

AT A TIME WHEN ALL ENLIGHTENED EDUCATIONALISTS, TOGETHER WITH SECONDARY AND TERTIARY STUDENTS AND THE STUDENTS AND STAFFS OF THE TEACHERS' COLLEGES ARE CRYING OUT FOR BETTER EDUCATION AND MORE EQUAL OPPORTUNITY OF ACQUIRING IT, THE ANNOUNCEMENT OF A PROPOSED INCREASE OF 20% IN UNIVERSITY FEES IS A BRILLIANT STROKE BY THE STATE GOVERNMENT.

AFTER AN OMINOUS CUT IN THE BUDGETS OF THE UNIVERSITIES, SOME MUST NOT ONLY DECREASE THEIR STAFF-STUDENT RATIO, BUT MUST ABOLISH THE SMALLEST OF THEIR DEPARTMENTS, THE RESPONSE IS WHAT JUST MIGHT LOOK LIKE A GENUINE ATTEMPT BY A CONCERNED STATE TO RAISE MONEY FOR THOSE STRICKEN INSTITUTIONS.

THIS IS NOTHING OF THE KIND. THE INCREASE IN REVENUE, WOULD BE AN ABSURDLY SMALL \$210,000 OF AN INCREASINGLY INEFFICIENT AND ITSELF SMALL (WELL UNDER 20%) FRACTION OF THE INCOME OF THE UNIVERSITIES. THE BENEFITS OF THE PROPOSED COURSE WOULD BE IRREGULAR, TO SAY THE LEAST, WHILE THE HARDSHIP TO STUDENTS, AND THE DAMAGE TO EDUCATION AND SO TO THE COMMUNITY CANNOT BE ANYTHING BUT ENORMOUS.

ONLY 70% OF STUDENTS ARE ON COMMONWEALTH SCHOLARSHIPS OR HAVE THEIR FEES PAID THROUGH LOANS OR BONDS. IT IS FACT THAT SCHOLARSHIPS ARE PREDOMINANTLY AWARDED TO CHILDREN OF PARENTS WITH ABOVE AVERAGE INCOMES. THE INCREASE MUST BE BORNE BY THOSE WHO IN THE MAIN CAN LEAST AFFORD IT:—MARRIED STUDENTS WITH FAMILIES, PART TIME STUDENTS AND THOSE WHOSE PARENTS ARE ON A LOW INCOME AND CAN LEAST AFFORD SUCH AN INCREASE.

SHOULD THIS COME INTO BEING, THERE WILL BE AN APPALLING RISE IN INEQUALITY OF OPPORTUNITY OF EDUCATION. \$500 FOR ONLY TUITION FOR A FULL TIME COURSE IS A HUGE AMOUNT TO BE RAISED BY A STUDENT OR HIS FAMILY. THE EFFECT OF THIS MOVE WILL BE A DIFFERENTIAL DROP OUT ON SOCIO-ECONOMIC GROUNDS, AND FURTHER REDUCE THE OPPORTUNITY FOR DEEP AND THOROUGH TRAINING IN SEVERAL DISCIPLINES OR AT POST GRADUATE LEVEL.

AND THIS WHEN THE TECHNOLOGICAL AND THE ACADEMIC WORLD ARE CRYING OUT FOR MORE GRADUATES WHO HAVE HAD A LONGER AND MORE THOROUGH STUDY OF THEIR DISCIPLINE. COMPARED TO THE STATED AIM OF ONE OF THE PARTIES TO RENDER FREE TERTIARY EDUCATION, AN ENTIRELY FEASIBLE PROPOSITION, GIVEN THE PRESENT DISTRIBUTION OF AUSTRALIA'S INCOME, THE SHORT SIGHTEDNESS OF THIS POLICY BECOMES ASTIGMATIC.

HOWEVER, WITH ITS GENIUS FOR MYOPIA, HOWEVER, WITH ITS GENIUS FOR MYOPIA, THE GOVERNMENT HAS HIT ON A SCHEME WHICH WILL INDEED PROVIDE FOR IT A MOMENTARY THOUGH VERY COSTLY RESPITE. AN IMMEDIATELY FORSEABLE EFFECT WILL BE THE SWELLING OF THE TEACHERS' COLLEGES WITH PEOPLE BLACKMAILED INTO THE SYSTEM FOR A TERTIARY EDUCATION. THERE YOU ARE, MORE QUALIFIED TEACHERS, AND WITHOUT A HINT OF CHANGING THE ANTIQUATED STRUCTURE OF THE DEPARTMENT, ITS INEFFICIENCY AND REPRESSIVE INHUMANITY THROUGH THE STRANGLEHOLD OF THE THROUGH THE STRANGLEHOLD OF THE EDUCATION DEPARTMENT

THE UNIVERSITY COMMUNITY WILL HAVE THE UNIVERSITY COMMUNITY WILL HAVE BEEN MADE INTO A TIGHTER AND RELATIVELY SMALLER ONE, TOTALLY CONCERNED WITH ITS OWN SURVIVAL, AND THOROUGHLY CONSCIOUS OF ITS ELITE NATURE. HOW THEN COULD IT POSSIBLY INTERFERE WITH THE WORKINGS OF THE REAL WORLD UNTIL ITS PRODUCTS HAD ENTERED IT, SLOWLY, AND IN SMALL ENOUGH NUMBERS, TO BE DILUTED BY IT INTO INEFFECTUALITY.

LETTER TO THE EDITOR

The 25th September meeting of 24th S.R.C. seemed demonstrate once more that the S.R.C. is totally irrelevant to student life, that for the main part the councillors are completely inequipped for their positions and that the S.R.C. is a minority group which has no sense of responsibility to the students it pretends to represent, and whose affairs it so skilfully mishandles.

Having read on an agenda notice that the meeting was to commence at 7,30, I arrived at 7.20 to find that the meeting had been going for 20 minutes already and that a piece of business with which I was intimately concerned had already nearly been rushed through. The legality of this is highly contentious as I will point out. One Mr. Freeman of SCIIAES and the S.R.C. (the connection between these two august bodies becomes painfully clear when both are seen in action) had activated for an enquiry into the Film Society obviously with a view to reducing our bookings of the Union Hall. A possible reason for this unfriendly behaviour is all too clear when we learn that it is the desire and intention of SCIIAES next year to show films as a money making

One member of the S.R.C. admitted that it was Mr. Freeman's pressure which provoked the discussion in the first place and the general apathy of the S.R.C. made the job even easier for him. This discussion, of great importance to the 5 or 6 visitors who arrived in time to watch the vote and little else, was steam-rolled through by the President, who ended discussion and forced a vote. One member thought he was voting for a previous recommendation and after the show of hands directed a question concerning this recommendation to the President.

Of course I would not wish to imply that the councillors were inattentive, but the charge is unfortunately true, because by now the Circus was going in all three wings. Just one or two points which indicate the entertainment which can be offered to any visitor:

(1) At two stages during the evening — ash trays were deliberately ignited and the councillors played with the little bonfires.

(2) At the reading of the motions concerning the all-important draft Act at least one councillor was reading the news.

(3) A motion was carried that visitors not be allowed to speak -The excitement that this caused amongst the visitors, now numbering about 8, which is nearly enough to elect a councillor forced a re-vote which reversed this

(4) The S.R.C. refused to ratify a decision made at a student meeting

e the meeting was not called by the S.R.C. and (ii) because two or three individuals on the S,R.C. disagreed with the decision.

If all this should give you the impression that the "I don't care squad" has changed the colour of its shirts and is now called the S.R.C. it is not surprising, because that is the impression I got.

And where was the S.R.C. Concessions Officer during all that debate on the price of T-shirts at the University of Adelaide (interestingly enough the debate on this important controversial issue was quite lively as was the discussion on the President's correspondence). The S.R.C. has been offered University sweatshirts at \$4.40 each and will probably sell them for \$5.50. Thank God this should be the last S.R.C. we will have to suffer and let us pray that the damage they cause during their inglorious year will be minimal.

A. G. DALE. Act.

letters

BALAN

A REPLY TO MR'DALE.

If Mr. Dale considers that the S.R.C. is "unprincipled", "unprogressive" and "in no way represents student opinion", he has ample opportunity to change it by standing for the Faculty elections or for the General elections (for which a record 32% of eligible students voted in 1969).

This type of accusation has arisen year after year and has come chiefly from people who have attended a minimal number of S.R.C. meetings and who have generally been noticeable for their lack of constructive criticism and contribution towards any S.R.C. activities such as those outlined in another article (The first 60 days).

Mr. Dale (Vice-President of the Film Society) appears upset that the S.R.C. has taken an interest in the monopolistic use of the Union Hall by his society (especially in view of the lack of meeting places available to students next year). Mr. Dale has omitted to mention that the matter has been referred to the Union Hall Committee where he will have ample opportunity to defend his vested interests.

Mr. Dale and his colleagues were given extensive speaking rights which they at times abused, especially during discussion on the University Act, when they acted as though the Council meeting was an open forum.

If Mr. Dale is as interested in the activities of the S.R.C. and in representing student views as he has implied, why then did he and his colleagues leave at 10.30 p.m. when the S.R.C. meeting still had three hours to run and with many important items and reports to be discussed?

Finally, the many factual discrepancies in Mr. Dale's letter and article will become clear from an examination of the meeting minutes (a 21 page document) which have been available from the S.R.C. office as from exactly two weeks after the meeting concerned.

Peter Balan President.

DEFEDENDIA

Like Mr. Dave Freeman (in "On Dit" of 24th September) I was disgusted at some of the aspects of the Referendum held in September but for different reasons.

I feel Mr. Freeman is deserving of censure for his own conduct during the Referendum. The posters he distributed, and on which (according to his own ingenuous confession) he "forgot to sign his name, bore such slogans as "Vote No — we don't want parasites on campus".

Such is the use of the word parasite in Australia, he would by using it brand — in advance anyone likely to want to use the proposed sanctuary as a moral malingerer.

Mr. Freeman thus lays himself open to the charge of gravely underestimating the seriousness of the decisions faced by people who feel in conscience they cannot comply with the National Service

As I would hope Mr. Freeman, as member of the S.R.C., is a responsible and discerning member of the student body, his use of such a loaded word as "parasites" is very disturbing. There is a lot of difference between a slogan of his type and a less inflammatory one the practical emph as izing difficulties involved in organizing a sanctuary.

Yours etc. P. M. REGAN

Dear Sir,

Some information, which is startling to say the least, has just been supplied to the Refectory Board of Management.

For the last 12 months I have had countless numbers of people coming to me saying, "look at Flinders University Refectory, Why can't we have a set-up like that?"

We cannot, dear knockers, for the simple reason that Flinders University itself pays for --

a Manager's wages gas and electricity

water telephone

depreciation, which for us would otal over \$15,000.

Please note, that this year, the Refectories will lose around \$10,000, the highest loss ever as far as I know. So - if we had the same arrangements as Flinders we would make around \$5,000 profit this year, which because Union policy is that the Refectory should break even would be applied to a price reduction and/or an improvement in quality.

Percentage-wise we are running a more profitable organisation than are Flinders refectories, despite our great loss.

Sincerely, Elliot Dwyer,

Letter to the Editor

Recently an Arts student approached me in the S.R.C. office about working for the Police Force after graduation. He felt his training in psychology and sociology would be of benefit in dealings with the

After suggesting that he see a psychiatrist himself, I phoned the Police Recruiting Department only to be told that they were not interested and in any case only recruited between 17-18 years. (S.A. is the only State without provision for adult recruitment) When I put it to the man that this effectively banned graduates from joining the force, he said yes, and hung up.

Apparently they value ability to use fists more than tact and understanding. In any case, I got the impression that even if a rraduate joined, he would have to pound the beat for five years like any other rookie.

could think of no other organization which is not interested in and/or prevents graduates from joining it. It is, I feel, a sad reflection on the Police Force, but, strange to say, not entirely unexpected.

Yours, Geoff Baldock

To The Minister of Labour and National Service, Parliament House, Canberra, A.C.T., 2600.

In February this year, I was required to register for National Service, which I did, my reasons being outlined below.

During 1968 I questioned myself on my obligations to kill as a patriot, and established, to my own conscience, justification in refusing to register, and decided that I would not comply when the time

duly sent to your department, and i had complied to the point where I had a 1 in 6 chance (or as a student, 1 in 4) of being conscripted. My name was one of those "randomly" selected to do two years National Service training, and so I would not disturb my studies, I applied for deferment (although I had no intention to comply when it expired). Deferment was granted until the end of 1969. However, I now find that within myself a conflite exists, and my

came. However, by that time, I was from

surroundings, and found moral support lacking. My papers were

normal

conscience dictates that I can no longer comply with the National Act in any form whatsoever, and for this reason I enclose in this letter my complete set of N.S. papers. My reasons for doing this are numerous:

1. That no country government or person has the right to conscript for military service, people, who, in conscience, must disagree with a law concerning moralities, or for that matter, anybody at all. If the country needs an army larger than its present strength, it must persuade men (and women) of the justification for an increase, and tempt them by argument and principle, and not so much by money, law, and decree.

2. That the deferment system is unjust, because it applies only to people such as myself, who have further training before their present education is complete. Those who are (a) not studying in any tertiary manner (including apprenticeships) and (b) qualified by this method, and are no longer studying, must be conscripted in the next intake. Furthering this argument of deferment to its logical conclusion, a person qualified in architecture is not going to be as much use to an army intent on destruction as he is to a society whose object it is to advance and develop, both spiritually and materially.
3. There are two classes of

complete exemption in the system. (3, if you desire to count the aborigines.) They are the highly esteemed ministers of religion (and the students) and those who successfully object on grounds of complete pacifism. This in itself is a double standard - those in the church are held highly in our society, while C.O.'s are in general considered to be social outcasts, and in many circles regarded as cowards. Even so, only those articulate enough to present a reasonable case to the presiding magistrate are exempted from orders to kill. It is these people who must toil, go through a long nerve-wracking struggle not to kill for a free and democratic country. In other circumstances a person who kills must pay severe penalities, but under this law, it is those who refuse to kill who must pay the penalty, or explain and argue why they should not. I hold that it is those who decide to kill who must justify their actions.

My beliefs hold with those of Gandhi, Socrates, and Christ (although I am not a Christian, my standards are similar to those of Christ.)

I believe that I have a conscientious objection against wars of an aggressive nature, and know that Vietnam is one of this type, Australia being an ally to America, where it is the case of a large military power imposing itself on a small "underdeveloped" country. Therefore in the interests of my family, friends, community, and the whole of humanity, I can Tonger compty Service Act. Yours in Peace,

S. D. Giles.

The article by Adrian Hann, on the real parochialism of the pop music attitude of Adelaide's radio stations, finds my wholehearted support,

Through 1968 I served overseas, as a National Servicemen, in the Republic of Vietnam, The only English language radio station in Vietnam, was Armed Forces Radio Vietnam (AFVN) run by the United States Army. It operated on a 24 hour continuous broadcast basis and the programs were mainly music and news items. The DJ's were experienced in their work and they had relative freedom within the limits laid down by the United States Army. The quality of music broadcast was exceptionally good and educational as to the range of

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music available. L.P.'s were used extensively and the program manager obviously was trying to cater to all tastes. Pop music featured to a large extent, but here again the variety was tremendous and always up to date.

Thus, it was quite a shock to return to Adelaide and listen to pop music completely tasteless and narrow in its variety. I felt as if I had gone back six months in time for even the "latest" hits were that old. Even now, 5AD, with its "Million Dollar Weekend," and the saturation level of oldies, is sickening. What is to be done?

The listening audience of

The listening audience of Adelaide must be made aware of the affect this parochialism is having on its culture. Then, the radio stations will obviously become aware of this growing dissatisfaction and force a change in attitude on themselves. I feel, the commercial radio station administrators, will have to have a soul searching criticism of their broadcast policies, before a decent attitude to pop music, becomes reality. In any effect all of this is long overduel Yours truly

Yours truly Richard W. Winn

REFEC TIMES

The three refectories and both milkbars in the Union will be closed for four months from the beginning of November, for rebuilding.

In the Union Hall the chef will be providing a C O L D S E R V E LUNCHEON from about 12 noon to 2 p.m. for most of the vacation.

There will be pies and sandwiches and so on in the Lady Symon Hall for most of the vacation as well.

The Union Cellar will continue as usual.

Ralph Middenway Secretary

HETEROS

This letter is an appeal to On Dit readers. Certain students in Adelaide want to use the ideas of "The Harrad Experiment" next year. (E.R.H. Rimmer, 80c. W.E.A.).

The undergraduate community with heterosexual couples sharing the same quarters is not a new idea. However, a strong cohesive force (and individual advantage) should be a concurrent seminar covering man's attempt to organize society religiously, sexually, economically, and politically — "human values".

Its student-orientation and rich reading lists should appeal to realistic students.

realistic students.

The synposis below from the final chapter of the book could provide the rationale of the experiment. Refer to the book for more information.

The most significant structure in the nature of human nature, we must realize, is love. Mankind needs a new sexual ethic and morality to coincide with today's living.

How do we intend to do this? By a sexual humanism — a new sense of social purpose. By eliminating the shibboleths of sex and replacing them with a new understanding of the importance of love.

Using the foundation that humans tend to be monogamous, and that society's verities — awakened at fifteen or so, premarital restraint, part marital harmony and fidelity, and deviants from this are sinful and immoral — are practically impossible for human beings to live by, we want to test a method of re-orientation for society.

The data to back our beliefs – teen marriages counter – balancing divorce numbers, the repressed sexuality being powdered upon by the disseminators of entertainment, the trifle with unreality, which overpopulates

mental hospitals and breaks the nations.

If scientific and intellectual growth has outpaced the emotional growth of our society, we have the general idea of compensating be an emphasis on mature emotional development.

With similar "Harrod techniques, it is hoped to guard against the troubles of pregnancy, incompatibility, parents, examination gradings, personal and community health."

More interest from undergraduates and graduates is necessary before this scheme commences in Adelaide, assuming that it is not already in operation.

Enquiries can be directed through On Dit. The Editors will pass on any confidential information to the writer of this letter.

POP AGAIN

Dear Sir,

I should like to second Adrian Hann's motion of no confidence in Adelaide's commercial radio stations, in particular, 5AD. I have myself written to 5AD some weeks ago complaining about the conservative mediocrity of their programming but so far they haven't had the decency to reply. I hope they receive, read and digest Adrian Hann's comments and perhaps the printed word will have more effect on them than the hand-written one.

One important point does, however, need to be made in addition to those made by Adrian Hann. While it may be true to say that 5AD has an obligation to

(a) its advertisers;

(b) its listeners;

(c) the record industry, we must remember that it is a commercial radio station, it is in the game to make money. The amount of money it makes depends directly on how much it can extract from (a) above and this depends directly on its "ratings." If we face facts we will admit that the normal, rational manager of a commercial radio station cannot avoid but be pre-occupied with profits and therefore ratings and any broader, social considerations of the stations operations must fade into the background. This is an evil of the system and we, as individuals have to put up with it.

Now the message given by the rating is that the 18 to 39 year old audience is more interested in middle-of-the road a la 5DN music than it is in pop music. Part of the reason for this is the conservative nature of people in Adelaide but most of it lies in the methods used to obtain the ratings.

Two ratings are obtained seperately, by two different firms who survey the Adelaide metropolitan area by household interview methods. We can assume that the sample of households is statistically random so that no bias enters here, but what is far from statistically random is the sample of radio listeners as distinct from households.

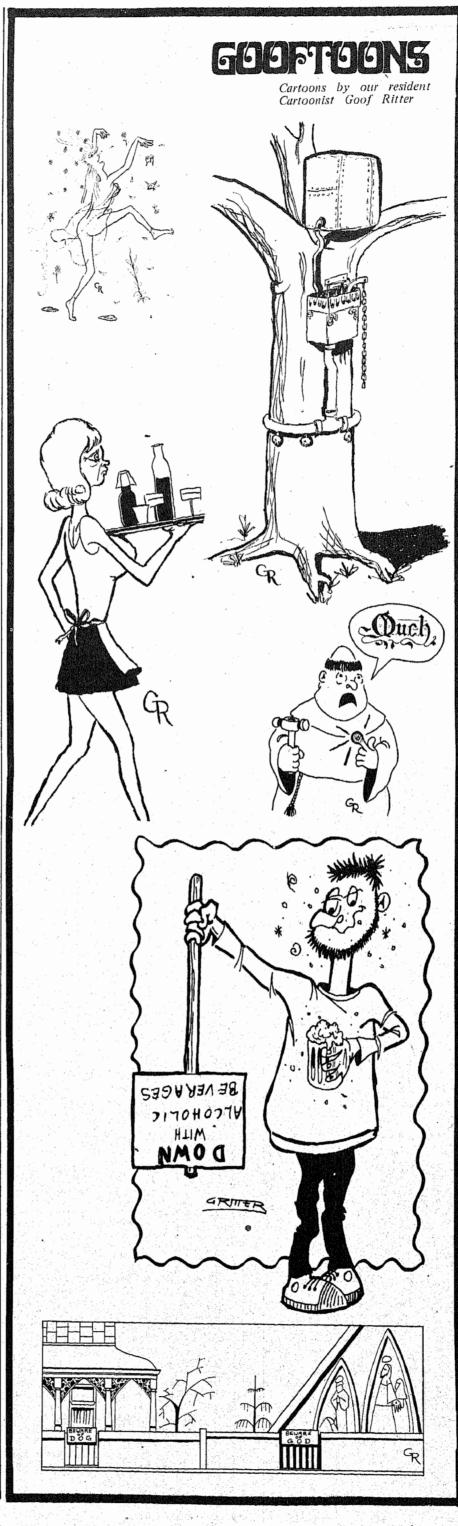
Who listens to what and when on the car radio is ignored completely. What percentage of the 5 p.m. — 8 p.m. audience this chunk would be, need not even be hypothesised about, it is so obviously significant. Also ignored are country listeners, listeners to transistors on the beaches, at the races, at the football, in the parks and in the streets.

Further bias to the ratings is introduced by the fact that it is a fair bet that the survey man calls during the day and interviews Mum. Now Mum, being an oldie, is quite naturally going to be more conservative in her tastes than her teenage son who every evening spends a couple of hours in his room listening to 3UZ because 5AD doesn't swing.

Thus the conservatives get another vote and the ratings are affected accordingly.

The message in all this for us is that if we want more action on 5AD, we have to tell them ourselves since the ratings can't do it for us in their present form. I stop short of recommending a demo outside the Advertiser building, and suggest that a hall of irate letters might sink

TREVOR MULES
Research Student
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ON DIT

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ON DIT WISHES ALL ITS READERS A MERRY CHRISTMAS AND A VERY HAPPY NEW YEAR.

University Council held its second meeting to consider, and decide upon, the second Draft University Act containing proposals for putting students on the Council.

The proposal before them — providing for two undergraduate reps. on a Council of 30, — had been seriously criticised the night before, by the Staff Association, at a special meeting called for the purpose.

At least two small student meetings on the lawns had also overwhelmingly criticised the pitifully small representation of students, and asked that final decision on the Act be delayed until at least the end of first term, 1970, so that further drafts could be considered by the members of the University.

THE MEETING

About one hundred students packed the Council chamber half an hour before the meeting was to commence, at 2.20 Chief Justice Bray, the Chancellor, was somewhat obstructed by a certain professor, who had to stand up so the rest of the Council members could stand up so that Bray could open the meeting.

There was a good deal of excitement from the students, and Council members were a little taken back by the numbers of "visitors" if not actually scared. Discussion went immediately to the Act, and Vice-Chancellor, Professor Badger, delivered an important speech which we reprint on this page. This speech attempted to describe sympathetically position of the more radical rtudents and staff, who have been demanding a staff-student Council. He said that he disagreed with their position, but that their criticisms of the second Draft Act were is some ways well grounded, and he therefore recommended either that student representation be increased to four or five, or that final decision on the Act should be postponed until July 1970. This last proposal was what students had asked for.

SPECIAL COMMITTEE

Hambly, Deputy-Chancellor, then read a report by the Special Committee which drafted the Act, saying that that agreed student representation should be increased. He reiterated that the Special Committee had not attempted to put its own "philosophy" on the question of university government, but that they had attempted to harmonise all submissions to them. Speaking for himself only, he agreed with the Vice-Chancellor that the final decision should be

delayed, and perhaps a referendum next year should be held.

Justice Mitchell, a member of the Special Committee, then made it very clear that in her position as a member of the Committee, she would not be interested in hearing further submissions from bodies within the University. She said that they all had fixed positions, fixed "interests", and that it would, by implication, be a waste of time to further deliberate on them.

The "audience" seemed amused at her indignation.

OFFENSE.

TO PARLIAMENT?

The Vice-Chancellor then put his proposal for postponement until 1970 as a motion, and this was seconded by Professor Potts. (Mathematics). There was a query raised about "urgency" from the Government's point of view. Bray then asked on of the M.P's on Council if Parliament would be inconvienced, and he replied that with 70 Bills to consider this year, he doubted that the University Act would be considered at all. "There will be no inconvience to the Parliament, then?" Bray asked. "No" said the M.P. (general laughter).

The motion was then voted on: it was passed overwhelmingly, with at least two abstention (Justice Mitchell and Prof. Karmel, the Flinders V-C), and with at least two against.

ANTI-CLIMAX, BUT SATISFACTION

That done, taking most students, and most Council members it seemed, by surprise, the students left the Council noisly.

In a sense, it was an anti-climax, rince it was believed that Government pressure was on the Council, that it would pass the Act, and that a "crime" against university democracy would have been committed. This would have justified students, some said, to sit in or occupy the Council chamber, to bring the matter dramatically into more public gaze.

Even the most radical students, however, could not complain, for at Professor Badger's instigation, the Council had acceded completely to student demands.

s. Warren Osmond.

VGS STATEMENT

ON DIT reproduces below the full text of the Vice-Chancellor's speech to the Council.

For considerably more than a year there has been a very active debate on the University Act, and particularly on that section of it which refers to the

membership of the University Council. I do not think that any matter of such concern to the University has ever before been subjected to such extensive debate by so many members of the University: staff, students and graduates. Everyone has had an opportunity to express his views: and many divergent views have been expressed as we all know.

The Special Committee tried to take note of all these discussions. It has not tried to devise a Draft Act according to any particular philosophy of its members: it has tried to reconcile the views of the members of the University as expressed by the many representative sections of the University.

I am afraid that at least one section of the University feels that the Special Committee has not been successful, and say that the Act as it stands would not be supported by the great body of

students.

In all the discussions on the Act there has been one group of staff and students which wanted to determine the philosophy of the University, its purpose and its place in the modern community. This group feels that we need to decide our philosophy before deciding the composition of the Council. It does not want to carry out these discussions with any reference to the existing situation, the present Council, or with any reference to the Councils of other Universities. It wants to determine the matter from first principles.

Perhaps I should say something about this group. It is mostly students, but some staff-members share their views. By and large they are serious young people who think that the world is pretty sick, and who would very much like to do something about it.

They regard the older generation as too conformist, and too complecent. They say that we are too ready to accept war, atom bombs, malnutrition, poverty and human misery, with little or no complaint. They do not trust the advice of the older generation. As the saying is, they close their ears to advice and open

their eyes to example.
Politically, few would be radicals, but these would, I think, be a minority. What they want is a proper attack on the problems of the world at a fundamental or grass roots level. They think that our priorities are all wrong. They ask belligerently how it is possible to find \$28,000m, to put two men on the moon when we are so unwilling to find the money to mount a real attack on the

problem of poverty.

I do not want to argue the rights and wrongs of these matters. I am stating the problems which I believe are of deap

concern to these young men and women.
They see the University as a symbol of our present society. They regard the members of the University Council, and the Vice-Chancellor, as representatives of the older, insincere, conformist and complacent generation, which wields excessive power in the world today.

Perhaps I can add that if you see a student wearing a badge stating 'I like the VC , it is unlikely that he means 'I like the Vice-Chancellor'.

It is this group of students and staff who want to take the present opportunity to examine the aims and ournoses of the University in society.

Some of them believe that the University should be controlled and governed by those who work and study here at present. That is, that the Council should consist entirely of staff and students.



PROFESSOR BADGER

Some of them would like to deny the right of graduates to any say in the government of the University. They do not think that graduates know anything about the problems of students, and therefore think they should have no vote in Council elections.

Of course we can argue with these views, as indeed I have done.

Wa can say that there is no University Council in Australia which is entirely composed of staff and students. They are unimpressed. They will say, well there's no time like the present to start one. And they will say that Oxford and Cambridge have been governed for centuries by governing bodies consisting of staff only — and they haven't come to much harm (It may be remarked in parenthesis, however, that they have had to submit to a couple of Roya Commissions).

We can say that a staff-student Council would be unacceptable to the Government and to Parliament. Again they are unimpressed They say, let the University first decide what it wants, then we'll convince Parliament. And some of them would go even further and ask why Parliament should have any say in it anyway.

These arguments have all been advanced at student - steff meetings, and in the student newspapers.

The group I'm talking about will say, however, that although we have given them a hearing we heven't listened. We just wait until they stop talking and then go on as before. They see the new Draft Act as typical: we started with two undergraduates, and we ended up with two undergraduates. This is the crucial issue, and the Other changes the Special Committee made are of lesser consequence.

Whether its true or not, they think we haven't listened. We are too complacent, too old, too insincere and too conformist to listen; just as on other issues like war niverty and so on

Issues, like war, piverty and so on.

No doubt in the belief that we haven't listened, and that we never listen, a linch time meeting was held on Wednesday, 17th September. A motion was passed amd a group of students came to my office to give me a copy.

MOTION

I spent some time discussing the Act with them and arguing about it. They feel that they have had insufficient time

to attack the draft. They are upset and frustrated because it looks as if it may be passed without a discussion of the philosophy. They feel that we haven't taken their views into account. They would rather continue indefinitely with the present Act, with no students on Council, than send this Draft to the Government. They feel that it would not be acceptable to the great body of students, and in any case this should be decided by popular vote rather than by the Council.

I have done my best to explain what I think are their views. May I now say that personally I cannot support the idea that the University Council should be composed entirely of staff and students.

A staff-student Council would, I believe, tend to make the University inward-looking, when I believe it should be outward-looking and taking a greater interest in the problems of the community. I think the University should interact with the community, at large, and should be continuously re-examining its place in the community.

I think the Council should include some members who are involved in secondary education and who can speak of the effect of University decisions on the schools: I think that the Council should include some members from the profession who can speak of the effect of University decisions on the professions. I think that the Council should include some Members of Parliament to provide a helpful liaison with Parliament, and with the public at

But most important of all I believe that we must have a significant number of graduates on the Council to help us preserve academic freedom.

Personally, therefore, I cannot support the concept of a Council consisting only of students. A metion in favour of such a Council was lost at a staff-student meeting in the Union Hall.

staff-student meeting in the Union Hall. Navertheless I do feel that there are good reasons why staff and students should be strongly represented on the University Council. There is no doubt the staff and students are more concerned by the decisions than anyone else: and I think there is no doubt that this view is supported by a great many staff and students, I accept the criticlsm of the S.R.C. that the Report of the Special Committee did not make a proper distinction between those who think the Council should be composed entirely of staff and students, and those who think that staff and students should be strongly represented. Perhaps I can now turn to the major issue, the number of students on the Council, and give my personal views on this matter.

The Special Committee suggested that there should be three students, two elected by the undergraduates, and one postgraduate student elected by the Senate. In making this recommendation it was, I think, influenced by the fact that similar recommendations had been made by several of the constituent groups within the University.

I do not feel any confidence that this recommendation was correct. I believe that the undergraduate membership of the Council should be increased, for the

following reasons:

1. The Special Committee thought that it had recommended 3 students as indeed it did: but it is now clear to me that the main body of students regard this as 2 students plus someone with no more interest in undergraduate problems

than any graduate.

2. The transition arrangements allow for 1 student to be elected in 1970 and 1 in 1971. I had not properly appreciated, until it was pointed out to me, that this would mean that it would be the 1972 academic year before 2 students could sit on the Council. I have always held that we must have more than one student. He must at least have a friend, someone he can talk to: and the present proposal therefore seems to me to be unsatisfactory.

3. Even if two students are elected to the Council it is highly unlikely that both will be free to attend on every occasion as they will sometime have lectures or other work to do, in these circumstances we would again have the situation of one student trying to look after the interests of all undergraduates.

4. I feel that there is a substantial body

of opinion in the University which would favour more than two students. This view has been put by the S.R.C., and should be taken into account. I would also like to take into account the views of the group discussed earlier, that the Council should consist solely of staff and students, although I cannot accept the main thesis.

5. At its last meeting the Education Committee recommended the provision be made to allow Faculties to have 3 or 5 students, and it seems to me that these are good reasons why students should be equally strongly represented on the Council, and no reason why they should be less strongly represented.

For all these reasons I feel that the undergraduate membership of the Council should be increased.

It is difficult for a member of the older generation to try to explain the student point of view and I know that I must have done it imperfectly,

EDUCATION POLICY

The Australia Party's Education policy is based on a desire to provide equality of opportunity for all Australian children, and at the same time provide parents some choice in the selection of the type of school they wish their children to attend.

Schools should provide an environment in which teachers are able to work to the limit of their professional capacity, and children can develop respect for the basic rights of others as well as the individuality, maturity and adaptability necessary in a rapidly changing world.

We deplore the manner in which State Aid has become a political football; in Australia unconditional aid policies have reduced the great problems of education to a single issue of sectional vote buying, and offer no long term solutions. We will play no part in this. Implementation.

We advocate a restructuring of our educational system within which standards and the distribution of money to schools is determined by a permanent Commonwealth Education Commission.

While emphasising the need to raise the educational standards in all state schools, we would also wish to see them freed from rigorous control by an educational authority, and more able to develop an individual character. We would

aim for a structure semi-autonomous schools in which each school is open to children of all religious and social background. yet flexible enough to cater for the needs of different groups attending the school. The Australia Party recognizes that the Government's primary responsibility is to State schools: Non-state schools should be encouraged to form part of this new structure. The Commonwealth Education Commission would offer financial assistance to schools which need it most, but subject to conditions designed to integrate the dual system of education, which presently segregates children according to religion or social class. Under the new structure the

Education Commission would be responsible for the training of all secular teachers. The salaries of the secular teachers in schools prepared to become part of the new structure would be met by the Commission.

At the tertiary level adequate facilities and assistance must be provided to enable all who have the intellectual ability to obtain the tertiary education they desire. To assist students with inadequate means the Australia Party advocates an increase in the number of Commonwealth Scholarships provided coupled with medium term interest free loans repayable after graduation.

David Hester.

Student Chairman of the Refectory Management Board (Mr. Elliot Dwyer) released the results of the Refectory Survey conducted in second term through On Dit.

Answers came from thirty-eight first-year, thirty-eight second-year and seventy-one third — or late-year students. In his report, Mr. Dwyer said that perhaps new students were satisfied with the present set up. Another possibility, he added, was that more senior students had a greater sense of responsibility towards surveys of this nature.

Twenty-one students used the Refectories 'seldom'; sixty-three used them 'often'; and fifty-three used them 'all the time'. Answers to that question indicated that most; if not all, were talking about something they had tried.

The second question asked for an indication of the times the Refectories were used. The most interesting figure was that for breakfast. Compared with the large number of requests for this service last year, only three students of the 177 who answered the questionnaire indicated that they had breakfast at university.

Other figures in this question included 100 for lunchtime, 81 for morning/afternoon tea, 75 for the evening meal. Eighty-two students used the Refectories 'any time'.

The fourth question revealed that food from 'other sources' was by and large food from home.

STRONG COMMENTS

Question five, asking about choice of small lines, drew a few strong comments such as "Rubbish what insubstantial food!". Doughnuts, London Buns and Kitchener Buns were the most popular choices. Mr. Dwyer pointed out that these were already available. However, it should be noted that the Refectory "versions" of these 'standards' are far from satisfactory.

Students disliked fried, fatty, greasy dishes, over or under-cooked foods, refried chips, rubbery rice and fried whale. These points were revealed in answers to question six.

On the other hand, at least half the answers to question seven (on what kind of food would be preferred) mentioned a desire for "health foods". Request for chicken, also high on the list of preferences, was being investigated Mr. Dwyer reported

NO TO 'PRICES UP',

While thirty said 'yes', an emphatic 106 answers clearly showed that most students do not want the Refectory to sacrifice prices for greater variety of lines.

Because of confusion as to the point being made in question nine, Mr. Dwyer felt that results were inconclusive.

Most students wanted the grill bar to be open in the late evening. This was made clear from the answers to question ten. Mr. Dwyer said the matter was "under investigation."

In general comments pertaining to this question, criticism of the Asian Grill Bar fell into two lines: one of lack of variety, the other that the Bar was not open for a sufficiently long period of time. Others complained of a long wait for food.

UNION CELLAR PRAISED

The Helen Mayo Survey came in for severe criticism. Poor staff, lack of variety, expense and poor quality headed the list of gripes. Slow service and overcrowding were chief among complaints about the milk bar. Only five favourable comments were received. The

Union cellar was commended for its surrounds and atmosphere.

Although one imagines that counter lunches or teas in city hotels would have been a source of 'outside' meals, in fact the survey showed that very few students go outside the Union for meals.

Many calls were recorded for longer hours. This was the response to question fourteen about times. Mr. Dwyer pointed out that the Refectory Management Board "were continuing to experiment."

General comments included the desire for hot food to be made available in the afternoon, a special inexpensive meal every day (the 'budget special' mentioned in the On Dit article on the Refectories), and the possibility of outside catering subject to review.

In response to the question of music, the number in favour of piped music corresponded with the number who did not want a jukebox. Irate remarks about the present jukebox (selection of records, volume or lack of it), suggested that many wanted 'smooth, soothing' music to relax with during and after meals.

In summing up, Mr. Dwyer said that Union members showed that they wanted a reasonably-priced, healthy, satisfying meal, which they felt they were not getting at the moment. They wanted the Refectories to strike a balance between flashy food and dull food. They wanted to be served by cheerful polite staff.

Commenting on the article accompanying the survey in On Dit, Mr. Dwyer felt that while Flinders was a reasonable parallel to the Adelaide situation, the Refectory there was paid a colossal subsidy.

Further, newness and automation made a great deal of difference. The editor's suggestion that the Board wastes on labour, time and food was untrue in his opinion Mr. Dwyer added.

However, his comment that "newness" and 'automation' made a 'great deal of difference' suggest a discrepancy in his argument.

WAY 7 GULLI GASES

The court proceedings that have followed the May 7th pro-NLF demonstration in which thirteen people, including students, were arrested by members of the Vice Squad and charged with various counts including hindering police, assaulting police, disorderly behaviour and resisting arrest, have shown that the South Australian courts are now being used to suppress political dissent.

To date, eleven cases have been heard, and each demonstrator has been found guilty on all counts. In every instance the presiding magistrate has automatically accepted the evidence of the police where such evidence has conflicted with that of the defendants and their witnesses. The demonstrators have asserted that the police on this occasion did not identify themselves and that they intervened in a manner calculated to cause a disturbance. This was presumably in order to arrest well-known student demonstrators for serious offences.

APOLOGIES DEMANDED

Alex Anissimof was held in custody for five days by Mr. Nelligan, S.M., because he refused to apologize to Flinders University for taking part in the demonstration (that is, in effect, for asserting the democratic principle of demonstrating his political convictions.)

Mr. Nelligan sentenced Peter Howes to ten days' gaol for his charges. Previously, he had asked Howes to enter into an agreement by which he would apologize to Flinders University, apologize to members of the police force and not go on any more demonstrations 'sponsored by the National Liberty Front'

Mr. Nelligan apparently still subscribes to the now-discredited school of politics which sees a Communist behind every demonstration against Government policy.

UNKNOWN ASSAILANTS

Last week, an Adelaide student, John Tapp, faced Mr. Clarke S.M. on two counts of assaulting police and a charge of resisting arrest. Tapp pleaded not guilty to one of the assault charges and to the resist charge. This was on the grounds that at the time the offences were committed he did not know that the gentlemen concerned were police officers, nor was he told on

what charges he was being arrested. Further, that the assault was a result of his honest belief that he

was protecting a friend from an unknown assailant.

According to certain legal precedents, if this were so, he could have been acquitted. Mr. Clarke, however, accepted the testimony of the police where they claimed that not only had they identified themselves, but that Tapp knew them to be police because he had called them "Vice Pigs", "Vice Lice", "Tools of the Imperialist Machine" and so on, before the assault.

Many students claimed that they had not even heard the term "Vice Lice", let alone used it, before the police introduced it in their testimony. Even if the demonstrators had suspected these plain-clothes policemen to be officers, it is very unlikely that they would have known them to be members of the Vice Squad.

FALSE ALLEGATIONS

The cricial part of Tapp's defence was the second assault charge. The police alleged that after assaulting one police officer Tapp had run over to a police cameraman, hit him, and had then returned to a group, consisting of a struggling student and two policemen.

The police then alleged that in a second incident with the police photographer, Tapp had rushed at him, yelling "Grab his camera!" The cameraman was able to defend himself by pushing Tapp away. On the otherhand, Tapp maintained that there was only one incident in which he was involved with the police photographer and that that occurred when the police photographer had hit him on the bridge of the nose with his fist, causing a nasal fracture.

In support of this, Tapp's counsel had a Channel 9 News film which showed quite clearly that it was the policeman who had moved

into, and hit Tapp, and not the other way round.

That the three police officers who had given evidence on this matter had in fact given false evidence.

DEAL OFFERED

After Tapp's counsel had shown the film to the police prosecutor in private after the close of the case for the prosecution, the police offered Tapp a deal under which they would drop all charges against him if he would sign an undertaking not to take action against the police (e.g. for conspiracy, assault, perjury etc.) Tapp, however would not accept this and the trial continued.

In his summing up, Mr. Lewis for the defence told Mr. Clarke that if he accepted the film evidence, then he would have to disregard the police testimony altogether, since the film had shown that the police were unreliable witnesses in this

"AN HONEST MISTAKE"

On Friday afternoon, when judgement was handed down, the court was filled with spectators, including several police proesecutors.

Concerning the evidence, Mr. Clarke said that he considered that the three police witnesses had committed an 'honest mistake' with respect to the film evidence (although all had said under oath that they were quite positive that the police photographer could not have hit Tapp in the face at any time.)

On this basis convicted Tapp on all three charges, with a total of \$90 in fines.

OVER AND DONE WITH

Throughout the four days of proceedings, Mr. Clarke's main concern had been to get the case over and done with as quickly as possible. On several occasions he had remarked that there had already been ten other cases of this nature heard. When told that the defendant was studying politics, he quipped: "North Vietnamese politics or Australian politics?"

Even before he had heard all the evidence he had passed a remark to the effect that he could not really imagine the police not identifying themselves, thereby displaying his preconception to believe the police even before the case was fully heard.

ARE THE COURTS IMPARTIAL?

These events do call into question the popular adage that law courts are impartial arbiters of justice.

It has become clear that the police can, and do, use the legal system with regard to student demonstrators to get rid of the 'trouble makers' and 'ratbags'.

Students are being tried and convicted for demonstrating their political beliefs. Dissent has been tolerated while it remained ineffective. But as soon as the various student movements begin real gains, not only in terms of numbers, but in terms of people becoming disillusioned with the whole political and social system itself, then the authorities begin to be not so tolerant.

It has happened in the U.S.A., and it is happening here. At the moment, eight of the leaders of last years' Yippie protests in Chicago are being tried for conspiracy. This is a blatantly political trial. As yet, the political nature of our legal system is not so obvious, but it won't be long. . .

PRISONER OF CONSCIENCE

A year ago a 37 year old Silesian-born woman was arrested on the Hungarian/Yugoslav frontier, as she attempted to escape to Yugoslavia with her two children.

She is now serving a three year term of imprisonment for illegal crossing of the frontier. She has been separated from her children and her East German prison is unknown.

The prisoner is not strong physically and so an early release is even more vital.

Amnesty International has adopted this case, and has passed it on to Adelaide University Amnesty Group, so we can mount an "overseas opinion" campaign on the East German Authorities, to press for a quick release of the prisoner.

Amnesty International is a movement working for freedom of opinion and religion, which seeks to effect release of prisoners of conscience, all over the world, (and we even have Amnesty prisoners of conscience in Australia).

Accordingly it adopts prisoners of conscience in "Western",

"Communist" and "Non-aligned" countries irrespective of their political or religious views.

The Adelaide University group has had the task of working for the release of a Kenyan Somall, a Russian Baptist and a South African. The Russian Baptist was freed earlier this year, and so we now have the East German case.

Although the days are busy now, perhaps you have the time to join the group's letter-writing campaign, so you can help personally to

protest against the daily travesty of injustice and denial of basic human rights involved in the imprisonment of thousands of individuals all over the world for purely political or politico-religious reasons.

If so, please contact:

BRUCE KNAPMAN; 8 Panmure Place, WOODVILLE. (Phone 45-2859)

PHILIP McMICHAEL C/— S.R.C. Office.

SCHAES UPPER REFEC

DEMOLITION DISCO

will be held

FRIDAY 24th OCT TO MOURN THE CLOSING OF THE UPPER REFEC ON SAT 25th

Featuring —

JEFFCOTT DRIVE and BLACK WATCH with STEVE FOSTER

This referendum aims to find the views of the present members of the Union on: (1) Who should be entitled to use the Union facilities (excluding Sports Association facilities). Who should be Union members. (3) Who should be on the Union Council. How the Union Council should (4) be elected. ultimate responsibility (5) The in management of the Union. 1. Do you consider that it should be possible on conditions and within limits to be determined for members of the following groups TO USE UNION FACILITIES:

Yes 🔲 No

Yes 🖂

Yes

Yes

Yes 🔲 No

Yes
No

Yes | No |

□ No

No

No

No

No

Yes 🔲

Yes

Yes

Yes

Yes

Yes

Yes 🔲

No

Νo

No

No

No

No

No

No

No

a. Adelaide University Academic and

Adelaide University Ancillary Staff (all other University staff)

d. Adelaide University Undergraduate

Members of the University Council

and Committees of the University of

VOTING rights within the Union:

a. Academic and Professional Staff

f. Members of the University Council

a. Academic and Professional Staff

f. Members of the University Council

a, representative of the groups listed OR

elected by the whole Union membership OR

representation from the groups listed.

a. Council (Constituted in accordance

Council but subject to binding

decisions by general meetings OR e. Council but subject to binding decisions by referenda requisitioned

with the wishes of members)

by the whole Union membership with specified minimum

e. Adelaide University Graduates

Guests of members

b. Ancillary Staff

e. Graduates

c. Postgraduate Students

and Committees

b. Ancillary Staff

e. Graduates

c. Postgraduate Students

d. Undergraduate Students

COUNCIL should be

and Committees

elected by

should be by:

b. General meetings OR

by general meetings.

c. Referenda OR

c. elected

d. Undergraduate Students

University Postgraduate

2. Do you consider that it should be possible for members

3. Do you consider that members of the following groups

4. Do you consider that MEMBERS OF THE UNION

5. Do you consider that MANAGEMENT OF THE UNION

should be eligible for ELECTION TO THE UNION

of the following groups to obtain ELECTORAL AND

Professional Staff

Adelaide

6. ANY OTHER COMMENTS.

1. Why hold one?

A postal referendum of Union members is being held to find what you think about some RELATIVELY straightforward questions: who should be able to use the Union buildings (and remember they are being doubled in size in the next five years) and who should manage it how.

A referendum is being held, broadly speaking, because this means every Union member can express his or her opinion and because the issues involved are so important that the existing Union Council wants guidance.

2. Why hold one now?

The referendum is being held now, in the first place, because it would be a good idea to have any constitutional reform completed in the first half of next year (in good time to co-ordinate postal voting for University, Union and S.R.C. elections if the S.A. Parliament passes a new University Act). In the second place, the earliest sensible date next year would probably be May; if earlier it could be argued that the first-year students were incapable of expressing a useful opinion. Rather than muck about for another eight months, the Council would like to get on with some form of popular reform, so it would like some guidance now.

3. What will follow the referendum?

The referendum should provide a lot of useful basic information on members' general attitudes. The Council will then redraft whatever is necessary of the constitution or take whatever other step seems necessary for these general attitudes to be transformed into some sort of useful framework. Any constitutional revision must be put to a general meeting after the Union Council has approved it, and then the University Council must confirm it. I for one expect that there will be more than one general meeting and I hope that it will be possible to say by next May or June "This constitution has the support of the majority of members, because the referendum revealed just these basic attitudes.

4. Why bother to vote?

Anyone has equally a basic right to vote or to opt out. BUT the Union is a relatively large undertaking, with more than 10,000 members. Your money is being spent to find out what you want, because there are just too many people to canvass any other way.

ADELAIDE UNIVERSITY UNION

The Union is the main social and cultural centre for University activities not specifically included in the academic syllabus. It endeavours to provide a common meeting ground for staff, graduates and students.

The objects of the Union are: -

(a) to promote the intellectual culture of its members; (b) to represent its members on matters affecting their interests, and to afford a recognised means of communication between its members and the University authorities;

(b) generally to secure the co-operation of University men and women in furthering the interests of the University.

The affairs of the Union are conducted by the Union Council and various committees appointed by the Council, notably the Union House Committee, the Union Hall Committee, the Union Finance Committee, the Bookshop Board and the Refectory Board.

The major constituent bodies are: - (i) The Graduates' Union; (ii) The Students' Representative Council; (iii) The Sports Association. Each constituent body of the Union directs a considerable number of activities and may

administer any number of subsidiary associations, e.g., societies, sports clubs, etc.

The Union administers a bookshop, the refectories and the income from statutory fees: the total annual turnover is of the order of three-quarters of a million dollars,

Most of this is involved in operating the bookshop, refectory, Union, S.R.C. and Sports Association or is being used for the Union's major rebuilding program.

Statutory fee income is also used for such purposes as subsidising rail travel by student clubs, publishing "On Dit", subsidising sporting and non-sporting club activities but of course at present the whole Union financial picture is overshadowed by the building program. Between now and March 1971, the Union will be spending about a million dollars on building; the money is coming from Commonwealth and State Treasuries, from reserves saved by the Union for this purpose and from a loan by the University. Further outline planning has been undertaken for a second stage of building to commence (hopefully) in 1973 at an estimated cost of \$11/2 million. This will approximately double the size of the present Union by the beginning of 1975.

STATEMENT OF REFERENDUM

The referendum is being held because of views which have been expressed in the Union Council, in general meetings and in discussion, that the existing Union Constitution is in need of revision.

The referendum is essentially concerned with membership and government, and the Union Council would like to have the fullest possible response to the important questions on the paper.

At present members of groups (a), (c), (d), (e) and (g) may use facilities at all times and without restriction, members of group (b) with some restriction and Council members in group (f).

Electoral and voting rights are held at the moment by members of the Staff Association, Post-graduate students, undergraduate students, members of the Graduates' Union and members of the University Council. Anyone is eligible for election to the Union Council at the moment, but in practice there are no ancillary staff members because ancillary staff do not have voting rights. At present the membership of the Union Council comprises: (i) Elected members: two nominated by the Staff Association; two (one man and one woman) nominated by the Graduates' Union; three nominated by the Sports Association of whom at least two must be undergraduates; three nominated by the Students' Representative Council; and three members of the Union elected by the Union. (ii) Ex officio members: The Registrar of the University; the Warden of the Union; the Honorary Treasurer of the Union; the President of the Sports Association; the President of the Students' Representative Council.

Management of the Union is by Council only. There is provision for general meetings but there is no provision for referenda,

The Union Council will be examining the results of the referendum as a guide to the views of present members and it is anticipated that any revision necessary will take place early next year.

If you don't answer, you are wasting your money and allowing inertia to overcome self-interest. If you don't answer, the referendum will be that much less reliable. If you want to be able to rely on a system of management you have had some say in organising, if you want to see your money spent the way you would like to see it spent, then you will vote in the referendum,

You should receive the papers by mail in about three weeks: you have already seen what the questions are. Please think about them and answer by reply paid envelope (or by hand) inside a week.

Could you regard this as important and send your reply by 20th November.

THE UNION REFERENDUM - S.R.C. President.

step in the formation of a Union, which will be as representative of members' views as possible and which will cater as fully as possible for members' requirements.

The enquiry into the structure of the Union started about 18 months ago, but gained considerable impetus from the recommital of a motion, making decisions of General Union meetings binding on the Union Council (9th July 1969). This motion, which had been passed on the vote of student Council members, was recommitted on the understanding that the question would be put in this referendum, together with other questions concerning the structure of the Union.

This S.R.C. envisages a Union Council elected by postal ballot by all Union members with 'minimum interest group representation.' This would be largely a Council of review, that is, almost all decisions in a particular field would be made by the Union Sub-committee concerned with that particular area of activities.

There would be several main committees under the Union Council and each would be allotted a specific proportion of the Stat fee for that Committee to perform its function. One of these committees would be a Clubs and Societies Council, set up in a similar way to the Sports Association, and would look after the interests of the University Clubs and Societies. An Activities Committee

I see the referendum on the Union structure as a basic would co-ordinate and help organize functions in the Union and a Board of Management would ensure the efficient running of the Union Buildings. These new bodies would be in addition to the present Refectory Management Board, Bookshop Board and the Standing Committees.

The S.R.C. itself would be split into its administrative and political functions. The administrative functions which currently occupy a great deal of the time of the Executive and office staff, would be performed largely by the Clubs and Societies Council and Activities Committee. A Public Affairs Committee (PAC) would be formed in place of the S.R.C. and this would have a much more political role that at present, acting more as a student political forum.

However, in accepting the format and content of this referendum, the S.R.C. considered that a restructure such as that outlined above, was better performed through a Union which was reconstituted in accordance with the wishes of the Union members as expressed in the results of the referendum.

The changes will take some time, but I hope that they will be made with adequate discussion at each stage so that the Union structure which evolves will be as close as possible to that desired by all members of the Union. For this reason, I hope that you will vote in this referendum and play your part in this important step in the restructure of your Union.

IDEAS FOR THE RESTRUCTURING OF THE UNION . William B. Gara Member of Union Council.

During my seven years at this University, I have noticed a general student apathy towards the organisations which have been set up almost exclusively to serve the students. This lack of interest was highlighted most at the recently held Union and S.R.C. elections during which less than 5% of those eligible to vote exercised their right to do

It is fortunate, however, that a small minority of conscientious students have brought to the attention of the Adelaide University Union the fact that the present setup and governing of the Union has a great number of flaws.

At this particular time when the Union has embarked on the greatest development program in its existence, it is most opportune to review its Constitution and to rectify any anomalies which exist in it.

With this in mind Union Council has decided to conduct a general referendum amongst all of the members. It is quite obvious that the only way that the Council can get the results that it wants from this expensive venture, is if all members think deeply about the issues involved and complete and promptly return their voting slips.

The membership of the Union is one of the most contentious issues in the referendum. To my way of thinking, full membership of the Union should be limited to undergraduate and postgraduate students. Other groups within the University do not contribute financially to the running of the Union, although they fill almost entirely all of its Committees. Their experience and advice is very valuable to the Union.

We must consider the case of the Academic and Ancillary Staff in the light of the fact that quite a number of this group would wish to use at least some of the facilities provided by the Union. The Ancillary and Professional staff has no eating facilities provided for them by the University, and of the Academic staff only those who pay their fees to the Staff Club has this kind of service available to them. It would be most reasonable then, to propose some kind of an associate membership with fees not exceeding \$10,00 for members of staff who want to use the Union Refectories.

While we are on the topic of the refectories, it is quite

obvious that most people are dissatisfied with the service provided in them, and yet very few have come forward with their complaints and ideas for improvement. The recently constituted Refectory Management Board holds open meetings regularly and would welcome student opinion to aid them in their difficult task of improving the service and putting it on a break even basis rather than a seriously deficit making concern.

The status of the organisations affiliated to and financed by the Union is another pressing question. The Students Representative Council is a body which endeavours to look after the general welfare of the people studying at the University and organises their non-sporting extra curricular activities. It seems, and it is my opinion, that unnecessary duplication must occur in the activities of the Union and the S.R.C. since their goal is the same, that of service to the students. Apart from this most of the activities of the S.R.C. and its affiliated Clubs and societies take place within the precincts on the Union. It would not be unreasonable then, I feel, that when the Constitution of the Union is revised, that these two bodies could be amalgamated, and thus a better service could be provided for the members.

The Sports Association is the other major body at present which is affiliated with the Union. Historically speaking it was founded well before the Union or the S.R.C. were ever thought of. In fact since 1897 it has provided the best sporting facilities available in this State for its members. Its record of success both in local and Inter-Varsity Competitions is one of the best amongst all of the Universities in Australia. Its 33 amalgamated clubs cater for all types of sportsmen and women, from beginners to state representatives. In fact, on the recommendation of the Universities medical officer, the Sports Association encourages all students and staff members alike to take part in one or more of its varied activities. Its financial setup is peculiar to say the least. Its yearly budget for the upkeep and maintenance of the grounds and courts comes directly from the University, while the funds to meet the financial requirements of the clubs are allotted by the Union throught its Council and its Finance Committee, the latter

representing about \$12.00 per playing member. This last part of the financing of the Sports Association is the one that needs to be looked at very carefully during the restructuring of the Union.

The present system as it stands is too cumbersome, since after each Club determines its own budget, their request has to go through the Grounds and Finance and the General Committee of the Sports Association as well as the Finance Committee and the Council of the Union. If the Union cuts or rejects the budget as was the case this year, it has to go through all these committees again, creating an unnecessary delay in the Association's activities. At a recent General Committee meeting of the Sports Association, representatives of all the clubs voted overwhelmingly in favour of the following three resolutions:-

1. "That we recommend that a proportion of the Statutory Union Fee payable to the Sports Association be negotiated triannually between the University, the Union and the Sports Association.'

2. "That we recommend that the Sports Association be given the right to impose a separate differential Sports Fee on Part-time students, post-graduate members, Graduate and Staff members wishing to join the Sports Association. Such a fee to be formally decided by the A.G.M. of the Sports Association.'

3. "That we establish with the University Union the right of the Association to suitable office accommodation in the Union buildings and that this be accepted by the Union as a binding commitment for the future.

I would like to recommend these resolutions to Union members as the best possible solution to the problem outlined above, as well as the answer to the financial embarrassment to part-time students, who at the moment are required to pay the Full Statutory Fee of \$45.00 to the Union, to be able to join the Sports Association.

All in all we are at the threshold of an exciting development for the Union in the early 1970's, and it is the privilege and the duty of all of its members to express their opinions in the coming referendum.

By Margaret Hender

John Chauvin Sheldon's 2-page forecast of the female dilemma ("Generations that can be counted on two hands," 12/9/69) is based on the single scientific prediction that men will soon be able to produce their own male babies without the services of a female - AND on. centuries of male egoism. He interprets the significance of this, fact in dramatic, romanticised terms which are heavily slanted towards the traditional myth of male supremacy. Thus, this prediction is presented as an ominous threat to be read with awesome an ominous threat to be read with awesome fear by all females....Ha, ha, ha!

By oppressing females, men safeguard their male superiority myth, and so falsely bolster their own self-respect. Of course, they also secure the economic cooks, cleaners, secure the economic cooks, cleaners, whores and child-rearers. This is in return for economic support and the social acceptance associated with the institution of marriage, that is, they can delegate menial tasks to their aides so that they will be free for the important business of running the world.

Sheldon pretentiously assures that a female is grateful for this position. "There is little point in women preparing for a demanding profession when they can get their own ends by sitting tight and looking visually stunning."

OPPRESSIONS

However, the ends he refers to are: boring. repetitive household tasks: mental stagnation: feeding young babies at four hourly intervals day and night: feelings of inferiority and suppression such that she is forced to line vicariously feelings of inferiority and suppression such that she is forced to live vicariously resentment of her because of it): exclusion from relationships with any other male upon threat of withdrawal of economic support: of jealousy, of violence, and of disapproval on a superficial level due to the psychological need of the oppressed to identify with the oppressor against others of her supposedly inferior kind.

STRUGGLE FOR LIBERALISM

These are the oppressions any female in this position feels, but as well as these, she suffers the discriminations directed at her group as a whole. For example: race, religious sect, ideological group, socio-economic class.

Thus the struggle for liberalism of females is not just an end in itself, but is part of any opposition to injustice, inequality and



unfreedom as exemplified in the struggle against capitalism, imperialism, and so on. "Social progress can be measured with precision by the social position of the female sex" — Karl

It is not our oppressions as females which is important, it is our oppression as humans which must be fought against.
Why do the majority of

women accept their subserviant role?

THE DESIRABLE STATE

Firstly, females are continually being conditioned to accept this, not only as the normal, but as the desirable state. Hence she learns to be critical of the domineering, unfeminine women, to look down upon the sexually aggressive and promiscuous female, and to regard the unmarried woman as a pitable and contemptible failure.

Even a woman who tries to live an independent, autonomous life is virtually forced into a subservient role. Many positions are openly reserved for males only, and most others of any importance are virtually barred to females due to the sexual discrimination of the employer. If a female is in a position to voice her opinion, her (contribution) often ignored or quickly dismissed. Then, in semi-skilled and unskilled jobs, she is paid considerably less than a male in a comparable position.

AN EXCEPTION, NOT A FEMALE

A woman who becomes influential in the upper male circles, despite these forces acting against her, becomes accepted as an exception...not as a female. Hence she is effectively alienated from her sex, and so does not threaten the notion that females don't really belong in her position.

The awareness of these repressive forces, which is being manifest in movements such as the FLF (Female Liberation Front) in Adelaide and WLF (Women's Liberation Front) and WITCH (Women's International Terrorist Conspirators from Hell) in America, is the most

important factor in overcoming them.

Before a fight for equal pay and job opportunities will be effective, and before such a change would add to a woman's freedom, her attitude, and that of society towards her, must be appropriate. She must realize she has an identity of her own, that is that she is more than a compliment to a male, and more than rearer of his children. herself as an equally important individual, such that her existance and satisfaction are ends in themselves, she will be able to live according to her independent desires for positive and creative action.

FREEDOM COMPLETE

If, at the same time, both males and females reproduce their own sex via a laboratory rather than a females's uterus, our equality and freedom will be complete. Individuals of both sexes would then have their own children to support thus eliminating the present claim for higher male wages and the necessity of women leaving their careers to raise their husband's family....a child would be cared for in the laboratory for its first 9 months, and then the parents employer would provide nurseries for the care of pre-school children during working hours (which, due to the markedly increased number of workers, would be able to be considerably reduced....to, for example, 5 hours per day.)

Besides this, women would be spared the physical discomfort and restriction of activities

necessitated by long pregnancies, and still be able to perpetuate the race of female humans. Sheldon forgot to mention that we don't need males (although he emphasized the reverse) as females could have their reproducing laboratories, just as men could.

This is in line with his assumption that females positively desire the subservient housewife, child-rearing role, (for example, his notion of "freedom to become pregnant" as opposed to the more realistic pro-abortion view of freedom not to have a child. He predicts " the changed situation will create destructive neurotic depression in the majority of women and they will not survive at all "when their reproduction role is no longer necessary". This, again, is nothing but the ancient myth that women were made for men — God supposedly made Eve for Adam,

THE END OF REPRODUCTION

Sheldon recommends to women who wish to survive that they destroy all laboratories doing DNA research, but I'd advise Sheldon that it would be in the interest of his sex to prevent this research if he wishes to retain a position of supremacy. Like him, but for different reasons, I am looking forward to the end of the reproduction role of females: also to the to the end of the view that sex was designed for procreation rather than for pleasure, and of the corollary that anything other than a heterosexual relationship (and that with a limited number of partners) is unnatural.

FEMALE LIBERATORS UNITE!

In Adelaide the FEF will be more active in 1970 and so watch for details about it. Its basic function is to liberate.

In this way it has much in common with existing radical left movements in that it is concerned with similar international and local issues and problems affecting both sexes.

Most groups ignore, or pay little attention to the problem of the repression of females...in fact, women tend to play the aide and companion role of women in society in general.

The freeing of females is a specific part of the
FLF liberation plan for all of humanity.

Of course, we do not exclude male membership or support, as the change in attitude towards females must involve all of scoiety, and other areas of action would benefit by cooperation, as well.

It is misleading to say we are pro-female.....we are pro-humanity, and so must support the liberation of females, as we must any group which suffers repression.

by Peter Balan President, 24th S.R.C.

Voted in by a record 32% poll, the 24th S.R.C. has already been active in many fields.

The most immediate problem facing the S.R.C. was to cope with the aftermath of the most financially-disastrous Prosh yet. After a particularly vigorous operation by the Hon. Treasurer, Alex Graeme-Evans, in an attempt to sell second-hand as much of the stuff as possible which had been bought for the Prosh functions, the loss on these functions was reduced to about \$700. The amount raised by selling the rag was reduced substantially over that collected lasted year, and the net result is that (after deducting the stipulated \$600 for the War Veterans' Home) \$1000 was raised for the education at this University of a Papua/New Guinea student, \$1500 for Abschol, and about \$200 each for the other eight charities.

Following the recommendation of the last S.R.C., a special meeting was held to consider the proposed Union restructure. It was decided that the S.R.C. should be formed into a Public Affairs Committee which would be largely political without most of the administrative functions the S.R.C. currently performs.

Bob Hall's imprisonment for refusing to comply with the National Service Act resulted in the S.R.C. holding a referendum to resolve the question of whether rooms should be provided by the Union/University for use by Conscientious Objectors as a refuge police action.

referendum was carried out at very short notice with the assistance of several University Departments, and resulted in a large return of 1266

Concerned at allegations of police fabrication or falsification of evidence in the trials of students arrested in the May 7th demonstration, the S.R.C. set up a Legal Committee consisting of the President and three other S.R.C. members. This committee, which has support from some members of the Law Faculty will, during the vacation, examine the transcripts of selected cases with particular reference to suspected misconduct in these cases, it will also consider a legal aid scheme for students and hopes to have a report ready by March next year.

The Gaols Committee has also been formed to examine conditions imposed on imprisoned students, with a view to obtaining some improvements.

Discussion on the University Act was delayed until the Second Draft appeared. The S.R.C. sent a submission requesting acceptance of the principle of a Council consisting mainly of Staff and Students elected from a common roll. If this was not acceded to, the S.R.C. requested an increase in the number of students. This and most of the other requests from the S.R.C. were largely met by the amendments to the Draft Act and by the deferment of the decision on the Act as accepted by the University Council on October 3rd. This matter will be reconsidered in first term next year.

In discussing the distribution of AUC funds within the University, S.R.C. recommended the appointment of a psychiatrist to the Student Health Centre and, if possible, the appointment of a second Student Counsellor. The S.R.C. has also examined and will recommend to the University, a student lecturer-assessment scheme.

In an attempt to get the S.R.C. organisation running more efficiently, much stress has been placed on the standing committee system of operation in which most routine matters are discussed outside regular S.R.C. meetings, and this, together with a streamlined agenda, has contributed to more smoothly-run, shorter meetings, which nevertheless provide more time for discussion of important matters.

If you want more information on the S.R.C. activities which have been briefly listed, or on the many activities which have been omitted because of space limitations, you can contact any S.R.C. executive or ordinary member through the S.R.C. Office.

During the past few years there has been increasing concern voiced about the danger of hearing loss due to the high sound levels at Discotheques.

Technical advances have reduced the price of high power equipment and shatteringly loud levels can now easily be produced by even small groups. In order to understand the problem of hearing loss fully, a little background is

Firstly, the auditory system in human beings is not static in nature. It changes with age, environment and general well-being of the body (nourishment,etc.) The effect of age is to lower the sensitivity of the ear at high frequencies, which tends to reduce the clarity of speech and makes musical appreciation most difficult. This effect is worse in men than in women.

The ear has an automatic volume compensating facility which enables sounds widely varying in volume to be deciphered with a minimum of strain. It is when this facility is overloaded by high volume sound levels that real and immediate damage occurs. A "ringing" "ringing" sensation is produced in the eardrums which will be "numb" when the sound is removed. Hearing returns to "normal" after a while, but after each exposure to noise the "normal" hearing which returns is a little worse than it was before exposure to the noise.

Loss of hearing due to noise is, additive to the loss due to age.

Much work has been done on prolonged exposure to aircraft noise, plant equipment, and other occupational hazards, but the lack of published information about hearing loss due to youth wishing "blow its mind" can be appreciated when one realises firstly that it is self-imposed, and therefore the producer is not legally liable, (unlike workers compensation payments) and secondly that until the present generation reaches their mid-forties and more, the combined hearing losses due to age and noise cannot be readily assessed.

Nevertheless tests on dance bands in America have shown that almost without exception their members suffer from advanced presbycusis (the medical term for noise induced losses),

WHAT CAN BE DONE

Unfortunately it is this very overloading of our body's senses that causes the psychological stimuli which draws people back to the discos week after week. Thus there can only ever be a compromise solution to the problem.

Nevertheless each of us differs slightly in the levels which we need to create this "total sound" effect a great deal can those who are particularly sensitive

in this regard. Small amounts of cotton wool placed in the ears cause little social embarrassment, but can eliminate headaches, and the risk of severe hearing damage in those of us who are always telling the bands to "turn it down", while not interfering with our fellows who can endure the aural battering.

Earmuffs are more effective, but impractical for anything but a fancy dress ball.

Strobe lighting and flickering colour organs all help to create the loss balance and outpouring of emotions even though the sound level is reduced.

I believe that presbycusis is a serious problem, which cannot be rationalized other than on a personal basis, and it is up to every exponent of loud "pop" music to decide for himself just how much risk he is prepared to take.

Trevor Marshall

Thursday the 25th. September saw the 24th S.R.C. finally asphyxiate itself in its own counter-revolutionary anti-democratic rhetoric.

That the University Council on Friday 3rd October refused to pass the Second Uni. Draft Act and accepted an amendment in complete disregard of the motions of the 'Let's-be-practical" Balan clique and under pressure from staff and real students opinion highlights a number of things.

Balan and his merry band of Black shirts were effectively smashed and overruled by the actions of concerned and principled students on the one hand and (surprise! surprise!) by the University Council on the

A few interesting facts about S.R.C. meetings emerged from that particular meeting

(i) The meeting began earlier than the time advertised on the printed agenda sheet - perhaps to prevent discussion from the floor by visitors on a motion which directly affected them? A motion about the activities of the Film Society was discussed before correspondence and other preliminaries in a manner out of accord with normal procedure. Attempts to revive the discussion by the visitors at the advertised starting time of 7.30 p.m. were met by a remark of the President to the effect that the matter had received quite enough attention already.

(ii) There was a complete lack of interest by Council members in the proceedings of the meeting. This was displayed by the small (usually about 8) number of people voting on any issue. The rest were too busy talking, reading and acting the fool.

President Balan, Treasurer Evans, Secretary Baldock ent Wilkins were always on the side but this is perhaps not surprising when it seems a special Executive meeting is held at 6.00 p.m. and motions unquestionably sorted out before the meeting.

(iii) The S.R.C. spent some half hour discussing the amount of profit that could be made from

(a) the retailing of University sweatshirts to students and

(b) a request by a bookshop to have copies of 'On Dit' made available to people who wanted to keep in touch with student journalism and student affairs.

This followed upon a motion that had been passed to the effect that the S.R.C. was a capitalist organization" and should act accordingly. The two issues involved here are on the one hand the concept of any S.R.C. as a body acting in the best interests of student welfare (which it cannot do if it plans to make as much profit as possible from the students who are buying these shirts) and on the other a total lack of concern about supplying an interested public with student newspaper opinion in favour of making money out of the venture. A further point is the amount of time spent discussing these issues in relation to the discussion on the Council.

> **DISCUSSION ON** THE ACT

The discussion about the University Act reveals yet further elements of counter-revolutionary elitist authoritarianism rampant in the democratically elected representative council of students

(i) Dead silence greeted the meeting when the University Act came up for discussion. Only the visitors had any idea of the principles involved in the debate about the Council . Their vociferous objections to the way the S.R.C. was handling a matter of vital concern to the

student body were greeted with such remarks as:
"Who are these buggars?" "What are they here for?"

"What right have they got to be here?"

(ii) A motion to the effect that visitors be heard was greeted with cries of "No! No! tell them to go to hell", It is interesting to note that not until this time - i.e. when serious objections were being levelled at the S.R.C's attitude, was there any question of visitors

Fletcher and Balan moved a motion that visitors no longer be heard: this was passed with 6 dissenting hands. Only the flurried action of the visitors forced revote which overruled the previous one. Vice-president Wilkins then stated that he considered the discussion be discontinued in light of the heated exchange of views! Debate was finally killed by Balan who made a tactical adjourment of the meeting for supper.

TRUE STUDENT OPINION?

iii) General student meetings were questioned as to whether they represented true student opinion when not organized by the S.R.C. The inference was that a small clique of people was manipulating students for political ends and Manos questioned the bona fides of 'so-called radicals"

He was also working on the already exposed contradiction of an S.R.C. being in fact what its name purports.

(iv) Balan camouflaged the S.R.C's real legalities at the lawn meeting of 3rd September when he said that the S.R.C. gave full endorsement to the principles of self-government. The S.R.C. in fact rejected a motion calling upon the Council to give students time to think about what the Second Draft Act was doing.

Enough has been said to illustrated that the S.R.C. has misguided notions of democracy liberalism and participation that have the same paranoia of George Wallace about minority groups - which is hard to comprehend in view of its base of support, that it is unprincipled, unprogressive and unconcerned and that it exists simply for the orgiastic capitalistic, self-indulgent power and prestige-seeeking of its members.

One final point that perhaps should be made is that the above article was written from notes taken at the meeting of the 25th September and that the S.R.C. some 3 weeks later - had still not yet made available the minutes of that meeting. It seems as though the chief Executive censor has been busy again.

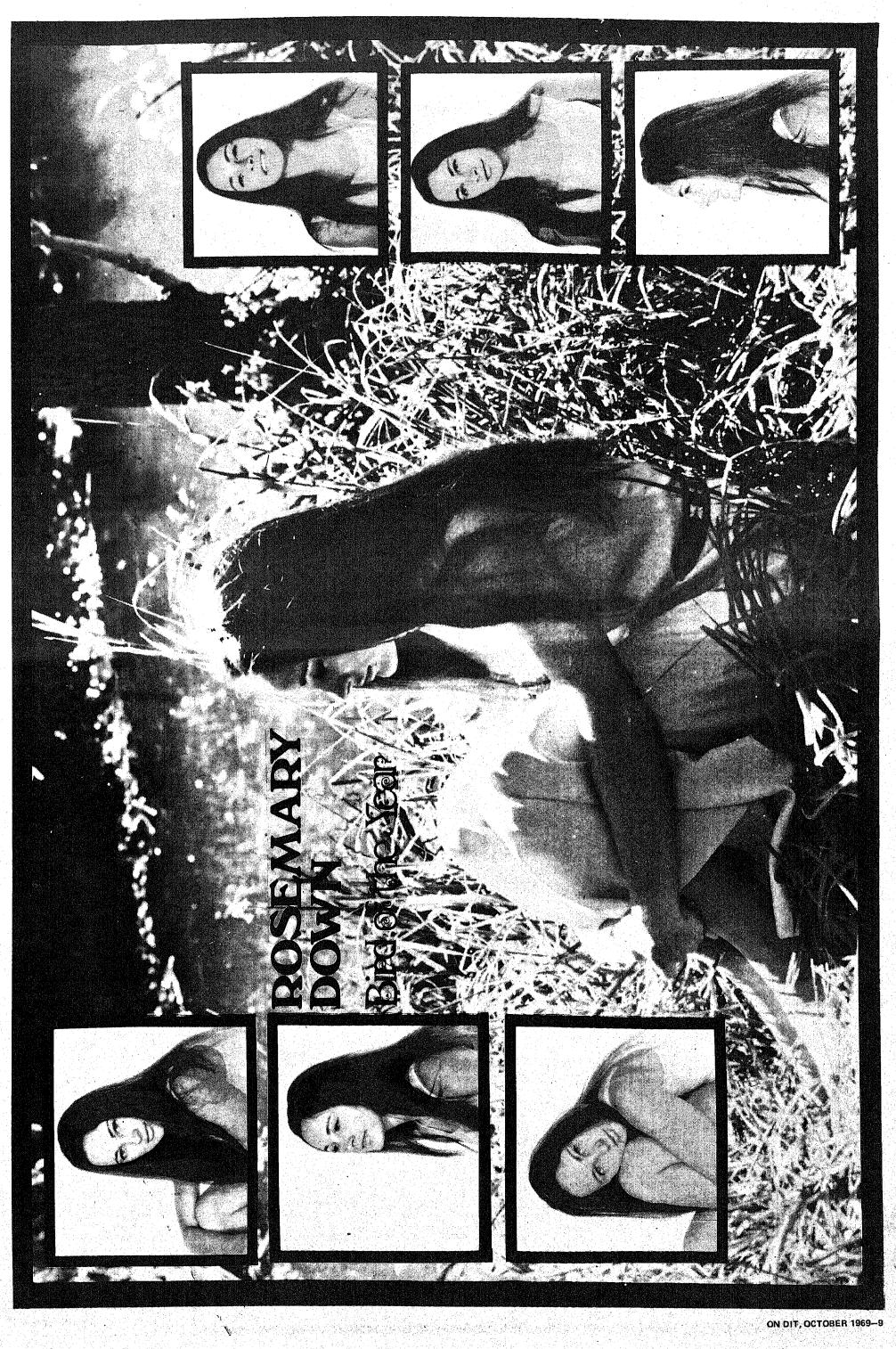
Many other issues were raised at this particular meeting including censorship of "On Dit" and students relationships with the police. I would like to finish with two motions that were put almost simultaneously and which while not being paticularized display the nature of the S.R.C.

Reid: "I move that the motion be put to prevent further discussion." Wilkins/Chapam: "I move that that be put followed immediately by the original motion."

Both were carried 6 to 7 with about 24 abstentions!!

STUDENTS OF THE UNION UNITE - YOU'VE NOTHING TO LOSE BUT YOUR'S.R.C.

Mike Duigan



by R. A. O'Grady

The Arab case does not lie, as is consistently misunderstood, in an assertion of Arab rights at the expense of the Jewish State. The compassionate argument of the fate of the refugees must not be considered at the expense of the Jews of Israel.

To say that it is the Arabs and not the Jews who are the indigenous people of the area is absurd, for, apart from the difficulty in finding a satisfactory definition for the word "Arab," it has been convincingly demonstrated that the two races were in fact one.

They were nomadic tribesmen notorious for brigandage and that between the years 2600B.C.E. and 1400B.C. their activites expanded through southern Babylonia, Egypt and the middle Euphrates, Palestine and

It was not until the time of Hadrian, that the Romans, inflicting savage reprisals on the Jewish population as a result of the Bar Kochba revolt, sold thousands of Jews into slavery and caused many others to flee persecution. Only a small Jewish population remained in Judea-Galilee, re-named Palestine.

THE ARABS

The recent world Islamic conferences held in Rabat culminated in yet another outcry against the existence of the Jewish State, and in a renewal of al Banna's resolution to fill the sea with Jewish corpses.

Bearing in mind the fact that this resolve was first proclaimed twenty-one years ago, one begins to wonder what went wrong. Why is it that we are still hearing the shrill and frustrated propaganda of the Muslim Brotherhood twenty years and three defeats after the jihad was declared?

In 1948 six hundred thousand Arabs left the land west of Jordan in order to be out of the way when the great massacre occurred. Under instructions from the Mufti they rejected the Jewish offer of co-citizenship, preferring to take their chances with their own people. It was an unenviable choice to have to make. Most of them are still in the great refugee camps, ringing Israel from Gaza to Syria, leading a life of utter degradation, consistently refused re-settlement by Israel, who cannot accept such an overwhelming fifth column, and by the Arab states, who say that these people are Palestinians. Nasser is strongly aware of the value of a hugh refugee population. They are political pawns, kept alive by the services of U.N.O. and other relief bodies, and the camps are the breeding-ground for an army of suicidal fanatics who are one day going to help establish the Arab empire "from the Atlantic to the Persian Gulf."

The Arab in Israel is a member of a minority group. He feels his differences, he is often at a disadvantage. But he is not persecuted, he is protected under the law, he has freedom of worship and the vote, he is educated if he will go to school and at least officially he has equality of opportunity with Jews. His civil rights are respected and Arabic is one of the three official languages.

Two years ago the 1948 dilemma repeated itself for the Palestinian Arab. He could evacuate, or stay with Israel. When, after the war, Israel offered these immediate evacuees the chance to return home forty thousand of them chose to do so.

HISTORY

The strong, early history case for the existence of Israel today, can be read in the Bible, and in Josephus. Mediaeval Europe's tendency to scapegoat the Jews has left a sordid history of pogroms, ghetto-life, migration, persecution and the evidence of a small but continuous return of Jews to their homeland, Modern history repeats the same theme, but with the interesting emergence of a specialised but considerable Jewish power, the rise of the great moneyed families.

Mediaeval history also records the rise of Islam, the vast and undefeated sweep of Islamic conquest, the decay of the Arab leadership of Islam and the ascendency of the Ottoman Empire, which was to last as a great power until the eighteenth century, and as influenced by European powers until the end of the Great War.

In the eighteenth and nineteenth centuries there was a renewed outbreak of anti-semitism in central and eastern Europe, and a fresh migration of Jews to Palestine. And in Paris, in 1894. Drevfus was court-martialled. The fanaticism that surrounded the case (which was not fully resolved until 1906) made a deep impression on Theodore Herzl, an assimilated Jew living in Paris at the time. In 1896 Herzl published "The Jewish State," a proposal for a Zionist solution to the seemingly endless probelm of anit-Semitism,

Herzl pointed out the moral and legal necessity for the settlement of Hews as a single nation, but he insisted it be done with international approval and the approval of the authority in the area chosen. Although Herzl was open to suggestion about the location of the new state, the Jews of eastern Europe were adamant that Palestine was the only possible home. Already there had been large migrations there from Poland, and the comparatively liberal ideas of the Turkish governor of southern Syria, Mehemet Ali, made it possible for the establishment in Jerusalem of a British consulate to protect the interest of the Jewish settlers.



to combine with them in a general Arab movement to oppose Turkish claims. They were to reject both Ottomanism, which would impose complete centralization, and Pan-Islamism, which would perpetuate the disunity of the Arab nation by dividing Christians and Moslems. Pan-Islamism was still at that stage a confirmation of Turkish domination of the Arabs, in the name of Moslem

Policies of "Turkification" adopted by the Young Turks provoked strong Arab nationalist reaction, so the spread of the ideal amongst Christians and Moslems was swift. But while the Moslems in theory, stressed the secularism of the movement, it was nearly impossible for them to dissociate Arabism from Islam. The immediate aim of the movement had been a united Syria, an Arab state. But as the Moslem element increased and outweighed the Christian, the idea grew of a far-flung and independent Arab empire, incorporating all Moslem lands where Arabic was spoken.

THE TWO REASONS

So it is possible to see that the general background causes for the "Arab-Israeli" conflict fall largely to two broad reasons. The renewal of anti-Semitism in Europe and the subsequent migrations; and the decline of the Ottoman

For the powers in Europe, control of the Middle East meant two things. The Middle East was a huge buffer against the southern expansion of Russia; and it meant oil. At the beginning of the war, the Zionists pledged their support to Britain and, after the intercession of Lord Rothschild, were appeased with the legal basis for their state, the Balfour Declaration of 1917. The Arabs were persuaded to rise against the Turks, with the vague promise of support for an Arab Kingdom, a promise which was never really honoured.

The Hashemites planned an Arab kingdom with headquarters in Damascus. The Sykes-Picot Note had agreed that this area should fall to France. While the Zionist cause was openly pursued in Palestine, the Arabs spent the next few years wrangling at Versailles.

In Palestine the leader of Zionism, Chaim Weizman, tried to reach an understanding with Prince Feisal, but Feisal, still trying to save Syria from the French and now highly suspicious of all European governments, never openly accepted the Declaration. The Arabs quickly came to identify Zionist settlement with the European colonial powers that were blocking their own autonomy. In the desert there arose a new power, Ibn Saud, a violent raider who overcame the Hashemites in the Hejaz and raised again the cry of Holy War against foreigners and infidels.

BRITAIN

The British were left in a dilemma. They were fast losing prestige throughout the Middle East. They were bound to honour the Balfour Declaration, and they needed an Arahian alliance . . . for oil. The French had no intention of alleviating the problem. At exactly this moment the British were faced with fresh difficulties in the shape of an emergent Egyptain nationalism.

The unsatisfactory Middle East situation was, anything, worse at the close of the Second World War. The need for oil and an awareness of the richness of the oilfields made alliance with Arabia imperative. From the point of view of the U.S.A., it was equally imperative that there be a ring of states to stop Russian expansion.

But the war had left its mark on the Middle East. The sheikhs now had power to command world oil supplies, they had, as a handful of their leaders realised, the chance to control their own destiny, the chance for an empire. The question was, who would rule the empire? The answer was, whoever could succeed in uniting the Arab world to a single

One possibility was presented in the object-lesson which Hitler had offered Europe in the preceeding years, and in the zealous missionary activity among the Arabs of an Egyptian-founded, violently Pan-Islamic group, the

After the war the Brotherhood seized on the anti-Semite propaganda of the Nazis and, their argument strengthened by the now daily arrival of Jews from Europe, spread a vast web of fear disguised as nationalism across the Arab world. It is interesting to see that only this kind of ideal can unite the Arabs. Nasser learnt his lesson from it, several times over, and obviously plans to use it again.

Both Arabs and Israelis need vast defence agreements. It is in the interests of the great powers to see that they do not get them. For the sake of the oilfields, neither side can afford the other a wider sphere of influence; each side has continuing pacts with all the countries involved, and both east and west are intent upon keeping the arms race

In Egypt Nasser still dreams of an Arab empire, a dream sustained by the brief but tangible history of the Arab League. In 1956, British and American withdrawal of financial aid to the Aswan Dam project led immediately to the nationalization by Nasser of the Suez Canal Company. Had Nasser been in a position then to unite the Arab world he could have nationalized every oilfield in Arabia and not only established his much-boasted empire, but also thrown the world into near-chaos.

As long as fear of the Jews, and of their European support, is the only way to rouse Arab nationalism to action, Nasser will attempt to unite Arabia against Isreal. As long as the great powers can keep fear of Israel alive in Arabia their own interests are safe.

Both Israel and Arabia will be kept sufficiently stocked with arms to fight their swift wars, and the only people who are still miserable are the refugees. They cannot go home because of the threat they present to the Jewish population, and cannot be re-settled in Arabia because Nasser (and the world powers too for that matter) need them exactly as they are, as an illustration to the Arab world of Jewish injustice. Nasser dreams of his own supremacy. The concert of Europe makes its profit supplying the instruments of war, and has the oil too, maintaining the area, the while, as a massive buffer state.

What might happen, were the Arabs and the Israelis to achieve an alliance, is anybody's guess. It's probably just as well we'll never know.



Having been recently released, I feel I must try and give some picture of what national service was like to me.

The first thing we were told in the army was that it was forbidden to make any statement to the press about any aspect of the military environment. (And the law still applies for two years after being discharged.)

The second thing we were told was that there is no difference between a regular and a national serviceman. That was the first lie. Although they wear the same uniform, the difference in attitudes between the two is strikingly obvious, as is to be expected. For one the army is a job (and usually no more); for the other an imposition, with not easy way out, for a long two years.

For all except those of the almost indispensable professions, namely doctors and dentists, the first ten weeks of army life comes in the form of "basic training." There is also the possibility of transferring to the Officer-Training-School after about four weeks and from the stories I have heard it is even worse in exactly those aspects which make the army so unbearable.

This "basic training" involves running around almost constantly and being taught a few "skills" such as shooting and handling a rifle, But learning to shoot straight was of minor importance. Most of the time was spent in polishing boots and brass, in drill parades and marching and being subject to the constant pressure to conform to their ridiculous standards and petty restraints. The dogmatic insistance on obeying these ridiculous rules (the epitomy of all this "bullshit" is the inspection parades) was at first a source of incredulous humour.

It was impossible to take seriously, even with the sergeant having an apocalyptic fit over our reluctance to be so easily intimidated. But slowly the humour wears thin as the real purpose of these strange, seemingly insane methods of training gradually come to light. It is primarily a means of mental conditioning, aimed at getting us to "jump when told to jump", to react like a wild animal, to act without thinking.

On the other occasion we were having "character guidance" lectures which were only in fact a conglomeration of religious instructions by the army padres, ending in an attempt to justify the need to fight, with a brief mention of Vietnam as a side issue. Indeed the constant barrage did exist, not so much of propaganda but of intimidation, of petty punishments and the like, all summed up in the words . . . "do as you are told, or else..." The "Regimental Sergeant Major" is "responsible for discipline" in the regiment and these are the words that are in particular used to greet new members of the regiment

"I'm the R.S.M. here and when you see me you bloody rumours about that place, about the "strange vacant stare" jump to attention . . . and if you want to come down again that was the mark it left on a man. In fact rumours were the only source of information for recruits. The claimed army policy of keeping the ranks informed was rarely put The worst "crime" one can commit is to show into practice. So we knew little of the rest of the army contempt for and to ridicule their attempts at "bullshit beyond our narrow world of eating, sleeping, shitting and jumping (all with the "regulation pause"!) But it became brainwashing." Under military law there is one particular very clear that the object of M.C.E. was to "discipline offence, so brilliantly conceived as to cover by itself all possible transgressions, and that is "conduct to the

those that refused to conform - by breaking their wills -

even if at the expense of their sanity. Often I wondered if

that would be a better alternative than living with the

burden of guilt that my conscience was beginning to weigh

How naive I had been in thinking that the army ran on

people who believed there was a cause in what they were

doing. In actual fact, even amongst the regulars, I never met

more than one or two people who didn't give as their first

reason for doing "exactly as they were told" that that was

the "easiest way" "the least trouble for them." In other

words they were afraid of what might happen to them if

they rejected or even questioned what they were told. Fear

is a very natural instinct and that is what the army runs on

There is no such thing as discipline - just fear and

intimidation. There is no room for conscience in the army.

spending our time gardening, leaning on shovels and rakes,

occasionally shouted at to "get to work"; mopping floors,

scrubbing toilets and a variety of jobs that at least were not

destructive; but one couldn't help wondering why they

brain-washing one is then transferred to a "Corps" such as

Infantry, Artillery, Signals and so on. In theory one has a

choice of Corps - submitting three preferences but as

about fifty per cent of all recruits go to infantry and very

few volunteer for it, you have to be lucky to get any one of

unknown "they", you still find the same incredible, blind

military system. Materially there is a great variety in

barracks, from old, condemned tin sheds to modern brick

buildings, and the food varies from as good as can be

expected when cooking for three hundred to the barely

edible, and worse. But otherwise the army is always the

same - always the same brick wall of closed military minds,

with only a very rare chink of light showing.

conscripted us instead of cleaners.

your three preferences.

In between the periods of frantic activity we would be

Once having survived the ten weeks basic

Yet everywhere one shifts, at the whim of the

The usual result of this charge is a few days to two weeks "confined to Barracks" which means loss of leave

predjudice of good order and military discipline.

The Officer-in-Command is my God. He is the power and the glory I may know more than my God

He may be blind and deaf He makes me want to chunder

But I lick his boots instead.

Perhaps you would think we were subjected to a

constant barrage of propaganda about why we should be in

Vietnam, but only on two occasions that I can remember

was that subject mentioned. On one of these, and this was

one of the "rare chinks of light", we watched a debate by

two volunteer groups from amongst us, on the subject of

Vietnam. Question time at the end nearly ended in a riot!

(The side for the Government won the debate).

Another popular form of minor punishment is the "group variety" where for example the whole troop will lose the weekend's leave and spend the time digging holes, to be filled in by someone else later on. The idea here is that the majority of innocent members will do their own "disciplining" of the few troublemakers in the group, far more enlightened national serviceman, and there is possibly hope that these for more enlightened national serviceman and there is possibly some hope that these new attitudes may slowly be undoing some of the damage done by the centuries of backward thinking.

I seriously believe that the army is a good place for certain misfits from society who find a world to their liking within the closed sheltering framework of this system - but those who value freedom and the spirit of enquiry find it a suffocating, soul-swallowing pit of despair.

There are many other points I'could mention, about the incredible disorganisation and bureacratic blunders and worst of all the collosal waste of money that I have seen. but I would be getting lost in endless details.

Perhaps I have given a somewhat biased picture. I know many have found the army better, and some far worse than I have. I was fortunate enought not to be sent to Vietnam although many of my friends did go.

However I feel that once you submit yourself to being conscripted only fate - (or an even bigger sacrifice than you have to make now) can prevent you from becoming trapped by circumstances and killing (or committing murder?) in blind panic will be just the last easy but irretrievable step in the chain of denigration.

ON DIT. OCTOBER 1969-11.

WAIT HERE FOR THE PLEASURE MACHINE

AN ESSAY IN ICONOCLASM BY JOHN C. SHELDON

WHO GETS FUN OUT OF SCIENCE?

An ominous proportion of people choose to leave Science well alone, not because of the decimation of wildlife by insecticide, nor because of insupportable guilt for Hiroshima and Nagasaki, but because Science is dull and a dedication to matters far from the heart and from real

Parhaps Psychology and Biology are exceptions, basking as they do in the warmth diffusing from Life itself, but in Literature, History, Philosophy, let alone in Fine Arts and Drama, many find the real, gutsy, human material they can love and seemingly use to become more lovable.

These quite normal and numerous people have been rather looked upon by scientists as the poor souls who had missed their share of the divine pentecostal inspiration. Recently, it has become fashionable to be concerned with why Science appears increasingly unpalatable to discerning generations of students.

It has been felt for a long time, though admitted, that the physical sciences are not gratify ise proposals to extend subjects to study, bed teaching to more stude ve been solidly base society's economic deed validing incidentally greater sons and a no mention, say, of asure or higher characte

Science, the argument goes, is now indispensible for solving many of the problems facing us, and so any fall in the proportion of scientists dropping off the academic production line must be viewed with alarm. With the tide of social popularity never strongly in their favour, scientists must either believe in their world improving mission or become little more than latter-day clergy celling the

unbelievers to repentance.

It is difficult to visualize that much improved world freed by Science from problems, but it would be a simple one where the individual had leisure, freedom, and every prospect of developing his experiences. This vision has been lost in all that mind-jamming nonsense about Science an Technology being necessary to compete in a rapidly

THE TRUTH IS, THAT SCIENCE AND. THE THUTH IS, THAT SOLUTION and TECHNOLOGY NOW BREED THAT COMPETITION, and there is now little likelihood of periods life improving towards that idyllic state of freedom and the even though poverty, hunger, and disease now have sail be the last straw indeed if scientists we their discipline than they cared to admit, but this issue is obscured by their reluctance to discuss candidly what

he in the same manner as one 🥕 oversimply to 'Religion' or 'Polities'. Most now shrewdly aware that ... evelation, faith, dogma, ritual, logy, subversion, propaganda, ence is a complex of quite human

Indoctrination

Competition for resources, Experimentation. Interpretation mongering

graciously the elder-statesman-of-Science

Few of us earn the sort of gratification that comes to a entist, since we have not persevered sufficiently into the game to get the rewards. After all, Religion is highly gratifying when you are a Bishop and similarly Politics when you have that seat in the Best Club in the world.

The young have too much sense to feel guilty opting from a career designing better earpluss (to counteract the

results of that other success - supersonic aviation engines) or pollution meters (to monitor that technological miracle - the industrial complex), but they may wonder what it is that so irks them in Science and whether they have not after all dropped out of the mainstream of future huma achievement.

CULTURAL MACHINES

no forseeable end to the evolution of the man orders his perception and , and so to be presently assured by scientists last they bring to us the ultimately valid cultural really rather touching. There has been tribal lore, ctor cutts, ecclesiastic religion, 'freethinking'

rationalism, experimentation and classification, scientific methodology, and there will be others without name at present. These are obviously stages not only in cultural but ety becomes reorganised as also social evolution, in tha the new and more ...
widely disseminated and control is useful to call nciples of thought become d by the leader classes.

socio-cultural organisation employing certain phi and which deploy a certain view of life directing human as rations and actions to ends seemingly more significant than in a previous era, by the physical term, MACHI A machine is a device and form into another. onverts energy on the huma e say for national ends. CULTURAL MACHINE scale to the superhuman s

nachine was certainly once a saffairs of men prospered better The ecclesiastical cultural advance, since th under the Church' than under less inspiring cults. I lie around us now, sizable the machin mocratic political machine was recently at its most effective, a or falls on the precept that if an better still is widely accepted as

ment will take its time to disappear. he Church, but more and more effective be made by specialized science-based toally the central government will become been additiour thead to these agencies, ecame a rubberstamp fore that the Church became one to the

The Science being rapidly assembled ciency can be gauged by the ound us and its exploration by NASA, mocratic voicing of objective, and the nresolved because nd 'integrities' we inheritance.

ole population, they s of that culture espouse their nistakable acceleration in le that we can now see not cultural evolution nachine but of THE NEXT only the growth of ersonality is so adaptable limitless vision, say, the 🛝 that it can seeming or scientific, and in some 🕖 superstitious, rel individuals, several neously. It should be no g people are presently in ut they are the pioneers urse they are no

MORAL AND SYMBOLIC AUTHORITY

real zing they form part of a they live under some MORAL often than not is not clearly group of persons. This moral en they recogn ORITY which me any one person of group of persons. This moral is the blue print for the machine and orders es together to give the machine social substance h. Quite clearly the Church, Parliament, or a seal social agency would all claim they had the

Challenge the authority of the machine and you go close to dismantling it. No matter what improvement one machine may first appear to have over another, sooner or later the Irksome limitations that it places on the participating humans become more and mare evident.

I suggest that the unpopularity of oral authority it appears to claim over the

ulent this authority is, takes careful study rally, few men pre tly see the moral e as damaging and Science machine

a small fraction weaker or remiss mind

The Church used impressive ritualistic music and clothing, attainment to impress both peasant

that the emphasis on symbolic authority be in some measure related to its need in the first place. There is an instructive aecline in the need to impress on Society, first, the moral authority of the Church, then of Parliament, and finally hardly at all for Science,

Parliament still employs some of the grandeur of architecture and still a little pomp and ceremony but there is next to none of this in Science. The progression towards a moral authority claiming evermore successfully to being invincible truth itself and therefore requiring fewer overt symbols to make the point known, is clearly exemplified in the dress of the leaders Firstly we see the cardinals and bishops in their magnificent robes, then the elegantly oomed and poised cabinet minister, and lastly the confident but slightly crumpled darksuited elder-statesman-of-Science. It is not facetious to claim that the leaders of the next machine will be men content with skiyvies and jeans.

The young person who finds little in Science to excite him and guesses this from the manner and dress of the scientists he sees. Is in fact reacting against a form of he sees, is in fact reacting against a form of authority. He has at least spotted that Science requires a great deal more conformism of outlook than scientists would care to make public. Much of the conviction of scientific pronouncements stems from the grave face and dark suit of the pronouncer.

THE SCIENCE MACHINE

To describe and understand a made irate study of what it does, and not what is delimed for The conspicuous feature of Science is the output of research papers and this rumbling avalenche of print, gaining crushing momentum every year, on close sorutiny for a word to label the that of SCIENTIFI

nakes only vestigial appearance to do since it is by that tattered come to identify it in the Cultural universities.

ospects of a young cientist are brighter the number of results he has lot publication. It is gnised that this puts a low valle on methodology, philistinism of elder-statesmen of Science that professional reward and advance may only ho are prepared 'to be at the bench, work, and et results. This has it's counterpart in the farmer pressing is boy to justify his husbandry by mucking out the owshed, or in the second-hand dealer urging his apprentice be less scrupulous at painting over the rust. But make no histake. Results are far superior to dogma or political rinciples. Our present affluence and to hology are based in RESULTS. And many industrialists are shrewly enough discourage methodology in their research to elling many real scientists, emphasing time and industry wants applying and not theories.

to be communicated to others not so familiar with that of results. A scientist's results might well be photographs bearing a pattern of spore or a length of pen recorder chart displaying a set of peaks and yet results of this nature seeminly could not be filed away as scientific information. These direct observations must be redistilled into a statement of the sort — 'It is established that the hydrogen

atom possesses an energy level at x,y electron volts.'s

It is at this point that a scientist feels least sure of himself because he did not see that there was any such energy level — he only saw a piece of alm or a sheet of paper. Nevertheless his indoctrination has encouraged him to regard this interepretation as being equivalent to a real t. It is not for nothing that Science must have an image authority to endorse such laxness,

INVINCIBLE TRUTH OR JUST. ANOTHER WAY OF SPEAKING?

there, are several interpretations of a result eved that one is 'the right too long in the debate of it might well be doubted whether w to find things out or what was going on! Init. major field of research a large mass of results

dividual convinces the other sele interpretation.

This new wisdom is taken down eve the eye or hiccup of the great man jargon is identifiable years later) and the ranks of him. Science is supposed to be invincible truth the idea gets about that much of it is rinterpretation, but idiosyncratic interpretationary by the ellegiance of thousands toeing the line, then Science's moral authority lapses.

Let us examine the statement the hydrogeness on energy level (Engine) and the level?

shelves in the atom? Or is the atom perched on a shelves? Or what else? Of course it is only speaking, an image or model, and every scienti that, (perhaps). But the question is, what is 'invincible truth' when it is unmasked as being merely a way of speaking? Ninetenths of the communication between scientists involves their idiosyncretic imagery which by careful, standardised presentation seems like reality, and indeed gives the emotional satisfaction to it's bearer that it is indeed reality.

In order that the authority of the results machine is

unimpaired, scientists undergo indoctrination, learning what they are permitted to think about their results and with whom it is safe to argue about them, so that they active the skill of getting results, hanging them on the present 'ways of speaking', and not letting themselves or thers think what they are really doing.

It helps also not to make jokes about Science and to ar a dark suit. You then have the 'sound' image. Of course scientists can play their own cultural games if they wish, but many young people are astionished at the maze of ideas they are required to swallow to graduate in Science. and their instincts tell them that something is wrong and to vote with their feet.

The nearer the ways of speaking are to the surface e.g., in chemical thermodynamics, the more the students rebel if it is not candidly admitted that what is being taught not even meant to be like 'what really happens Naturally it is dangerous to be so forthright with most science students since, bless them, many are really interested in what really happens and thought Science would tell then

THE PLEASURE MACHINE

Considering the need for the young and creative to adopt new forms of dress and relationships, new heroes and dreams, new forms of prose and poetry, and then contrasting this with the ritual of allegiance that Science training requires of the imagination it is remarkable we have large Science faculties. However, the drift from Science has prompted the debate on the improvement of the teaching

This dente has swung between making the expretations more exciting to letting the students get a ste for their own results, but never, ominously enough, ing them out of the grip of interpretative authority and LETTING THEM CHALLENGE THE WAYS OF SPEAKING.

At a time when scientists have more results than they know what to do with, a great deal of imagination is now needed for creating a variety of alternative interpretative images. Where have all the dreamers gone? Mistakenly persuaded that the story of the beautiful hydrogen atom line spectrum was unalterably written, they have moved to wrestle with the rise and fall of empires, stories that can be validly rewritten a thousand times. And yet the story of the line spectrum was told differently twice and it can't end there even now.

The artist is interested in ideas relevant to human experience and the same is true of the complete scientist, find no 'two cultures.' What we have is an increasingly ominant results machine crushing imagination and mental easure from its scholars, and the sensitive refugees fleeing

While commercial radio becomes more disenchanting, the A.B.C. is experimenting to please its

The A.B.C. does not, of course, have to compete for ratings, lowever, in the belief that it can do more that vie with commercial radio, it has deliberately set out to woo people to its lighter pop, jazz and entertainment on the second

After the big reshuffle, it is now the first network which takes opera, choral work, and classical music, which presents not only the standards (this quarter is devoted to the French Masters) but Australian moderns, as well as catering for the more esoteric tastes (late in the evenings of this quarterr, Turkish and Japanese music will be performed).

Hampered by the fact that it must service Broken Hill and Darwin, that Parliament must be broadcast, and that school services must be retained, the A.B.C. nevertheless ois fast coming close to

providing the best entertainment of

The talks, magazine-type review programs are still on the first network, but Hancock's Half-hour, the Goons (twice), the best of the B.B.C. panel shows, and oldies like the Navy Lark are once more reappearing in late afternoon and early evening time slots. At last the serial has returned - of all things, Doctor in the House, on Friday nights, following on the Marriage lines (both starring Richard Briers) which ended a few weeks ago. When there are no comedy shows, there are usually specials on first class night club entertainers, and not only the old faithfuls. There was a feature on Mireille Matthieu long before the commercials got

Twelve announcer comperes have complete freedom with their consultation with a programme heard commercially. Best of all, the doing it.

comment is always imformed, and never gratuitous. As an example of smooth compering and impeccable tast, Arch McKirdy's late night sound 'Relax with Me' has yet to be beaten by anyone, taste, Arch McKirdy's late night sound 'Relax with Me' has yet to be beaten by anyone, too hamstrung by officialdom to be really exciting, although 'Scope' and the morning quick snippet news and magazine programmes, A.M. and P.M. manage to pull off delightful touches of

There are still times when it is impossible to get a good sound from radio at all: - late mornings and 9,00 onwards on a Sunday night, for example, were the A.B.C. to install a fourth network to take the schools, Parliament and other more specialized programmes, these gaps could immediately be filled.

Other stations claim to be programmes, subject to putting entertainment back on radio. Without becoming unaudlin. co-ordinator. Specialists in the pop, the A.B.C. is doing it. Without jazz John Cargher has yet to be becoming maudlin, the A.B.C. is

LITTLE MALCOLM AND HIS

STRUGGLE AGAINST

Daniele Vliunas

malcolm

Adelaide some two years ago. Consequently, I went to Theatre 62's production with a certain and Brian Goodhind were an however, quite unfounded.

Though not of such a high very long play by any standards, funny. The actors performed with witness box. an exuberance and vitality which got to audience on side within

minutes. Barry Hill as Little Malcolm was consistently good. Perhaps he Nipple embarked upon. His delivery lacked a little variation in tone: of Nipple's monologues had the Malcolm needs a depth and range to audience in fits. emphasise the pathos of his While the four male actors character, distinct from the worked extremely well and tightly

Sydney University production of interpret a rather stylised Malcolm, 'Little Malcolm' when it came to though most effectively of course.

Khail Jureidini, Patrick Frost,

apprehension. My misgivings were, excellent supporting cast. Jureidini's performed sauve, dazzling acrobactics: his accent lost itself a couple of times, which was a standard as Neeme's production, it little distracting. Patrick Frost was was nevertheless very good. Even most impressive, particularly since though producer Herbert Davies he is a young actor. His accent was used the script with the Tower remarkably consistent. He played Scene removed to shorten what is a the dumb, quiet Irwin with confidence and ease. He deserved the performance was a little slow, the spontaneous applause he Notwithstanding, it was hilariously received after his 'testimony' in the Brian Goodhind was a little

stilted, but his dour, lethargic drawl was particularly suited to the wild flights of fancy Dennis Charles

THE EUNUCHS saw Aarne Neeme's brilliant humourous side. Hill tended to together, I felt that Gail Munro was poorly cast for the part of Ann Gedge. A great deal of real horror and pathos certainly generated by the Sydney production was lost through underplaying and rather poor acting on her part. She was a little too earnest, and perhaps

slightly uncomfortable about her

part. Especially when she had tospell out 'sexual intercourse' to Malcolm - a line on which she should have been searingly biting and sarcastic, but which in this production fell flat. But these criticisms are only making very fine distinctions in acting techniques. The important thing was that the play was terribly funny, and yet, if a little

whole thing. Herbert Davies is to be commended for a fine and sensitive production his cast is to be congratulated for its fine

subservient to the humour, a real

tension of pathos underscored the

Adrian Hann

Book Shorts

"HOW TO BRING UP YOUR PARENTS," by two psychiatrists, Doctors Stanley Gold and Peter Eisen, is a surprisingly good and unselfconscious book, written for anybody interested in parent/child relationships. It is a unique book in that it approaches problems in the first person. A sensitive and intelligent adolescent advises a child, from birth onwards, on how to cope with parents and authority, how to interpret, understand, and best react to their mistakes. A subtle, perceptive and intelligent presentation of the best of modern child and adolescent psychology, with a minimum of cant. Sun Books \$1.50.

R. K. Lucks "A GUIDE TO MODERN AUSTRALIAN PAINTING" (Sun Books \$2.50) is definitely an introduction to the completely uninitiated, for all that it purports to give a survey for students, collectors and lay persons The approach, from the colonials to the oldest of) the moderns, is chronological, and superficial almost to the point of dullness, Nevertheless, the commentary does place the Australians into a kind of

orthodox perspective. Very brief biological notes accompany the 104 plates. These are of indifferent quality, having been cut from blocks made for other, glossier publications. Some have been trimmed in order to conform to printing requirements.

The Speling Riform people have put out a comprehensive and well argued presentation of their case as an Alpha paperback - "SPELLING **REFORM - A NEW APPROACH"** by Harry Lindgreen. Objections to present spelling are old, many, and usually accompanied by the fury born of frustration. Lindgreen deals with them calmly.

The normal objections to reform, that the spelling looks awful, renders existing books useless, that it would replace uniformity by complexity and many others, are dealt with firmly, and usually convincingly.

The rest of the book concerns itself, with a blueprint for implementing the new scheme, with explanations of how phonetic spelling works.

The main argument is for gradual reform to make English a more effective, and perhaps more

aesthetic instrument of communication.

'Dreaming Times': the moon man with his brother

And we lived deathless, fearing

wrought:

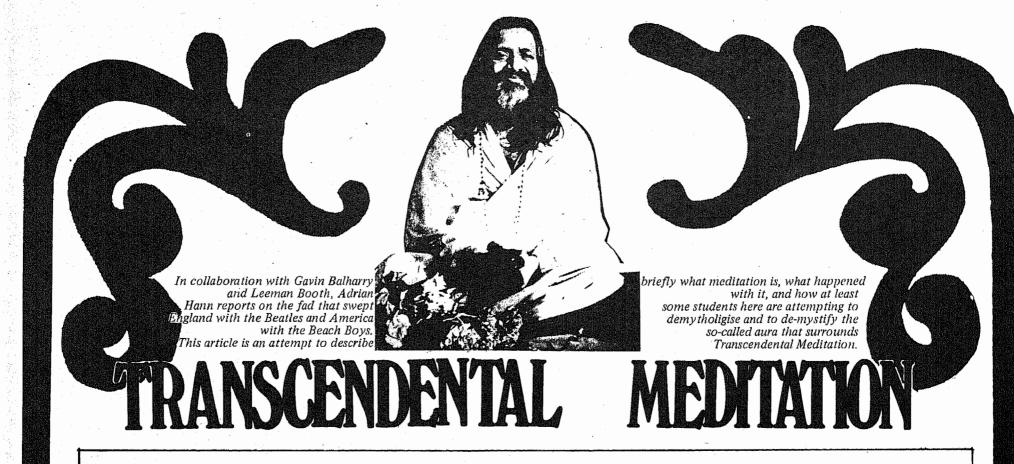
After a lifetime in the outback, Bill Harney became known through his books, verse and TV and radio broadcasts, shwoing unique insights and knowledge of the Aborigines, their language and

their way of life. Rigby have published collection of myths, retold by Harney and edited by Prof. A. P. Elkin which express the philosophy and custom of the Aborigina people. The verse is simple and

emotive without being sentimental. A general commentary on the ssongs provides a necessary background, A piece of Australiana that need not be relegated to the coffee table "SONGS OF THE SONGMEN" by Bill Harney, Rigby -\$3.50.

Margaret Rowlands

12-ON DIT, OCTOBER 1969



Mrs. Athena Sikand, Bachelor of Hatha Yoga T.M. Teacher of South Australia.

Man's very nature is to seek for happiness, but due to physical environments and artifical illusory attractions, man has failed to realise this. The unreal has been thought to be real. Materialism and gross form have reduced man's capacity to appreciate the finer and subtler aspects of life. We live in an unquiet and uneasy world. It is no wonder then, that mental and physical illness of all sorts are on the increase and have brought about a great deal of human suffering.

It is therefore no wonder why in such a short the simple technique of Transcendental Meditation as taught by Maharishi Mahesh Yogi has spread all over the world. Maharishi does not claim any originality for his teaching. He attributes his ideology to the glorious tradition of Shri Shankaracharya, in whose spiritual lineage came his Master "Vedanta Incarnate", His Divinity Jagat-Guru Shankaracharya of Jyotir-Math in the Himalayas. At the feet of his Master the Maharishi has spent thirteen years of surrender and training and it is His Bleesings that he is showering on all, irrespective of caste or class, race or creed.

Transcendental Meditation is the only means to the harmonious development of the body, mind and soul. It is the most effective process of sharpening the mind, to increase its capacity for experience.

Meditation is a glorious link to connect and harmonize the two ends of life - material and spiritual. It is the technique of living in Peace, Energy and Happiness. It is a great boon to students because it develops their mental faculties, removes duliness of

mind, sharpens the intellect and keeps them energetic and lively.

Those who feel and proclaim that meditation is difficult, have not had the fortune of a proper guide. The S.R.M. has been started to train teachers from all over the world to teach Transcendental Meditation to

every man.

Proper method of meditation soon begins to lead the mind to greater happiness at every step, and one step towards the right direction begins to attract the mind more and more onwards, making the whole process of meditation quite automatic. This is the reason, the Maharishi holds that with regard to the system of Transcendental Meditation, every normal man has the capacity of enjoying Bliss present in his own heart, great energy, and peace. Such has been the experience of over 250,000 meditators in India and over 50 other countries.

The centre in Adelaide is located at: 30 Park Street South Woodville Park, 5011. Phone 45-5988.

Meditation? . . a mystic cult? . , some strange power? For a small group at Adelaide and Flinders, members of the students' International Meditation Society, meditation is the means to Harmony, Love and Peace, within you and without you.

Within this simple system there is a technique which enables one to be in the meditative state -

opposed to waking, sleeping or dreaming, 1' is not a relaxes, but remains fully conscious. Very regular meditation, half an hour, twice a day, has certain consequences. — with no preparation, no discipline, no oaths nor dogma. Current theories are not essential and may be misleading. There are no binding promises of what the effects will be. But this simple experiment in subjective consciousness is available to every person who can use the ordinary process of thinking.

Meditation is a particular way of thinking which leads to complete relaxation - including relaxation of that thinking - till one is simply being aware without doing or thinking.

Meditation is very easy, it is always the living of life which is difficult; and meditation increases the rate at which we face the problems of life which are coming to us anyway. As the subconscious is stirred, the effects of our past will resolve now - rather than

The power involved is no more than the power of our own minds - developing and mustering our own selves towards self realization - a prerequisite of self utilization.

In my own case, I have found myself more at ease, relaxing in formerly uncomfortable situations. Gradually I am experiencing everything differently: I am more understanding to the subtler aspects of other people. All my ideas and theories about life are slipping in together. Not so bound up with what I used to do in the past, I am deciding what I want to do NOW. I am enjoying everything more in the process. In just twelve months, the effect is heightened experience of life at all levels.

Gavon Balharry

Now that the fashionableness has left it, Transcendtal Meditation continues to thrive and to grow in adherents throughout the world. Its most lasting effect has been on the musical works of Donovan, The Beatles and The Beachboys, whose songs, with constant lyric and musical reference to meditation and the paraphernalia surrounding it, flow in and out of the unsuspecting public ear endlessly.

The Beatles stopped talking about Transcendental Meditation because whatever they said was inevitably misreported. The mass media announced that Meditation was no longer the 'in' thing. Yet the practice of this age-old meditative process has been carried on by a faithful minority.

Many interested people in Adelaide were initiated by the visiting disciple of the Maharishi Mahesh Yogi, the Brahama Chari Devendra. Amongst these were a number of students from both Flinders and Adelaide Universities. Many still meditate, and there are Meditation more acceptable to the general community who tend to shun mysticism, eastern philosophies and in general anything to do with 'spiritual' awareness.

The whole thing seemed strange, or phony, or both. For countless centuries the holy practice of Transcendental Meditation had been handed down by men in holy orders far away on a mountainside somewhere in India. Then suddenly the mass media in the Western world carried stories about pop-groups notably the Beatles, but certainly also Mike Love of the Beachboys and stars like Mia Farrow — travelling to Rishikesh, in India, and turning on, or doing something anyway, with a Yogi. Not only that, but the Maharishi 'in his Revolver, Sgt. Pepper, the White Double Album wisdom' (and other associated phrases that came spilling out) had decided to bring the good word (in more ways than one) to the whole world. Disciples of the Maharishi were to throughout the world teaching meditation.

And you paid money for it. It was better than drugs.

You left your state of relative consciousness like the waves on the ocean and dived into the depths - went within yourself transcending all the relative consciousness around you and expanding into absolute consciousness, or bliss consciousness, or something.

You did it with a word, A mantra. Your mantra, which no one else was allowed to know. You were initiated, and taught, and checked. The whole thing sounded like a Hindu Billy Graham. The claims made by adherents of Meditation were extreme and dubious. Before, they were ninety seven pound spiritual weaklings, but now, after just thirty days meditation and a week's wages they were 160 pound super spiritual athletes.

Greater bliss awareness Greater perception Inner calm Increased creativity

and, the magic word, Happiness.

These were the words, not of the Maharishi, nor his disciples, but of the western followers. People simply didn't seem to be able to

equate what was happening with what was claimed about the powers of meditation.

Then a number of interesting things happened.

For one thing, the Beatles were beginning produce the most marvellous music -

(written in India) which, over and above all the other complexities and subtleties of their genii, made constant musical and/or lyrical reference to meditation.

The something was happening to the Beachboys, although their music was not widely known in Australia, "Good Vibrations" was the first, the vibrations are those which emanate from a personality when two resonant personalities meet. It seemed to suggest that perhaps some of the seemingly impossible promises were true - that perhaps meditation was enriching if not actually increasing their creative potential.

If the Beatles et al could do it why not us? was no doubt the attitude many of the students

The local hall was packed by the would be two of you. Oh baby now. swingers and groovers of Adelaide, the sceptics, the beats and the religious. Devendra was most impressive with long straggly black hair, sitting crosslegged on the stage in a white linen wrap which all the more emphasised the brownness of his skin. He had about him an aura of serenity. His talk about meditation and his answers to the many who questioned the validity of his claims were ordered, quiet, intelligent. Every point of contention put up by a Christian Evangelical heckler who kept insisting upon quoting from the Bible was remarkably well answered. All with the same quietness and surety that one had heard emanated from such as Devendra.

Those who wished to be initiated into the meditation made appointments. You had to bring a clean white new handkerchief and a

On the appointed day you went to the Hotel Australia where Devendra was staying. Once again the doubts came about authenticity. Why such an expensive place?

You were led into a small room by a softly spoken barefooted man in his early twenties. You were "processed" for want of a better word by one of those hard-jawed women who might so easily have been a militant Baptist or

Evangelical Unionist, Eternal Consciousness, Inner Beauty and Happiness, no more Relative Conscious, Inner Lights - it all flowed out. Including a demand for money. A week's wages. Students paid only (only!) twenty dollars each. You pointed out that you earnt nothing. This did not matter, apparently. You still had to pay a statutory twenty dollars, young adults who attended the for eternal bliss consciousness, After an and young adults who attended the lot eternal bilss consciousness. After an introductory lecture by Devendra in April '68, argument you got her to agree to ten dollars for

> The whole set-up stank. On the other hand with the interest high and the curiosity strong you were prepared to overlook it.

You removed your shoes.

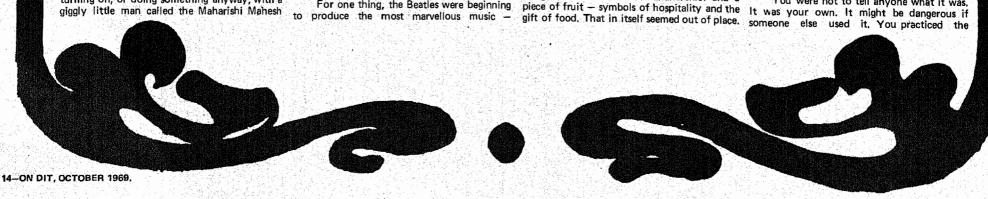
You waited.

When you went into the room where Devendra was you could smell sweet incense and sandalwood. It was dim and atmospheric. Devendra accepted your gifts. He mumbled in front of a picture of the great Guru Dev. Everyone spoke in whispers.

Then you moved into another room and one by one you were initiated.

He gave you your 'mantra',

You were not to tell anyone what it was,



Perhaps there is more popular poetry being written today than since the Renaissance. One heresy of Liberalism has begun. For large numbers of the middle class affluence has been a fact and the drives for affluence have become largely redundant. Considering the great values of liberalism of skepticism and enquiry has lead to the very framework of the system being questioned.

The New Left is different in kind to the old left's materialist bent. The common factor of protest has been its predominantly aesthetic as opposed to political attack. Society's transcending concern has been viewed as the unfolding and refinement of the moral and aesthetic capacities of man in a manner to create genuino independence. The movement, if one can see it as coherently as this, seems anti-ideological, even anti-intellectual. It is precisely the rational commitment to logic and consistency that leads to RAND and "Think Tanks" that these groups abhor. Man has aquired a role as consumer rather than creator

Some of the most spectacular of the new protestors are the ones who don't protest at all — who merely suggest "legalize living and "Dropout". They are in quest of experiences on the one hand internal, spiritual, and on the other, tribal.

Both active and passive elements of the rebellion have underlying agreements. Both care deeply about the creation of loving and trusting relationships between small groups of people. There is a search for personal and organisational inclusiveness. Every opposite, every possibility and every person, no matter how alien, is to be accepted. There is an intense internationalism that extends from Zen to Yugoslavia. Identity and ideology is seen no longer as parochial or national. The reference point is the widest mind expanding possibility. This is crucial. It breaks down the patterns of total allegiance and confrontation of good and evil, black and white, whether national racial or religious. The proliferation of shared awareness and the feeling of the absurdity of absolute categorization is a deep attack on institutionalised liberlism and implicitly, eronically an extension of its ideals.

Thirdly there is a strong emphasis on the anti-technological, against the depersonalization of life, commercialism, careerism and against the depersonalization of the commercialism, careerism and bureaucracy in life. They seek rather naturalism, relevance and voluntary poverty. Here is a splendid circular wrong. As half the world scrambled towards the Doris Day dream of the American standard of living, Americans are leaving the ships "Seeking their Indians, learning from them like pacifist pioneers bent on giving the West back to them". They are looking for an alternative to the traditional Western rural pattern where work is ultimately good and

play and education just a rest from it.

They see this strained ethic as a neurosis. The problem of the future, conceiveably, is leisure not work.

The manifestations today are different to past experiments in

living in that they are born technological age of T.V and L.S.D. It seems a rejection of the psychological consequences of current technology and yet contains the ability to eexploit the technology to create groups in which the individuals grow from participation and plastic environments and Light Shows and radio stations combine in a counter-culture.

Drugs are used to explore personal and interpersonal relations. Hog Farm, a California commune, on the road have painted what they call the "Ultimate painting": a rotating sphere "loaded with spacial paradox" which was shown at the Brooklyn Museum and sold for \$60,000. Ironic.

Above all, the non-political dropouts are anti-violence. Violence to these groups is what sex was to the Victorians -- obscene. There is immense faith in harmony, in violence being a product of a

wierdly tortured society. In all the writings of the Hippies, and like groups is the consciousness of the gap between principle and practice. This is slightly off-clour to the practical minded. Most, from statistics seem to come from U.M.C. homes whose ideals, in the most abstract sense. they follow. But they have the temerity to demand that individual and society should live by values so individualistic and so Christian, which is again "off-colour".

I'll deal with the American phenomena because numbers here

I'll deal with the American phenomena because numbers here are large enough to have the cohesion of a movement. American socialization with the repetition everyday of "I pledge allegience to the American Flag;" with the history of the American way of life as a demonstration of the absolute in normal sterilized democratic Utopia: where other nations are viewed as quaint and smelly deviations from the norm must make any growing awareness of the variety of human vision and the inconsistencies in the myth (negro, want the stable little more devertations.)

executive etc.) all the more devastating

Parents; children in the depression where the value of money as a means (and end) to life still seemed irrefutable, and, young at the 2nd world war's external threat: are comfortable in their categories of absolute goods (U.S.A. affluence) and bads (Japan, Germany, idleness). They cannot hope to understand the increased flexibility in thought of in thought of the young. Nor can they understand the violent

reaction of many of our generation to what they represent. Their aims are different in kind and they can only agree to differ.

The extended adolescence, such a luxury to parents, is a period

of increasing relevence to the affluent young. The forestalling of choice on life modes increases the spectrum of choice and universally the search for an identity – An extreme forum of the liberal aspirations of last century?

Flux is the key to awareness yet nothing can be given meaning in the flux. This randomness and lack of ingrained thought patterns has lead to chaos AND to experimentation in alternative social organization. The exposure to such a variety of ideologies and value sytems has thrown many back onto themselves. Getting ahead in the terms of modern society and its money success ideals is redundant in todays affluence. Young groups are turning to explore alternative values in life. Instead of means they seek ends

One alternative culture, the Hippies, sees involvement with a small group of others as the environment for non-materialistic

small group of others as the environment for non-materialistic spiritual and cultural needs.

"Letting each man do his own thing". Free form music, chants, dancing, talk of intuition, of social structures blossoming organically, biologically and one tastes the anti-scientific hand bend. People, however, aren't flying from symptoms of the disease like cars, smog and supermarkets — its a retreat from the very achievements of reason. In the city with its movement to man's aggressiveness in stamping out nature. Of man having a faith of logic and thus becoming fearless of the result no matter how destructive. If the world outside is dehumanized the infinitely maleableworld of perception, sensation, and consciousness seems more controllable, less corrupting and often, of course, simply

more controllable, less corrupting and often, of course, simply more pleasant.

They have gurus who lead them from this suburban deadness a quote from the oracle in S.F.C's Haight-Ashbury in 1966/67, the height of the "City" cult explained:

"Marshall McLuhan makes no sense at all not as I was taught to "Marshall McLunair makes no series at an incomplete define sense in my graduate cynical youth. Yet somehow he embarrassingly menages to explain a whole way of things that make even loss sense than him but mean more — opo, op, camp even ress sense than him but mean more — opo, op, camp psychedelia. He simply guesses a clue synthesis and synaesthesia, nontypographical, nonlinear basically mosaic and hippy mode of perception. Participation in depth, extended awareness, preoccupation and textures and multi-sensory experiment and you've got a weekend in the Haight-Ashbury. Rock is the 1st Lead music since Baroque. music since Baroque.

McLuhan is big in the cult. He was the first to explain away the modern things, that disturb, as a form of progress beyond conceptual thought and the "type-heads".

A return to a spiritual awareness is seen in the expression of wonder of this girl:

"I love the whole world, I am the divine mother part of Buddha, part of everything. Money's beautiful only when it flows when it piles up it's a hang up. I am the holy communium and I partake of myself everyday"

This partly explains the vogue of Hindu writings, Zen, fairy tale. Science fiction, primitivism and an old set of liberties and notions that would disgrace Goldwater. It is against partisanism

notions that would disgrace Goldwater. It is against partisanism cemented in dogma of any kind — Blake, Kaballa, Tolkien, Dylan, hard rock, Guisberg, unknown poets, McLuhan, Beatles, light-shows, tribal dancing, liberate the senses, put one in touch with the cosmos.

Of course there have been historical forbears. The early Christians were told off by Paul for ecstatic excesses and free love. And in the 12th century existed a Brethren of the Free Spirit or the RANTERS — a mystical Hair heresy in Flanders who had a craving for the immediate experience of ecstasy. Marriage was banned as an impure state groticism was a symbol of communion, communiunism impure state, eroticism was a symbol of communion, communiunism of property and love message. They were professional paupers.

About about ye jovial rout, Dance antic like hobgoblins. Drunk and roar and swear and whore. Yet no brawls or squabblings.

Neitzch himself wrote of the underground last century: "Orgiastic movement of a society are shown in music. Dyonisic stirrings arise either through influence of those narcotic potions of which primitive races speak in hypens or through powerful approach of spring so stirred the end loses himself entirely. There are people who from lack of experience or sheer stupidity and strong in the sense of their own sanity label them as endemic diseases. These benighted souls have no idea how cadaverous and ghostly their sanity appears as the intense throng sweeps past them". The sanity appears as the intense throng sweeps past them.

secure in their sanity are the liberal elite rationally bogged down in anguiry and fearless of result. They ignore, according to hippies, well-springs of emotion and the sense of communication disappears in formula: of manners and convention. The tribal attachment to the civilized is unseemly. Kalun describes it as "Panic" disguised as moral superiority.

Ginsberg describes it as - "A shift in centre of attention from habitually shaltow, purely verbal guidelines and repetitive second-hand ideology for both U.S. and U.S.S.R, to more direct absorbing engagement of phenomena". Loving has erased distinction between sanity and madness. So much for the anti-philosophy surrounding them - basically they believe in harmony being the basic to human nature rather than aggression.

The Hippies were first observed as a city cult in S.F.C. Most of the S.F.C. groups of 1966 were co-operative, living tribal style houses or catups. The loading zone groups of Berkeley never played for money but depended on donation. Groups like the Grateful Dead, Loading Zone, Jefferson Airplane, Black Ivory, Animals, Doors, Country Joe, Quick Silver Messenger Service were vehicles of the movement hardly fit for the name because of its amorphous nature. The Haight-Ashbury had communal housing and a park where the "Be-in" was born and the "all round feel scene" — here one heard speeches from such as Seary, Ginsberg, Rubin from Berkeley and "Buddha", a local barman, where everyone dropped out for an afternoon or a year into a medieval fair.

Job corps cleaned streets. Diggers, neighbourhood monks, gave out food: second day goods from supermarkets illegal to sell by law. Their source of food, even, was a parody of American economics conspicuous waste is put to conspicuous use. Their refuse, they used to say, was their most beautiful creation-

The garbage heap of the garbage pickers. The Provos of Berkeley and Prunes of Chicago and groups in London did the same "thing". The Apogee was in 1967, when Hells Angels were guardians to lost children in Golden Gate park. Experimental theatre and art thrived: so did the toll of hepititis, drugs and peddling crimes. Drifters exploited the hard core experimenters and the optimum claved. People became untaking such other rather than legislate the but cloyed People began watching each other rather than learning about

Those serious about the experiment began shifting from the city in tribes or singly. Utopian experiments are part of America — the country itself was one. The new communities are precarious as were the others (like Owens' New Harmony) but they are different. It is a movement — its scattered members speak the same language, they have similar aims and the same lazy philosophy — perhaps this is the Global Village or perhaps it is due to a strong and persistent underground in music, magazines and tastes. They are not strictly

utopian:they are intended as studies for the future.

It is calculated there are now communities in California,
Vermont, New Jersey, New York State, and Cambridge,
Massachusetts. There is a whole string in Colorado and New Mexico. There is a windle string in Corolado and New Mexico.

There is Libre, an artist colony high in the Rockies, the Lama foundation north of Taos, Manera Nueva (drop city south) near Placitas near Albuquerque; New Buffalo, a working commune close to Arroya Hondo, New Mexico, where a group of families lived in tepees and built abodes for winter. This doesn't mention settlements in Crete, Asia and the flux and tide of young people dropping out for a white and using the movement as a decompression cylinder from the 20 century who then return to suburban America, Australia just a little "changed". Whether these communities are existing at this moment is in doubt because to build a society from scratch is

proving difficult. As someone from New Buffalo put it in 1968:
"It's like we all want to get to the same place but we want to go down different tunnels to get there. If we go down different tunnels are we a community?

Some attempts make sense largely as reactions from American urban society, some are building something but always individuals find that without assumption of habit and custom they are finding problems we didn't know we had just because we have to start at rock bottom in everything - even doing dishes and organising child-rearing.

Children are a new development that is an agonizing dilemma to parents. The children cannot make the voluntary choice of the parents and therefore cannot shere their deep commitment to an obviously more gruelling less comfortable existence. To force tham to have this better life is again restricting freedom.

How too can one keep the flux and openness of mind in a situation of poverty and need that reinforces those drives made redundant by the affluence that gave birth to the spiritual dissatisfactions?

All these experimentors don't want to be American, or Westerners, but what else are they? They admire primitive tribes, they feel we have lost something since then. But they can't be primitive; can one learn too much? Have we too many ready-made solutions, stiff forms and abstract pestifications? But haven't we also sews, electricity and cough drops? What should be taken from

also saws, electricity and cough drops? What should be taken from the 20 century and what should be discarded?

Surely idealism and intensity in a belief as compelling as peace and love is not a stupid idea, its been tucked unto one of the drawers of our civilisation since the year dot.

I know something for sure though: If Huxley's "Brave New World" is his extension of the myth of technology, then "Island" his

peaceful utopia, seems equally feasible only if I maintain a certain faith that has no logical foundation, and argument can be the "shortest way between two minds".





AGITATING

Curricular changes are of course notning new.

The standard, and one hopes the commonest, kind is where new information and new ideas inspire revision of not only the representation but the subject matters of what is taught.

Some changes are just fiddling about, perhaps to adapt to particular lecturers' study leaves: perhaps somebody simply tidies up his course, leaving the rejected odds and ends to be ignored or adopted by his colleagues as they feel inclined.

Most, but not all the changes in the Law Department's syllabuses that have been introduced in recent years, or are currently projected, seem to be of this unsystematic sort.

An exception is the decision a couple of years ago to stop requiring that L.L.B. students should take two art subjects in addition to their dozen or more law subjects. Perhaps the Law School felt it was symbolizing its rehousing at that time in close proximity to the School of Mines with a gesture of abjuring academic frills.

The new thing about curricular change is that it is being increasingly accepted here that comments and suggestions by students may be useful and relevant, or at least interesting to those who compose and teach the courses. I hope that what I am going to say may be seen as one expression of student aspiration in this field.

DECISIONS

I am one of the pre-1967 Law Students who will get no degree without passes in two Art subjects. Any two first-year subjects: how is one to decide between them? Under which particular two olive trees in the grove of academe should a person sit to find some understanding of man-in-society which will help to explain the basis of the particular relationship of man to society — one might say fetter of man to society — that is called Law?

Politics, perhaps? Law courses tell me how Law is made and what is commanded. Politics, now, should be able to explain what it is about the nature of things that entails that some men make laws and others have to obey them. Is this an inescapable aspect of living in society?

But there are other kinds of power besides the political sort: one which immediately occurs to anyone with any contact with Law is wealth. Perhaps I should learn some economics? Is inequality of wealth, like perhaps inequality of power, an inevitable attribute of societies of men? What are the sources of wealth what are the sources of power, what are the explanations and fundamental

mechanisms?

I looked up the syllabus for Economics I in the University Calendar.1) Introduction to the theory of value 2) Introduction to the theory of outlay and employment.

This might help me.

I rang up a staff member of the Economics Department.

Could I perhaps be allowed to enrol in Economics 1? I had read something about theory of value, said I: Adam Smith, some Ricardo....Was I right in supposing that the course dealt with the nature and essentials of wealth-producing, with studies of man-in-society from the point of view of consuming and producing — which is what I supposed was what was meant by "outlay and employment"?

TRAINING NOT EDUCATING

No, he said, I had got it all wrong. Ricardo was not at all relevant, what Economics 1 students learnt

was mostly price theory, very much concerned with mathematics and tables of statistics. It was not socially-oriented but was intended for training economists. Now what would be more suitable for an non-specialist would be Social Economics. I turned over half a dozen pages in the Calendar. "The economic basis of social welfare...competition and monopoly...international trade...government policy in depression and inflation.

"Well", said I, hoping not to sound ungrateful, "this seems to be just the sort of skating over the surface of one particular enormously complicated economic system. Isn't there some rather more basic course before starting on developed complexes of economic organization?" "Well: actually no!" I offered thanks and apologies.

I turned to the Syllabus for Politics 1 — '...modern democracies:...mainly the Australian and American political systems'.

Am I daft or unreasonable in hoping to learn about social institutions by starting at the bottom, atoms, molecules, chunks, and only get to aggregates later? Surely the sciences are taught that way? Do the Biology 1 students get offered a limb and get bits pointed out — "this is a vein, its diameter is such and such: this is a joint, it can bend through about with 120 deg. . . .?"

Turn to the Biology 1 syllabus: " an introduction to biochemistry cell physiology and genetics...mechanism of evolution...principles of ecology".

Are Physics 1 students planked down in front of an electro-magnet and required to list and measure its components? No, according to their syllabus they learn "structures of matter...atomic and nuclea properities...oscillations and waves...".

COMPLICATED DETAILS

What is it about the social sciences to make their teachers dispense with general theory and primary aspects, and confront first year students with huge configurations of complicated systems, the details of which they must learn off like geese being fed through a funnel to achieve the liver-paste goal — a unit in a professional degree? I don't see why it isn't feasible and indeed proper for social sciences to be treated as subjects of inquiry, observation, induction and rational deduction from principles.

Nobody supposes that people behave with the same predictability as the subject matter of the physical sciences, but this does not mean that the methods of scientific inquiry — experiment, observation, starting with fundamentals, are inappropriate to sociology.

There, I've said it.

Sociology.

Have we a Department of Sociology at Adelaide. No we have not. We used to have a Diploma course in Social Adminstration, which was quite unpretentiously a training for social workers to cope with what they call case-loads, and which now has been passed down to Flinders. A rapid look through the Calendars of Australian Universities (1968 are the latest I could find in the Barr Smith) tells me that W.A. and Melbourne have the same sort of Diploma course as Flinders has.

Sydney offers units in "Social Theory" at third and fourth year level of its Art course, but otherwise only practical training for social workers.

DEGREES AT OTHER UNI'S

But there are places in Australia which have proper departments of Sociology. Monash, Queensland and N.S.W. offer sequences up to 4 years for first degrees in Sociology, and facilities for supervision for higher degrees.

* Listen to this from the N.S.W. University Calendar: "Students will be particularly encouraged to

combine their work in Sociology with an extended study of at least one of the other Social Sciences. Theoretical and methodological problems entailed in the study of society will be treated as rigourously as possible."

Why not here?

At least one of the replies that will be heard is, "We have no money to start any new departments." "Well then, could not Sociology be put at the top of the waiting list, which I understand is now Slavonic Studies and Anthropology?

Surely the claims of Sociology are more impressive than those of Slavonic Studies, and in a very real sense prior to those of Anthropology. Anthropology is very fine as a side branch of Sociology, but it is bizarre to propose to found a department of Anthropology where there is no mainstream of Sociology Studies for it to relate to. It is as if one were to set up a department to study camels where there was no Zoology Department.

"But what would it do for you", someone may say, "is some sort of social-studies-in-law course tucked into the Law Department. Say, criminology and the road-toll and sharks' small-print contracts and so on. Like in the Commerce Department they have an industrial-sociology course where potential managers and economists try to puzzle out the uncomprehending carryings-on of factory workers, and the sociology-of- education course in the Teachers' Diploma Syllabus."

PROPER STUDY OF MANKIND

The work of business men and economists does not affect solely people in factories. The whole community is subject to the law, not only thieves and drunken drivers and fraudulent salesmen.

Half the politicans and top administrators in Australia seem to be professional people of some sort, to say nothing of that strong arm of government, the High Court and all the other law courts in the country. In one way and another, administrators, business men, economists, lawyers, architects and town planners make decisions and plans that affect society in ways which their isolated 'vocational' trainings have never given them the opportunity to consider.

Nobody denies that they need to accumulate a stock-in-trade of professional expertise, but should this not be accompanied by an understanding of the larger context of their particular roles?

The proper study of mankind, if I may be allowed to say so, is man, and to have made some systematic efforts to comprehend man-in-society seems to be a pre-requisite for an educated life of any sort, and especially for people who exercise power and influence in the community.

NO OBVIOUS CHANNEL

Several students who have been patient enough to listen to me carrying on in this fashion have said they think there is considerable demand among students here for the opportunity to study Sociology.

But there seems to be no obvious channel in which its size and strength can be estimated, and of course the students who would enter now if courses in sociology were available are probably not the ones for whom such courses may one day become possible.

The departmental staff-student curriculum committees that have been established are hardly in a position to discuss totally unprecedented courses since the most valuable aspect of the school of sociology, that I have been envisaging is that is should span not only departments but faculties.

If this is just my own dream, or the dream of few, then it is time I stopped talking. But if there are a lot of us, students and staff, who think it would be a good thing, perhaps an urgent thing, for this University to offer its students the opportunity to study Sociology, through what channels should we be bushing?

Sally Trevaskis



ONBEHALF OF THE S.R.C.

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The closed educative institution, whether it be Duntroon, University College or one of the Great Public Schools, pushes reality to its limits in its institutionalization of absurdity and irrationality.

"If..." takes the absurdity of boarding school life to a conclusion. Certainly this is the way that the film must be seen if it is to be interpreted as a brilliant satire.

Yet it is difficult to believe in the reality of the cause and effect analysis of what happens. The boarding school settings are too dreamily bright. There is no reason for rebellion actually worked out in The boys film. overwhelmingly ordinary, in that the Whips are as unpleasant as prefects traditionally are, while being accepted as part of a system which simply is not questioned.

The chaplain is farcically inadequate, both in the pulpit and the confessional situation. His wife provides one of the delightful touches which can never be quite resolved in interpretation. The school is on manoeuvres, and she drifts through the dormitories, quite naked, fondling the boys soiled underwear. The legitimate actions of a woman pushed too far,

(she accompanies on the recorder her husband's singing in bed) or just wishful thinking?

Neither does the film show the result of naked repression. The headmaster is young, very liberal, platitudinous, as indeed they all are, but essentially a modern. During the manoeuvres, a quiet core of guerillas finds real bullets and kills the Chaplain (who commands the troops). They are admonished by the headmaster. He is displeased, he opens a drawer, the chaplain sits up, the boys shake his hand, and they are forgiven.

It has been said that it is liberalism which breeds anarchy. "If...." is perhaps closer to this sentiment. But no breeding as such can be seen. There is no resentment among the boys, either of heirarchical authority, or of class structure. The only exception is the guerilla who is kinky for negroes and black power, and who plays nothing but the Sanctus from the Missa Luba. The others toy with and homosexuality, are preoccupied with their appearance, themselves, sex.

The film's surrealism is at least twice inescapable. The rest can be treated as a genuine fable of our time, an essay in sociological analysis, or as a fabulous and beautifully witty set of fantasies on a fantastic theme. If nothing else, it has provided much conversation and will doubtless continue to do



The Adelaide Teachers' College Speech and Drama students are concluding their year's work with a frolic at the Scot Theatre on 23, 24, 25, October. They will present two plays: "Fool's Errand", a translation by Margaret Wood of Chaucer's "The Pardoner's Tale", and "Black Comedy" by Shaffer.
"Fool's Errand" is

tragi-comedy in a broad vein, with sudden dramatic modulation to tragedy. Although a translation, a rhyming scheme is retained to suggest Chaucer. Period is retained in a manner of staging, and the play relies heavily on incident and situation. The plot, costuming and staging are all extremely simple.

A perfect foil is supplied by "Black Comedy". In this brittly sophisticated farcical comedy Shaffer, author of "Royal Hunt of the Sun", shows his brilliant versatility.

The play is set in the flat of an irresponsible, pendulous and decidedly "gay" artist on the evening of a visit from a wealthy entrepreneur. The mains fuse . . .

This production involves the

fifty students who are taking part in the speech and Drama course, which is at present a two-year However this will be course. extended next year to provide three years of study for those interested.

Basically the course aims at an understanding of the processes of human communication, (vitally important, especially for teachers teacher- trainees) and with particular reference to speech communication. The Senior Lecturer, Mr. Musgrave Horner, believes that this understanding is best stimulated by experience in drama, and an extension of this can lead to a very deep appreciation of theatre, and through theatre to other media.

Mr. Horner has designed the production, the students, in collaboration with Mr. Frank Theatre Freemantle (Scot technician) have constructed the set, and the Stage Technology students have built the props.

The idea of finishing academic year with "a rollick not a sigh" need not apply only to students who are lucky enough to be involved in the College Speech and Drama Course, we can all go and join in.

If think you must, then think a little about "Fool's Errand", but laugh a lot at "Black Comedy"!

Catherine Thiem.

Nearly thirty members of the Melbourne group, the Tribe are coming to Adelaide in December with three plays which they have performed in Melbourne and Sydney during 1969.

The only overseas play is Jean-Claude van Itallie's 'The Serpent'. Developed and performed by the Open Theatre in America, 'The Serpent' traces man's progress from his Fall in the Garden of Eden to his present confused situation, taking as one of its theses that man has created God in his (man's) image and that he (Man) is constantly striving to reattain his pre-Fall state of grace.

'Saturday', developed by the Tribe from a script by Melbourne musician Barry McKimm, takes three typical scandal-type stories a Sunday newspaper, juxtaposing them in much the same way that a reader's eye often skips from page to page, from story to story, in a newspaper. As in 'The Serpent', many of the actors transform from role to role.

The third play 'Mushrooms', is a

Tribe original developed by the participants specifically for the August, 1969, U.B.U Underground Festival in Sydney. 'Mushrooms' has a seemingly simple format, being a series of statements (chosen according to the likings of the participants) most of them interspersed with silences, some accompanied by actions. If the audience response in Adelaide is similar to the response in Sydney, the performances should be interesting.

These three plays are being revived for a season at La Mame in Carlton during the first fortnight in December and will be performed three times each in Adelaide at 11 p.m. from Thursday 18th to Saturday 27th December, at a venue to be decided.

Whilst in Adelaide, the Tribe will combine with A.U.D.S. to present a play, probably Megan Terry's 'Viet Rock', which will play at the Union Hall for eight nights, 2- 10 January. A similar collaboration last year resulted in 'Rites' at Theatre 62. It is hoped that the cast will be wholly or mostly Adelaide people. Anyone interested should contact:

C. Theim - 79 2286. J. McDonnell - 97 1887.



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In fact we think a Bachelor of FIAT Economics deserves more recognition.

How about a demonstration?

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ADEL 5838

Free University will, we hope, provide the opportunity for discussion - research groups on any topic to develop. The basic structure of any course is about three seminars, without reading required, each seminar followed by a discussion period, a further four or five seminars with reading and discussion giving the gradual evolution of a discussion - research group maintained by its own

Free U, although a radical education concept, is not the education arm of any political faction. What we need at the moment are more people interested in organising and determining the structure of Free U to join the committee and help us. The committee itself is an ad hoc group of people actively interested in setting up a Free U which works.

The only definite course so far is, "The School of Non-violent Direct Action." Other possible courses are:

Problems of advanced society Wines and winetasting Creative Arts/Art and the Elite Society Aboriginals and race Relations **Automation and Society** Radicalism and the new left Air pollution and CBW Fundamentals of Capitalism and Socialism Individuals in society **Education reform**

Fundamentally there should also be a "Free U course" and a "How to think" course for Free U to function effectively as a participatory education concept. Alternatively we may set up three basic courses and attempt to deal with the above in these.

Courses are expected to begin at the end of January and continue until the end of second term. SDA has moved out of 34 Lefevre Tce, N.A., and we have moved in, and are using Lefevre Tce

as premisses until we find somewhere more suitable. Free U will only work if it has good publicity. The best publicity is word-of-mouth, which you can give us for nothing, but we also need other forms and all donations will be gratefully accepted.

Anyone interested in actively participating should contact one of the people below and join the committee. Alternatively leave your name, address, phone number, donation and thoughts at your

Phil Malcolm, 34 Lefevre Tce, Nth. Adelaide. Tony Kushelew, St. Mark's College, Nth. Adelaide. Andy Alcock, 96 Edward St, Norwood. Lynne Arnold, 18 Jaffrey St, Parkside. Jim Cane, 11 Brougham Place, Nth. Adelaide. Brian Abbey, Politics Dept., Univ. of Adelaide.



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technique for a few moments.

He checked to see that you were doing it in the right way. You went home and meditated for half an hour night and morning for three days. They you returned for 'checking'.

That was that.

You were urged to keep it up.

A month or so later you began to receive the most ridiculous newsletters from the "Spiritual Regeneration Movement". You might just as well have joined a militant. Christian sect. At least that is, if you took it all

But the point was, and is, that you can ignore the whole paraphernalia surrounding Meditation. It doesn't matter. Because despite all the sceptics, meditation works.

It's as simple as that.

The way it works is unimportant. The Spiritual Regeneration bit can be ignored. Basically meditation is a kind of super relaxation. By repeating the word (mantra) you are able to gradually and effortlessly put everything else out of your awareness. Most students appear to be given a mantra sounding like 'aiving' with the 'in' pronounced as if it is a preposition. Why they should keep it to themselves is hard to ascertain. When you begin to repeat it it starts off very fast. It then begins to slow down, almost as if by its own accord. As this happens you begin, literally, to feel light headed as if a weight on your mind is removed. Your stomach seems to feel happy and relaxed. It feels as if that brown nosight conscious at the back of your eyes that you identify as 'you' is expanding, filling out. You begin to feel happy. It's about the only way to explain it. And clam. As you 'go deeper' that is, as the word seems to lengthen and lengthen it feels as if it is going round in a ever increasing elipse, coming close, going further. At times everything can quite suddenly dwindle and disappear like a telescopic zoom camera going from close up to

After meditating, you simply feel relaxed and happy. In this sense at least you are more able to 'cope' with living.

Interest students may find meditation very useful for swatting during the swotvac. If people urge you to run around the block and so on to keep physically fit, why should you not also try to keep your mind 'mentally fit' alert, relaxed.

There are still many people here in Australia who seem to need the paraphernalia that surrounds Meditation in much the same way that Roman Catholicism and High Church of England services maintain a richness of symbol and religiously significant speech, dress and ornamant.

At the same time, especially among the younger meditators, there is a real desire to bring meditation out into the open' to let others who are at once sceptical to the mystification of the ant see that Transcendental Meditation is something that is natural, ordinary, something that works, and can work well, for the individual, regardless of his



Once upon a tram-line The Ombley - Gombley sat.

Rumble clang,

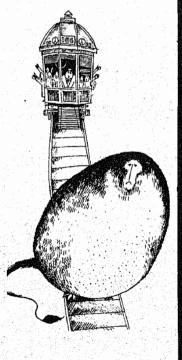
Jumble jang,

Crumble bang -

And that's the end of that.

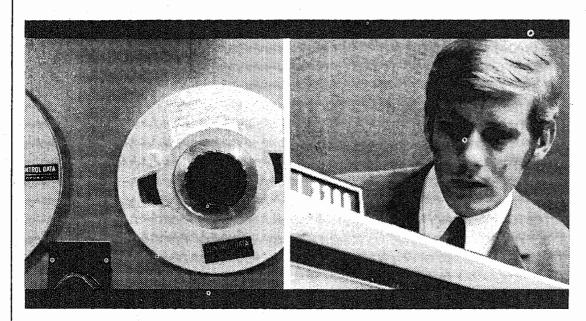
Well known student Wesley-Smith LLB, at present doing honours history for a B.A.) has had his first book accepted publishing. It is called 'The Ombley Gombley' and is a book of children's verse dedicated "to all iose over ninety-nine To all those under seventeen, and all those children between." The thirty or so short verses have been illustrated by David Fielding, young Adelaide artist.

To be published in October or November Angus and Robertson simultaneously in Australia and Great Britain, the publishing rights to the book have also been sold to Atheneum Publishing Co. in New York who are expected to release TheOmbley Gombley' next vear.





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St John

Review of Edward St. John's A TIME TO SPEAK (Sun, \$1.65)

Mr. St. John completed this book on September 20th, after four or five weeks of writing. It bears all the signs of hasty writing. Yet one does not notice faults. His narrative is closely packed, extremely tidy and coherent, and extremely exciting. When one compares his that empty with book autobiography by Jones, all the helplessness that so many students feel today about Australian politics TRANSITORY SENSATIONS and society must boil to the surface.

The book attempts to recount in the greatest detail, the events of St. John's parliamentary career - his Gortonism, with conflicts ("Larrikinism"), the (illiberal) Liberal Party, and the (unfree) Press of Australia. He also manages to convey through this narrative his basic political commitment, and a highly intelligent appraisal of the present crisis in Australian politics.

His analysis and criticisms provide the basis for a moving appeal, in the early and final sections of the book, for a new commitment to liberalism, to liberal democracy, to intellect, and leadership.

St. John has his blind spots, to be sure, which must puzzle those who sense the same crisis he speaks of. His support of the National Service Act is surprising, as is his "hawkishness" on defence and foreign policy, the subsequent alignment with the DLP at times, and with leading representatives of it - Mr. Santamaria and Dr. Frank Knopfelmacher.

One suspects that the man under siege has not investigated the past of those who have identified with him, as closely as that of those who have attacked him, or been the object of his outrage.

PROFOUND CHANGES

Many students will read his book sympathetically while disagreeing strongly with his commitment to parliamentary democracy liberalism.

The rise of a student New Left has been coincident with St. John's involvement in politics, and these (and many more) point to profound changes in Australian politics, and the culture of our Disagreement politics as such, however, does not destroy the similarity of St. John's liberalism to the radicalism of the Nevi Left.

They both posses a sense of commitment to morality in politics, vision, and that very rare element in Australian politics: personal seriousness and sacrifice.

CONCEPT NARROW, POLITICAL

But St. John's appeal for a estoration of parliamentary democracy and liberalism will not concur with the New Left's commitment to radicalism and 'Participatory democracy".

His conception of "problems" is much too narrow and political. It excludes any critique of the underlying economic structure and the competitive, reinforce it.

present political structure — the machinery of representation of r machinery of representation, information, governing.

He attempts no discussion of the problems involved in education, the manipulative role of the mass media, advertising, etc, poverty and the concentration of wealth and property, mental illness and crime, the tremendous importance the new radicals place on Vietnam as a prism of our whole society, not just an aberration.

John's diagnosis is far-reaching, to be sure (entailing the remoulding, and quickly, of how average Australians think), but it rever goes near the position which says that perhaps parliament is irrelevant to real power anyway,

since power lies in the hands of the biggest Australian and overseas capital - the political structure of our nation (Cabinet plus the bureaucracy) merely facilitates this domination and control.

To that extent, St. John's pleawill be seen as a diversion from more important and horrifying trends in modern society.

The narrative includes details of what most people knew as transitory sensations - the election of a brilliant QC to Parliament in 1966, his first outspoken speech on the Voyager affair, the FIII controversy, the persistent attacks on Gorton, the Willesee affair, leading to the Liberal Party suggesting that he resign and become an independent

And the book is something much more substantial and lasting, although it has been produced for an obvious short-run political aim.

St. John says (p.15): "As an essay in Australian political science this sketch may be said to be less than adequate; in practical terms it is accurate and, for present purposes, sufficient."

EXCITING, COMPREHENSIVE

In fact, A TIME TO SPEAK is, with the exception of Allan Reid's THE POWER STRUGGLE, dealing with the battle for power after the death of Holt, the most revealing, comprehensive and exciting account of the processes of Australian "democracy."

It includes analyses of the role of the Prime Minister, the relation to Cabinet, Cabinet and Parliament, the position of the backbencher, the bureaucracy, the nature of Canberra society, the role and functions of the Press, the nature of all four political parties, the influence of student radicalism and the role of academic-intellectuals.

No political science textbook covers the ground so well. And St. John adds to that an extremely sensitive understanding of the complexity of political change (down to the role of women's magazines), and a sophisticated approach to political criticism, based on informed, historical understanding. He understands, for example, how we "get The Politicians we deserve," but also how this can be changed."

In his first major chapter he asks: "Is this not a sick society? Has it not become in a true sense corrupt - not in the financial sense, - but in a state of spiritual unhealth in which it has lost sight of proper standards or finds itself incapable of upholding or applying them? . . .

Essentially the trouble is not simply in John Gorton, nor in the Liberal Party, the trouble is in overselves...

And in the last chapter he answers his questions:

"Before anything worthwhile can be achieved man must persuade himself that it is possible to achieve it . . . The average Australian must anti-social values that reflect and take more interest in politics and encourage his children to do

> And then he identifies his mission with the realization of a 'truly democratic system"; an ideal which is ". . there, just beyond our grasp." . . "At a great price our ancestors purchased us freedom."

Edward St. John identifies freedom with the revival of parliamentary democracy, civil liberties, the Press, debate and information and expertise. While many of us identify parliamentarism, ossified or revived, with pseudo-freedom, we can still nevertheless admire and respect, and indeed encourage, the moral breakthrough St. John works for.

Warren Osmond

The item below is a reproduction of a broadsheet circulated at a well-known Adelaide High School. It was, we believe, written and produced entirely by a group of students at that school, who are involved in attempts to establish an SRC there. We understand these students are not connected with the well-publicised "student underground movement" which was active earlier this year at some schools. We print the sheet in ON DIT to show the kind of initiatives students are being forced to take upon themselves in response to an extremely authoritarian and (when challenged) highly repressive, punitive, education(?) system. We do not know the students involved, nor whether they have staff support or not. It is hoped, however, that teachers union members would see self-action by students as something very much in the spirit of their own current campaign for education

AIM - To make school life at Plympton High more pleasant for all and to make it more democratic.

METHOD - By distribution of the "STUDENT EYE" and by full co-operation of all students interested to attend our sit-in on the oval today at 12.50 sharp.

RESULT — At this stage unknown, but if the response is favourable at the meeting it is hoped action will be taken.

CONCLUSION - By reading the following and attending the meeting a better student -staff relationshio may evolve thus raising the much needed school spirit lacking at P.H.S.

An apt slogan presently in circulation states: "EDUCATION IS LIBERATION - EDUCATION NEEDS MORE".

GRIEVANCES ALREADY TO HAND.

Student Representative Council (S.R.C.) VERSUS Prefect System.

Although the election of prefects is supposed to be a democratic one, it is common knowledge that many nominees have been rejected. The final choice is therefore not a true indication of the student's vote and therefore an alternative has been suggested. This is the formation of a Student's Representative Council, whereby a complete democratic election will vote one representative from each class to attend its meetings, the present S.R.C. is inefficient having little or no effect in the handling of students affairs.

School Publications. A recent survey by the Times Educational Supplement had the following to

"School magazines, the survey claimed were 'sterile', they lack 'School Spirit', and were 'barren of energy, perception and artisite merit'. As an alternative they suggest school newspapers, such as the present one P.H.S. known as 'THE LAMP'. However, 'THE LAMP' is not of general interest to the students, containing facts known by most and personalized comments. It has been suggested that the present paper be replaced by a regular, more topical newspaper whereby, students may express their views not only on school matters, but life in capacital for the present educational system, political issues and other matters of general (e.g. the present educational system, political issues and other matters of

3. Late Line.

Since the late line is an infrequent occurrence it is therefore not a deterrent

but instead a means of "catching all the naughty children"?

The present aim of the late line is to prevent lateness to lessons but a full lesson is often lost in the process. Once on the late line, the "offender" is insulted and assaulted as well being told to stand at attention and face the wall — these are surely parallel to military lines instead of those of a democratic school . . .

4. Opposition to Students Democratic Society (S.D.S.)

This Society, oppositional voice, when distributing pamphlets expressing their views, was naturally opposed by the school administration.

However, it was suggested that these viaws should not be heard and the

pamphleteers to be by-passed - thus opposing a process of democracy.

Unjustified Rules of the Library.
 Under the present library system senior students find the use of the library,

for study purposes, handicapped because of the following reasons:

(a) Senior students have reported that they have not been permitted to enter

the library because they are a few minutes late. This is ridiculous since lesson changeovers may (if necessary) be up to 5 minutes duration.

(b) Verbal communication, no matter what volume is not permitted, however this is obviously necessary for efficient study and is permitted in higher educational institutions (e.g. The Barr-Smith Library), Adelaide University. A low level of noise is prevalent in normal classroom activities and it does not impair the

6. Growths.

On many occassions this year students have been told to have haircuts, trim side-burns, and generally be more clean shaven. Surely the amount of heir on a student's head is not inversley proportional to the brain-power there-in.

This grievence does not only involve boys. As is commonly known girls with longer hair are subjected to wearing hair in pig-tails which often involved the use of rubber bands. This causes splitting of hair and generally deteriorates its condition. Is this really necessary?

Many of the suggestions expressed in this edition of the "Student Eye," have already been under taken at several other High Schools and we sincerely hope that P.H.S. will follow suit.

By the publishing of the "STUDENT EYE" we do not wish in any-way to be contrary to the education system in general. We wish only that those who are genuinley interested be allowed to attend the meeting without fear of repremand . . .

SCOTT THEATRE

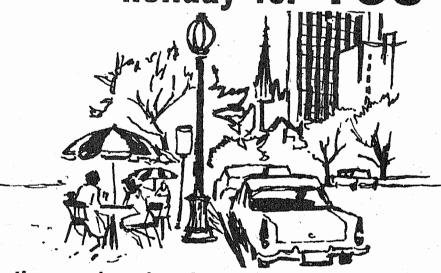
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The Association has almost completed another year of successful activities. Competition began in late summer, when the club competed in the annual S.A. Surfing Association teams' event. We were placed fourth in the B. grade division in this competition. Shortly after this competition, the club was challenged by the Four-Point Surf Club, who we had beaten in the Teams Competition. The competition against Four Point was held during mid-winter, a unfavorable surf in front of the Four in unfavourable surf in front of the Four Point shack at Surfer's Beach on the

Point shack at Surfer's Beach on the South Coast. Four Point won, 160 points to 126. Terry Hussey was best for Uni., convincingly winning his heat.

After several postponements during winter, caused by both poor and crowded surf, the club chempionships were held late in September. The heats were held in medium-large surf at Waitpinga, and the finals, two weeks later, in rather inconsistent surf at the Rubbish dump, near Victor Harbor. Club Rubbish dump, near Victor Harbor. Club President Bob South retained the title he won last year.

Although the club has not been wildly successful in competition this year, the social side has been the most successful

social side has been the most successful since the cluh's inception. Throughout the winter, "cl o days" were held during which members generally had a good time at the beach.

The Club Cabaret "GROGIN'S GROTTO", recently held at the Findon Hotel, was an outstanding success, both financially and socially. Consequently, another is planned during the long vacation.

At a recent meeting it was decided to keep club activities going during the long vac., with a club trip being most likely.

With the opening of the sailing season on October 4th, and the advent of warmer weather, A.U.S.C. has much to offer both to novice and old salt. One dollar membership of A.U.S.C. entitles you to use of the Club's three sharpies

you to use of the Club's three sharpies which are kept ready to sall at Glenelg, and to free membership of Glenelg Sailing Club with all its facilities, from racing through to use of the bar.

There are many opportunities for sailing on Sundays and during the long Vac., and there are crew vacancies for IV on Sydney Harbour next February, especially for women's IV crew.

Social events include a Bar-R-O after

Social events include a Bar-B-Q after sailing on Sunday, November 30th, a Cabaret at Glenelg Clubhouse early in December, a three-day Sailing Camp at Goolwa during the long Vac., possibly a Fresher's Sailing Camp in conjunction with the Water Ski Club in Orientation Week.

Week.

At the A.G.M. on September 26th the office-bearers were elected. Commodore, John Willoughby: Secretary, Julia Haska: Treasurer, John Lawrence: and Committee Members, Tony Saddler, Wendy Leach, Wendy Maitla, and Kim Bennett.

If you went to join us for cheap, exciting and convenient sailing please contact the Secretary — phone 55 1154 - and we will welcome you with open

On Sunday, 14th September, the second annual Tertiary Turnout was put on by the Uni. Basketball Club. The Turnout was held in the Uni. Gym, and teams of both males and females competed; there were men's teams from Adelaide Uni., Flinders Uni., W.T.C., S.A.I.T., A.T.C. and W.D.T.C.

The opening men's game was between Adelaide Uni I. and A.T.C. This was a good, herd fought clash, and A.T.C. doggedly stayed with the Blacks until the last five minutes or so, when Uni's superiority was asserted.

After this game, the official opening took place, with the Vice-Chancellor, Mr. Badger, saying a few well chosen words before declaring the Turnout

In the men's division, last year's winners Institute comfortably defeated W.T.C. and Uni II, lost to Flinders due

Then the series began, and Uni II. lost to A.T.C., again because of a poor opening half. Next, W.T.C. played Fwinders, and Flinders showed good form in winning by 16 points. Rod Bauer showed out by netting 15 points.

A.T.C. then took on the Institute in one semifinal, but the Institute boys had a bit too much, in a very spirited game. In the other semi-final, the two Universities fought it out. In a good standard high scoring game, Adeleide scraped in by 3 points. Johannsen and Wood played good offensive ball for the Blacks a whilst Codd showed a lot for Blacks, whilst Cadd showed a lot for Flinders.

Flinders comfortably then overwhelmed a tiring A.T.C. side in the

overwhelmed a tiring A.T.C. side in the play off for 3rd place.
In the grand final, Adelaide Uni and trophy holders the S.A.I.T. clashed. In a high fouling, high scoring, high standard game, University won by 13 points. Freak and Pascoe were almost unbeatable for the Institute, whilst Marsland and Johannsen were perhaps best for I lin in a good teem effort. best for Uni in a good team effort.

In the women's division, competition began with A.T.C.,

year's winners, easily beating W.T.C.
In the next game of the opening
round, Adelaide and Flinders.
Universities met. In a muddling game,
Adelaide won quite easily with Mary
Marsland showing good form to net 14
of Adelaide's 29 points

of Adelaide's 29 points.

In the following game, "Wattlies" accounted quite effortlessly for a floundering Institute team, which failed to score when it encountered Western Teachers in the next game, Liddy dominated for Western and netted 18 points.

In the first semi-final, the highly fancied Adelaide Uni team played Western. Adelaide asserted an early dominance to lead 12-9 at the break, but failed to go on with it, as Western applied the pressure, and Western won by 5 points. Gould got 8 points for Adelaide while Liddy again bagged e

swag for Western.

In the other semi-final, A.T.C. annihilated Flinders. Jamieson end Hazel proved a rugged combination for A.T.C. under the boards.

under the boards.

Adelaide Uni and Flinders Uni again played, now for third and fourth. Adelaide won easily, with Sandercock showing good cutting ability.

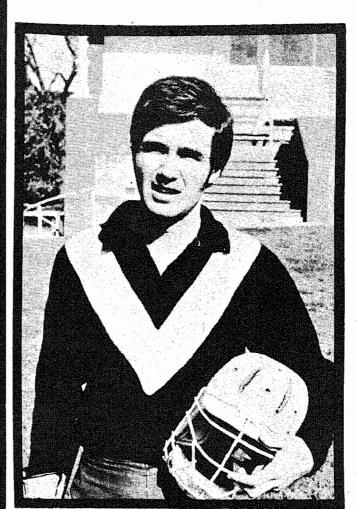
In a hard fought grand final, W.T.C. and A.T.C. gave it their all to take out the coveted trophy. With a better first half, and strong play by Hazel, A.T.C. set up a winning edvantage, which set up a winning edvantage, which W.T.C. could not peg back in the second, despite a valiant attempt. Trigg played a good game for the victors, while Mahoney did some useful things for the vanquished.

So the current trophy holders are Adelaide Uni in the men's section; and A.T.C., for the second year running, in the women's section.

All in all, a great carnival that was well attended and appreciated. Congratulations to the Basketball Club for yet another first!

SPORTSMAN OF THE WEEK

STEVE MATHWIN



Steve Mathwin's outstanding lacrosse career began well before he began University studies. His ability was recognised as far back as 1962.63 when he was selected in the State Junior Teams. He started University in 1966; the same year he played A grade and was selected in the State Under 21 Team, He has played in A Grade ever since. From. 1966 on he has played in all I.V. matches, and each year he has been selected in the Combined Universities' Team, Steve has also won the University's Best and Fairest Award each year sine 1966, and this year he won the S.A. Lacrosse Association's Best and Fairest Medal, polling in 13 of the 15 games. He polled 21 votes, 5 more than the runner up. He was awarded a Half-Blue in

1966, and a Blue in 1967. A fourth year Law Student, his humble ambitions are to keep passing exams and to stay out of debt. For his services to University sport, Steve will receive a book token courtesy of the WEA Bookroom.

The 1969-70 lawn tennis season starts on October 25th. Anyone interested in playing competitive or social tennis with the University Lawn Tennis Club should contact

SECRETARY: DAVID MIDDLETON or - 95-3384 ASSISTANT SECRETARY: SALLY COWHAM - 72-1729

or the secretary in the Sports Association Office as soon as

possible. The club has 13 lawn courts (10 at Park 9, 3 at Uni, Oval) and fields 15 teams in competition — 2 in Pennant (1 women, 1 men), 11 in Metropolitan (4 women, 7 men) and 2 in the Saturday Morning Grasscourt Competition (Men). The courts are open for play on Wednesday and Thursday afternoons, Saturdays (matches only) and Sunday open for play on wednesday
Thursday afternoons, Satu
(matches only)and Su
afternoons, Balls are provided,
SUBSCRIPTION; only \$2.

All standards of play are catered for, so if you want to play tennis this year, play for the Blacks.

Watch the club notice board (on the right of the Sports Office near the Lady Symon entrance) for further club information.

Enquiries about the Saturday made to GREG KELLY - 53-3713. Brian Daniels Publicity Officer

Lawn Tennis Club



Our last Sportsman of the Week, Steve Mathwin, upholds the tradition of quality which has been maintained in 'Sportsman of the Week' during the year.

Those who have received recognition from On Dit this year are Alan Bradshaw (athletics), Robert O'Shannassy Oatey (cricket), Peter (tennis), Mary Marsland (Nee Potter) (women's I.R. basketball), Peter Griffin (athletics), Robert Freeman Mayall and Sue Henry waterskiing/ Newland (rowing), Steve Palesy (swimming), Hugh Williams (judo), Geoff Debelle (football), Roman Geoff Washyn (basketball), David (golf), Graham Cherry (hockey), Bruce (rugby), Ginny Wright Foster Hillier (hockey) and Steve Mathwin (lacrosse). Many have represented the State, many have been selected in All-Australian Universities' teams, all are outstanding.

The only disappointing feature is that, despite the extra editions this year, we could give due recognition to only some of the many who perform outstandingly for University every week of the year.



University Boat Club has commenced training for the 1969-70 season. The first major events at which the bulk of its present training is aimed are Senior IVs and Lightweight VIIIs Championships, both of which are to be rowed on 13th December at Murray

The Senior IV is being coached and stroked by this year's King's Cup Crew stroke, Willy Hey, with Bill Harbison, Rod Elleway and Guy Jeffries in the other seats. The cox is Brenton Parsons. This will be a strong experienced crew and although only just beginning its training shows signs of being a very fast

The Lightweight VIII is suffering severely from exam phobia and is experiencing difficulty in achieving continuity in training, Bill Wallace has agreed to coach this crew and is expected to turn out a fast VIII despite interruptions in the early part of training. The crew will probably contain three oarsmen from this year's Intervarsity Lightweight IV.

These crews are accompanied by another senior from a junior pair, and a maiden VIII under the eye of Dean Clayton. There is also a Novice IV and such other crews as we can put out at the time.

The biggest hold-up in training is, of course, exam cremming, and the emphasis at the moment is largely on running and weight-lifting — out of boat activities which proved to be of enormous benefit to this year's intervarsity VIII.

Although it is said every year, this season looks like being another good one for Uni., the 1968-69 premiers. We plan to broaden our scope and attend Victorian regattas during the season. Likely dates are 17th January for a regatta in Melbourne, 7th February for the Victorian Championships at Ballarat, and 28th Feb. for Henley-on-Yarra. These races will serve to toughen up our crews and will also be particularly enjoyable weekends.

After finding our various ways over to Melbourne we arrived at the Monash Hotel-Motel for six days of horror, hiccups, hilarity . . . and hockey.

The players from Adelaide were Ginny Hillier (Captain), Viv Cocks (Vice-Captain), Jan Gray, Jenny Simmons, Jenny Hunt, Judy Jaensch, Sally McMichael, Van Horwood, Estelle Ward, Rosie Hall, Penny Steele, Jane and Penny Goode, and Anne Harrington (Manager).

On Sunday night the week started badly at the Boozy Bird Bar BQ as we recorded our first defeat of the week — Monash won the beer skulling. We had to meet them the next day for our first hockey match of the draw. We were out to break even by defeating Monash at a skill we found more successful than "boating" - namely "hockey." We defeated Monash 5-0 - demoralizing them but giving us a little more confidence.

The Cabaret that night was a great success. Some teams had early to bed

David Pitts and his V for Victory

sign, Rifle Club.

curfews - but not Adelaide! In fact the last couple arrived in at 5 a.m. — with the Manager setting a good example. Our goalie, in spite of her lack of sleep, managed to be in the best players in the match that day against Melbourne when we repeated the previous day's score - a

On Wednesday no matches were scheduled for us. A bus trip to Maroondah Dam and Healesville Sanctuary was scheduled, but most of us. decided to sample the "wild life" of the city rather than the "wild life" of the country. So we went to Melbourne to splurge!
Thursday loomed over us with two

matches to play - one at 9 a.m. - no brankfast in bed this morning and another in the afternoon.

A 2-1 win over Queensland preceded a 7-0 slaughter over Tasmania. After a successful day we returned to our pub for a "counter" and a "few" — one advantage was we only had to stagger 25 yards from the lounge to our rooms!

The next day we met our toughest competition — Western Australia. The result was a 2-2 draw. We had gone through undefeated — but as W.A. had been beaten by Melbourne it was decided at the Captains' Meeting to play the final - Adelaide versus Melbourne that afternoon.

The late nights, the strenuous days, and in particular the difficult match in the morning began to play havoc with our forward line. Melbourne goaled with a lucky scoop in the first 10 minutes, and even though Adelaide attacked the Melbourne goal time after time, we were unsuccessful in putting it through 'legally' (in the umpire's opinion anyway).

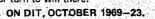
So Melbourne's defence played very well in holding out until the bell rang and Melbourne was declared winners of the I-V Contest for 1969.

At the dinner, congratulations, commiserations, cheering, singling and conversations were the licences for the

night. Although we found we were not eligible for the All-Australian team to play New Zealand the next day, at the dinner Judith Jaensch was announced as the best team player of the Carnival.

When we left the next day we all had something or someone to remember our stay by - even if it was just that we came to know our teammates better, and we were sorry to have to be returning to Adelaide for a term's hard work.

Our thanks go to Monash for their hospitality and to the Lacrosse fellas for their support. Next year it's at A.N.U. so it'll be our turn to win there!



By Hendrickson and Williams.

Resume: Kron has just left Viking Island with the entire female population and is now escaping under cover of his own private storm. The Vikings are following in hot pursuit-balloons and are about to use their SECRET WEAPON.....

Chapter 11the Minth

In each craft two hand-picked men reached for the small nondescript khaki-flavoured box beneath the foc'sle. With a grinding screech the eleven well-oiled lids slid open to reveal eleven empty

'Damm! It's empty!' yelled Olaf the Oaf in dismay sweating as he heard cries of dismay from the other balloons, "Where are the secret

"We don't know," chorused the other ten balloons, "It's a secret!" Foiled by this infallible Teutonic reasoning and the fact that there were but a few minutes supply of hot air left in their elephant bladders the brave little party turned tail and fled.

Meanwhile Kron saw the little band departing through the veil of cloud, smoke and sleet, and sighed with relief.

'Sound the all-clear, Mr. Matel" he ordered. "Arooga! Arooga!" chortled the second mate. "Arooga! All clear

Realizing that to stop the raging storm outside a slow height

increase was called for, Kron snapped down the voice-tube to O'Flaherty: "Shut down number one Grummin filter!"

"Shunnerma one!" . . . Crunch! (O'Flaherty was involved with the Irish liquors.)

'Shut down number two!"

"Shunnerma two!" ... Crunch! ... "Aye aye, sorr!"
"Shunnerma three! "God but these whisky vapours were strong. He took a deep breath (away from the voice-tube).

"Eliminate the Montgolfier compensator pressure!"

"Illuminate the golfers!" yelled the priest heartily.
"Blast all primary coal-scuttles!" returned Kron. O.Flaherty dutifully obliged and sighed thankfully onto a nearby heap of coal, and with the ship's cat under one arm he began to commune with the

But Kron had work to do. The new maids had to be clothed and fed, and God knows! right now they were to be found in all positions

"Fellatio!"

He came immediately with a sheepish grin - and a sheep.

'What's this animal doing here?" he whispered.

"We're just good friends," murmured Fellatio, nervously licking his "Well leave him here. I want you to round up the new maids and

put them in their quarters." The sheep trotted off. "Not you!"

Fellatio then left with the sheep, leaving Kron with nothing to do but retire to his cabin.

"Take over, Mr. Mate." he said wearily.

Later in his cabin he sank into the soft hessian of his bed. He tossed and turned, but could not sleep. Was it that the bed had not been made? No - it was a Viking helmet under the sheets beneath which rattled a pair of snoring nostrils. Brunhildel A sensuous sleeping mound of woman! She lay there, horribly female; inviting enticing. But Kron realised his limitations and ran to the bridge where he curled up on the horizontal face of the deflingulator scope.

As he dozed, the green trace of the deflingulator crossed his face, and Kron wondered why he was here....he pondered on his adventures...'Why did it all happen to me?" he blubbered. A large crystal tear formed, then trickled down his nose and fell off. It landed in the deflingulator, blew the fresnic oscillator, and a small puff of white acid smoke drifted up his nostril. Kron passed into blissful

Next morning he was woken by O'Flaherty standing over him with a cup of hot steaming Morovian coffee - Kron's favourite. He drank it with relish (mustard relish) and then spoke' "Aahr top o' the mornin'

Kron did not speak. He had a strange sense of foreboding that would need more than O'Flaherty to dispel it. The reason for the sense of foreboding was obvious to the casual observer - or was it two casual observers - hovering near "Supertherm" in an ancient gas balloo, and taking copious notes.

WHO ARE THESE MYSTERIOUS VISITORS? READ ON IN THE NEXT CHAPTER!



As the number of chapters reaches double figures, Kron's sense of foreboding becomes stronger. To the casual observers, Kron has good reason, .

24-ON DIT, OCTOBER 1969.



Spapter Mae Medallo

The casual observers were none other than Lurch and Dwarf, the well-known authors, who were just finishing a consumptuous snack between chapters. With a quick lick of his chops, Lurch tossed a gnawed chicken carcass and a bottle overboard. With satisfaction he lay back in a wicker-armchair. With acceleration he lay back in a wicker armchair as the finely balanced baloon * rose several hundred feet from this loss of weight.

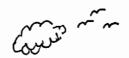
"Bloody fool!" yelled Dwarf, "We a Montgolfier haven't got Compensator like he has"

"Stuffed!" growled Lurch. Further argument was halted by the ringing of an alarm clock. "Back to work! Chapter ten!" announced Dwarf, who began to write furiously.

"God, what a line," murmured Lurch in admiration.



You've never been in chapter ten beforrah," Dwarf pointed out



"Yes," gloated Lurch "We've got a writing for MODERN ROMANCES. Listen to this:

'It was a beautiful summer afternoon on Meadowmead, As strolled, hand in hand, Reginald's blood sang in his veins: doodah, Doodah, it Overcome by sudden passion, he cupped Priscilla's firm young elbows in his hands. But she broke away, and like a gay young deer, flitted nimbly through cow-pats..

"How do you like it?"



"Quick write some oars!" Lurch ordered.

"How big?" scribbled Dwarf.

"Huge ones."



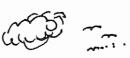
"Hey Dwarf. You Wrote 'em, you



"Puff! Pant! Wheeze! I can't take it anymore Lurch. You take over, I'll write," Unknown to Kron, the crew realized that the end was near, and were escaping down a rope of hastily knotted sheets.



"Look out! This is the end!"



Kron kicked the deflingulator scope, the wherewithal with which he hoped to restore operational status.

Chaplain O'Flaherty reached into the deflingulator, and with a practiced hand blessed the fresnic oscillator. Immediately the screen glowed, flickered and cleared to show the faces of Lurch and Dwarf from across the page.

"Begorrah! Sure an' it hasn't doon this beforrah!"

"You mean. . Kron's jaw (and the Montgolfier Compensator adjusted immediately) "this is



Kron retched and kicked in the screen off the deflingulator scope. "Quick, let's get out of here Therm the Bludgeons.

O'Flaherty dashed to the furnace-room to obey the order and Supertherm rose quickly. However the old gas balloon followed just as quickly by jettisoning a few empties.

Kron grabbed the speaking-table to the bilges and snapped — "Are Row!" ready crew Supertherm raced away from the aeristat, leaving Lurch and Dwarf wallowing in its wake.



Lurch grabbed the huge oars in his mighty paws and. . .



Dwarf grabbed the oars in his puny mits and strained after the receding shape of Supertherm. Kron realized that escape was impossible and decided to fight on equal terms. But then he remembered. . "Damn! I can't write O'Flaherty! Get up here with a pencil." He

dictated: I drew myself up to my full heigh of 6'8", and confidently flexing my bronzed muscles, strode chewing a bolt. I turned my piercing steel-grey eyes on the pitiful little relic in pursuit and noted the exhausted dwarf pulling on its oars.



Summing up the situation in a flash, I manoeuvred my balloon over the aerostat, switched off the Montgolfier Compensator, ordered my man Fellatis to bite through the top sheet, thus dropping the crew onto the target - His jaws closed with a snap, and Supertherm shot into stratosphere.



And it was,