Brisbane.

Positions are available in 1974 at Royal Brisbane, Princess Alexandra, Mater Misericordiae and Greenslopes Repatriation Hospitals for first year Medical Officers. Salary is \$8,480 p.a.

An application is currently before the court for a variation. Single accommodation is available at all hospitals. Further details and Application Forms can be obtained from: The Director General of Health and Medical Services, Administration Building, Cnr. George and Elizabeth Sts., Brisbane, Queensland.

Applications
close Oct. 14th.

DOH23/3

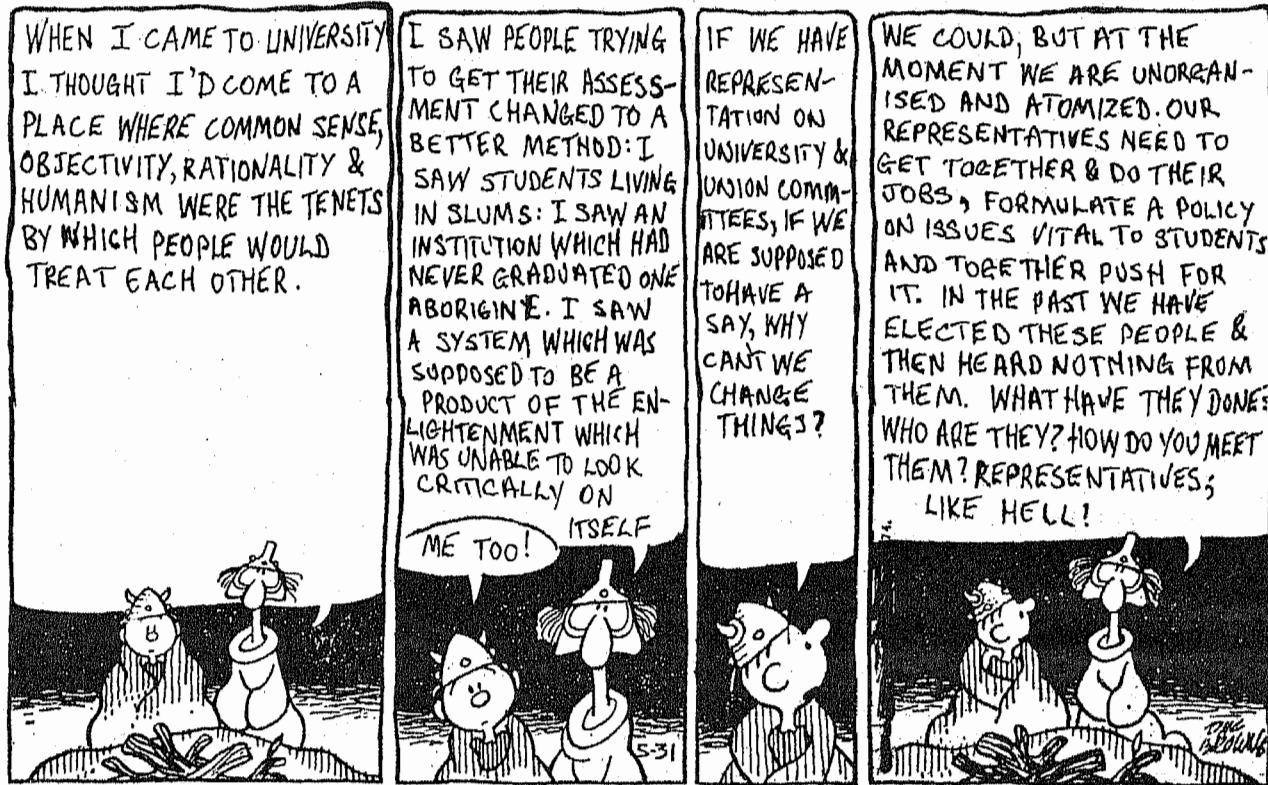
S.A.R.C.

On Tuesday 17th September the Students' Association Representatives Committee is to have its inaugural meeting in the Little Theatre.

This committee has been constituted to improve the relationship between students and their elected or nominated representatives and to co-ordinate and make more effective the representation we have. By getting together and discussing issues, students on committees will get a better idea of what students feel about matters concerning them. Furthermore our representatives will be able to get the kind of support that they need both from the student body and other representatives in order to have a more effective voice in Union and University matters.

The S.A.U.A. requests that all students on university and union committees, whether nominated by the S.A.U.A. or elected from the student body, attend this meeting.

During the meeting, questions of organisation of the Students' Association Representatives Committee, procedures and some important questions of policy, i.e. assessment procedures and issues that this committee should take up will be discussed.



The Prosh BINGO NIGHT was made possible by the gracious and enthusiastic support of these people and organisations;

- * BOOKMASTERS (books, Grenfell Street)
- * MOTHERS (Coromandel Place, 10% off records for students)
- * VERANDAH RECORDS (Richmond Arcade, imported L.P.'s)
- * The Vice-Chancellor (Prof. Geoff Badger)
- * Peter Carey
- * ORLANDO WINES
- * THE ROMA CINEMA
- * A.U.D.S.
- * Peter Otto
- * Mrs. Osman and the SAUA people
- * Steve Spears

THANKS TO THEM ALL....

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Wills Refectory, Monday to Thursday, 10 a.m.-3 p.m.
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