

this is  
alexander portnoy.....  
he is a little worried  
about his complaint.

**"I suddenly remember how my mother taught me to piss standing up! Listen, this may well be the piece of information we've been waiting for, the key to what determined my character, what causes me to be living in this predicament, torn by desires that are repugnant to my conscience, and a conscience repugnant to my desires. Here is how I learned to pee into the bowl like a big man. Just listen to this!"**

## EDITORIAL

On July 4th, America celebrates the day on which it gained Independence from Britain. With an orgy of fireworks, speeches, processions, banners, indulgent smiles, self-righteous platitudes and empty rhetoric, the American people attempt to convince themselves that they are the greatest. They remember the causes they have fought for; the free world, the fight for freedom, their finest hour; they remember their commercial strength, their industrialisation, their allies, the nations they have boosted, the nations they are saving.

But do many of them consider that South America, Vietnam, Laos and Cambodia want an Independence Day? These people remember only the industries they slave for, the "causes" they fight for, the napalm that burns them, and the food that no longer grows. Do puppet Australians consider that their Asian neighbours want freedom?

If you do, then demonstrate your belief on July 4th.

done to the research psychologists, that in Mensa they had not after all discovered a sample of high I.Q. only - they had a sample of people with high I.Q. who knew they had high I.Q., were very pleased with themselves about it, and wanted to join Mensa so that they could advertise this to their friends and could join the ranks of a mutually self-congratulatory society of similar, self-consciously clever people. I offer no defence of my own action in joining the society, except that I was young at the time.

When I had been in Mensa for a year or two, and had attended meetings of various sorts, I came to the conclusion that indeed the society existed for 'the intellectual and social benefit of its members' as Mr. Van Rood remarks. The social benefits came from the drinking parties that were held from time to time in various cafes and (English type) pubs. Here one could meet the self-consciously clever girl with advanced ideas, so that you could have a witty conversation about it afterwards, or even beforehand if your I.Q. was really getting on top of your biological urges. Also one always hoped to meet the self-consciously clever boss of a big company who was looking for self-consciously clever young men to take top jobs. However, one rarely met such men because in fact they had something better to do than join the self-consciously clever chit chat of a typical Mensa meeting.

Instead one met a large number of what the psychologist would probably call 'under achievers.' These were people who, even with a proved IQ over 156 (on the Cattell superior adult scale) had never actually done a damn thing in their lives that could in any respect be called really clever or really worth doing. These people, some of whom one pitied, were desperately looking for praise and adulation, and by joining Mensa it seemed they found it. At any rate they basked in the warm glow of membership.

When I did make an effort to interest the society in some constructive activities, by attempting to form groups for the discussion of certain well known and important problems, I raised a mere ripple of interest and within a month or two every one of the discussion groups disintegrated. The reason was clear - people who are genuinely interested in solving problems do their best to go out and solve them. Mensa people were not then, and are not now, interested in anything except their own cleverness.

If you really want to KNOW YOUR OWN IQ there is a little book which will give it to you without joining Mensa. If you are in the University you have almost certainly got a high IQ, so why bother? It won't guarantee your learning anything without working for it, it certainly won't guarantee your passing any exams, and even less will it guarantee you success in life, whatever that means.

If, on the other hand, you want to join a society of clever no-hopers, Mensa might just suit you. The number of members has increased enormously since my resignation. I believe my old friend Victor Serebriakoff, who launched the society on a programme of expansion, has actually published the book he wrote about Mensa, in which he attempts to justify the society's existence. I think he failed to do so. I certainly don't think Mr. Van Rood can justify it on the grounds he gives in his letter.

Yours,  
Ex Mensa.

## "FORGOTTEN SUMMER" DEFENDED

Dear Sir,  
Amid the subtle sarcasm and intricate phraseology of his letter (ON DIT, 17/6/70) Ron McCook has almost failed to make his point.

If, as I suspect, he was canning me for taking a direct "lift" from a surfing magazine, then why not attack me on these grounds rather than adopting the weak approach he did? I would be the last person to deny such an accusation, so much so that Ronald would be surprised to know he was telling half the campus something they already knew.

"Forgotten Summer" was written for "the enjoyment of the reading public", and as far as I can gauge, the article was a success. That is, apart from certain individuals, who, because they belong to the glorified U.A.S.A., think they have the final word when it comes to surfing.

Does it matter whether waves at Lorne are fifteen feet, or fifteen inches? Or whether "a brand, spanking-new Dale" costs \$125 or 25 cents? Fiction, Mr. McCook! Crap on the sort of realism you want written! If I filled a story with the type of language you use, nobody would want, nor be able to read it.

Yours sincerely,  
P. N. Wilson.

## BARBITOS AGAIN

Sirs,

I would like to dispute some of the notions Christopher Pollnitz has put forward recently in your pages. I would make it clear, however, that I do not dispute the judicial necessities editorship places upon him. Rather I disagree with his views on the nature of good poetry.

I recall a conversation some time ago between M. Wischik and Mr. Pollnitz (I believe it was Mr. Pollnitz and on second thought, it must have been, for could there be another person in Adelaide who has sunk to his depths of aesthetic vulgarity that I could confuse the two?) Mr. Pollnitz in effect said: "God help the poet who studies philosophy and psychology." I say to him "God help the editor of poetry if he judges it with the values of behaviouralist psychology and analytic philosophy."

In his reply to Prue Goward, Mr. Pollnitz, speaking of adolescent poets, boldly claims "Too unsure to assert any external knowledge, our young introvert makes the fallacious assumption that, if he knows nothing else, he at least knows himself, and proceeds to commit his soul to paper." A forceful distinction, to be sure, but just what sense does it make? How would Mr. Pollnitz distinguish between knowledge of self and empirical knowledge? Even the most behaviouralist and terse of sentences such as "Green sensation, now," involves the sensibilities of self in the distinction of colour and time. How much more closely integrated self knowledge and empirical knowledge be on questions of emotion, of morality, in short, of any of the things, which the poets inspiration fuses into verse?

The poet experiences his self as the centre of an unbroken symbolically loaded universe that includes both the animate and inanimate; the forces of spirit and the necessities of existence. In short, the reflective spirit of the poet transcends the false and self inflicted duality of soul and substance.

This is not to suggest that all such poetry is good. But equally, Mr. Pollnitz's view that the worth of poetry lies in its power of communication is false. If, as I have suggested, the poet exists as the critical moment of the essence of his world, then the worth of his work depends upon his sensitivity in recognising and expressing the nature and dialectical development of this essence or realised idea. Plato says (Laws, Book II)

"For the true judge should not take his verdicts from the dictation of the audience... For rightly speaking, the judge sits not as a pupil, but rather as a teacher of the spectators, being ready to oppose those who offer them pleasure in a way that is unseemly or wrong..."

That is, the worth of poetry can only be judged by one who recognises the essential harmony and dialectical tension of the soul-seen world - a truly "moral" man. Blake suggests something of the sort in his line "A fool sees not the same tree that a wise man sees." Mr. Pollnitz seems intent upon despising the power of the poetic soul, calling it "psychic excrement." If THIS is his relationship with the world; if he is thereby forced to see things as a system of monads connected by relationships (?) rather than an all pervasive essential being then that is that. Can we not feel pity for the Humes and Mills of this world?

Yours  
Ignatz Mueller

## The YELLOW Magazine

For years NUAUS has been responsible for the national organisation of all student activities concerned with the arts throughout Australia. In 1969 the August Council established the Aquarius Foundation. It is a non-profit organisation which aims to foster the arts amongst university students. There has been such an explosion in the field of student culture since the first Universities Arts Festival, that it was felt the need for Aquarius was vital.

Now, almost one year after its creation, Aquarius is about to launch the first national student magazine of the arts. It is known as the YELLOW magazine and the first edition is due out at the end of July.

The YELLOW magazine aims, firstly to push Aquarius and to make known the range and scope of activities which Aquarius covers. This includes the two-yearly Arts Festival, the Campus Circuit, the Literary Competition, summer schools in drama, film, etc., and the annual interschools. Secondly the YELLOW magazine will provide articles, news and contributions on the arts in Australian universities and outside. This includes music, drama, film, dance, art, photography, pop music, design - in fact, anything that comes into the sphere of the "arts." The YELLOW magazine is particularly interested in contemporary movements and ideas in the arts. Things such as street theatre, experimental film, environmental art, etc., will be covered. The magazine design and graphics are aimed at being the highest and most progressive that can be achieved. (Though this may very often depend on your individual tastes.) All original contributions of poetry, short stories, photographs and cartoons will be accepted.

Any contributions or suggestions will be gratefully accepted. If you have any ideas on your particular field of arts, put them into writing and send them in. If you have comments on films, theatre, or pop music send them in. Remember the first edition is to be published on July 29th, so please write as soon as possible.

Contact your local Cultural Affairs Officer or write to the Editor, the YELLOW magazine, C/- NUAUS, 344 Victoria Street, North Melbourne.

## CHIPPING AWAY AT THE BUREAUCRACY

"I do solemnly promise that I will observe the Statutes and Regulations of the University of Adelaide and that I will not make use of the privileges now about to be conferred on me so as in any way to cause injury to the University."

This is the incredible declaration which, until recently, graduates of this University had to sign (in the Degree Book) as a requirement for their degrees.

It is even more incredible when it is noted that in the actual Commemoration Ceremony, the Head of each Department declares that he has found each graduate to be a 'fit and proper person to hold a degree of the University of Adelaide.' What could be gained by requiring these graduates to sign such a declaration?

The S.R.C. President (Peter Balan) wrote to the Vice-Chancellor earlier in the year commenting on the vagueness and ambiguity of the declaration and questioned the necessity and validity of having such a declaration. (It does not appear as a requirement in the Degree Statute).

The matter was referred to the Education Committee which asked the Academic Registrar for a report. Mr. Wesley Smith indicated that the Degree Book and Declaration had been introduced in 1904, had never been used and was more trouble than it was worth. Without much further debate the Education Committee recommended to the University Council that the Degree Book requirement be discontinued. The Council accepted this recommendation without comment.

This is a small but significant move as there has been considerable controversy in other Australian universities over this requirement, but as far as is known, no other university has taken the simple step of getting rid of such an outdated Declaration.

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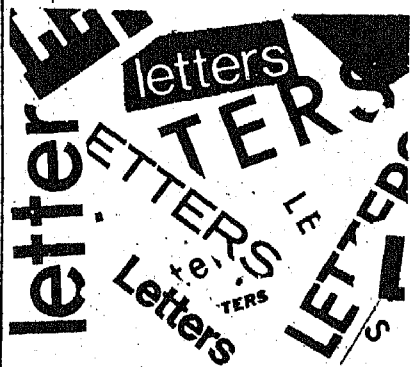
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## MENSA CRITICISED

Sirs,

Mr. Van Rood in his letter published on June 17th gives, in an oblique fashion, some information about the society known as MENSA.

I am sure he knows very well what Mensa is, although he prefers to make a mystery of it in the hope, I suppose, that he will excite a few people into applying for membership. As it happens I know quite a lot about this society, having at one time, I regret to admit, been on the central committee in the days when Mensa's membership was largely confined to people resident in London. Since I resigned (for reasons which will become apparent) I regret to say the society has increased in membership and now threatens to become a thorough nuisance, possibly eventually even a social disaster.

To join Mensa, all you have to do is pass one of those so-called 'intelligence' tests. The original idea of having such a society, it is claimed came from Sir Cyril Burt, the famous psychologist. He remarked in a lecture one day that psychologists would like to have a sort of reservoir of 'high I.Q.' people who would be willing to submit themselves from time to time as subjects in psychological experiments. The argument ran along the lines that when psychologists wanted samples of mental defectives they could easily find them - in institutions or special schools. But people at the other end of the normal distribution curve were not institutionalised, and so were harder to track down.

When I joined the society it still performed this research reservoir, and I suppose it did have some sort of raison d'etre. But it very quickly became apparent to me, as it must have



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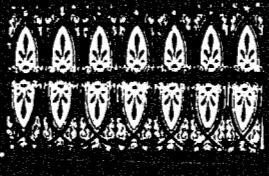
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# JUSTICE

By Jon Wells

The convictions of Alexander and Darwin in the first term caused criticisms to be levelled at the nature of our judicial system. The criticisms appear to have been on two counts:

1. "The courts exercise a repressive role as agents of the establishment."  
(GRASS ROOTS: April 12, 1970; Vol. 3 No. 4).
2. "It is impossible for judges to be impartial and independent given:  
(a) their status as a privileged elite in a class-based society, and  
(b) the function of the legal system itself."  
(Separate Justice: By John Tapp. ON DIT, April 16, 1970; Vol. 38 No. 4).

I seek only to point out that the criticisms of the courts, in the light of Alexander's experiences, were unjustified. It is to government policy that we should look for what is repressive and biased.

A court's ultimate purpose is to ensure that every individual in a community has the right to peace and privacy. The process involves the submission of a community to a body, separate from the circumstances of a dispute or breach, to resolve, declare and ensure that the consequences of a declaration take effect. People living in any community find it necessary to devise, for their own welfare, certain 'rules' that must be acknowledged by everyone. No matter what the social structure, there will always be people, who for their own purposes, will infringe upon the rights of every person to peace and privacy — it is human nature. No community would not wish to be safe-guarded against that. The 'rules' which do exist to enable people to live together peaceably, are those which are sanctioned by a majority of the community.

Disregarding, for the moment, the discretion of the courts, it is evident that it was government policy which demanded that Alexander, in conscience, break the accepted rules of the community, by disrupting the peace and infringing upon the communal rights; that he, in conscience, make the community aware of the oppressiveness of the government. The so-called "repressive role" of the courts, therefore, will only SEEM evident as long as the government's policies force some, in conscience, to break our laws in protest. To attack the courts is to misdirect the blame which should rest on the government.

2. Inevitably, discretion is required of both the arresting officer and the magistrate, where a situation involves a possible breach. But the one acts as a check on the other by the very fact that discretion is required of both. A court must convict *where evidence shows* that there has been a breach, and a police officer's word is *not* conclusive.

Mr. Tapp claims, however, that judges, in exercising their discretion are prejudiced, because

- (a) they have a vested interest in maintaining the 'status quo' and such conservative predispositions are supported by the conservative precepts of the legal profession and,
- (b) the legal system operates for the benefit of the 'privileged' class at the expense of the labourers.

2. (a) Presumably, Mr. Tapp rests the first part of his claim on the argument that—

ALL CONSERVATIVES are privileged elite in a class-based society and have a vested interest in maintaining the 'status quo';

The legal profession, and hence judges are CONSERVATIVE;

Therefore, JUDGES, being privileged elite, have a vested interest in maintaining the 'status quo'.

That is sound logic but based on false premises. It is absurd to say that 'legal' conservatism and 'political' conservatism are the same. They are not. Legal conservatism has nothing to do with maintaining the status quo, against all threats. It is concerned with seeing that in the present 'state of things' there is equality in justice. It is stating the obvious to say that the law is administered by human beings and so can never be entirely consistent and can never achieve complete equality; nevertheless, that is its aim. Legal conservatism, is the basis for a framework of principles which confines the range of a judge's discretion.

The very fact that law in the courts operates on the doctrine of "like cases should be decided alike"; that judges are elevated to Bench from the Bar, the members of which are every day in close contact with citizens, who bring into the courts the commonly held views of the community; that there are traditions and conventions of procedure; that the

principles of law itself place such an enormous emphasis on justice according to the average citizen; that there are Appeal Courts where some errors of judgement are corrected; all these, and many more show that there is a definite legal framework and enable one to see plainly its structure. ONLY WITHIN that framework can a judge exercise his discretion — when necessary.

Mr. Tapp also seems to think that the two passages from which he quoted, (THE IDEA OF LAW, by D. Lloyd. p. 111; THE COMMON LAW, by O. W. Holmes, p. 35), show clearly that a judge's *personal* views on what he thinks the law should be is a common function of the judicial process. I can only refute such a sweeping generalisation by suggesting that he spend a day or two at the courts. As I have suggested, the keystone of the legal framework is justice according to the average citizen, NOT as has been suggested, justice according to the particular judge. "What they think the law ought to be" and "what is expedient for the community" is what the judge thinks the *community* would consider expedient. That decision is made as objectively as is humanly possible. As Mr. Tapp has stated, judges are conscious of the danger of deciding a case subjectively. But they strive at all times to be objective. NOBODY can be completely impartial. One can only strive to be:

"The example or analogies urged by the parties bring into the law the common ideas of the society... This is what makes the hearing fair, rather than any idea that the judge is completely impartial, for of course, he cannot be completely so."

(AN INTRODUCTION TO LEGAL REASONING, E. H. Levi. p.5.)

Finally, as regards judicial discretion, Mr. Tapp claims that the 'prejudice' of the courts is most evident where the safety of the 'status quo' is threatened by dissent and social radicalism;

"(the judges) HAVE to defend the system, the status quo... because their whole lives and privileged positions are based on that status quo."

There is no further argument that I can put forward against such an unreasonably and prejudiced claim. May I suggest, however, that perhaps a less hysterical and more sane reason for the courts' conflicts with 'radicals' is that when people, however sincere, resort to violence, hate and deliberate infringements upon other people's liberties then there can be no alternative. When a minority infringes upon what a majority of the community accepts as law, then that law stands. If the majority defies a law and hence purports to change the 'status quo,' then the status quo will be changed, and that particular facet of the law will change also — or be of no effect.

2. (b) The legal system has developed to operate in our present society. It functions to preserve an individual's public and private liberties. It is a truism to say that our society is a Capitalist society. The only alternative is Socialism. When our community sees fit to become Socialist, no doubt it will. But there is a difference between saying that our law has developed within a Capitalist society, and saying that our law has been designed to protect the 'privileged' from the 'labourers.'

Private property is part of a capitalist society. It is only natural that there should be laws regarding rights to private property. But to say that the substantive law benefits the privileged at the expense of the worker is not the same thing and is manifestly untrue. In a capitalist society, some have more property than others; yet ALL property, whether it belongs to a director or the directed, is protected by the same law. The property of grocers, butchers and drapers are just as much protected by our laws as is the Whyalla Shipyards of B.H.P. — probably more so, in practice. I might add, also that contrary to Mr. Tapp's belief, a great number of minor offences 'against the person' are regarded as far more serious than many of the offences "against property."

Mr. Tapp's next claim was that the courts' "raison D'etre" is to protect privileged society, by operating so as to "actually reduce or annul trade-union and working class rights." He supported this by reference to a judicial decision of the House of Lords in *Rookes v. Barnard and others* (1964). It does not appear as though he took the opportunity of reading the report of the case.

Rookes was a member of a trade union association and employed by B.O.A.C.

The union and B.O.A.C. had agreed in 1949 that no strikes should take place and any disputes be referred to arbitration. They also agreed, outside that contract, that when any section of B.O.A.C.'s employees became composed entirely of union members, then no more non-union staff would be employed, BUT AN employee could resign from the union without losing his employment. In 1951, the section in which Rookes was working became fully unionist. In 1955 Rookes resigned from the union but not from his employment. The union threatened B.O.A.C. with a strike if it did not discharge Rookes. Rookes was dismissed forthwith. He brought an action for damages against Union officials for inducing B.O.A.C. by intimidation, to terminate his contract. A *civil jury* awarded him \$15,000. The House of Lords upheld his claim but the Union officials were granted a re-trial on the question of damages.

The case warrants no further comment.

Mr. Tapp concludes:

"The laws in our society are designed to protect the property-owner from the property loss, the employer from the employee, the power-holders from the claimants for radical social change."

There is no denying that a Capitalist society, such as ours, involves divisions of class. But the truth does not end there. For that very reason does our system of law exist; to protect the property-less from the property owner, the employee from the employer, the claimants for radical social reform from the power-holders.

If it did not Mr. Tapp, where would you be now?

# LIB

The Adelaide University Liberal Club does not exist in solitary (and decaying?) splendour. The annual Conference of the Australian Universities Liberal Federation held in Melbourne from May 22nd to 30th showed that liberalism is alive and well on most University campuses. Clubs were at their lowest ebb on campuses where the general level of political activity was lowest.

But, what was most important to liberals was the realisation that there did exist other people who believed that their vision of a better world could be achieved by using the existing forms of society.

After being faced on Adelaide campus with the increasingly puerile utterances of the revolutionaries who deny the structure of society any real flexibility and apparent yawning apathy of the rest of the students it is encouraging to find other people who believe in positions between these alternatives.

**PARADOX**

The Conference was at its best when a series of papers sought to clarify our understanding of liberalism. The people delivering the papers further heartened liberals. The argument and debate that followed the papers showed that there are some people over 27 who realized that society must justify itself. First among these was Mr. J. Carrick, the General Secretary of the N.S.W. Liberal Party. Surprise, surprise! The paradox of a middle-aged party machine man (or our image of him) arguing intelligently and apparently receptive to the ideas of younger people was appreciated by all those there.

**PUBLISH OR PERISH**

Papers were given on the History of Liberalism, the Philosophical Basis of Liberalism and the problems Liberalism faces in a Technocratic age. All of these papers will be published in "University Liberal 1970" which will come out at the end of this month. The general understanding from these papers was of a liberalism that has radically changed from the days of John Stuart Mill.

**THE WORD IS?**

The liberal vision of society has become one where the greatest personal fulfillment should be possible for all. Individual liberty is the ultimate aim, and this liberty is obtained in a society exercising values of tolerance, preserving liberties, ensuring equality of opportunity and guaranteeing the real alternatives needed if freedom of choice is to be meaningful. And the work of Lord J. M. Keynes and post-Keynesian economists has created an opportunity for the economy to be regulated and directed to achieve these ends without implementing State ownership.

Large scale industrial corporations come under attack from many liberals because they can contravene many liberal principles. They can deny employees any sense of personal fulfillment in their productive efforts (worker control and/or ownership were mooted as remedies) and some corporations deny consumers any real choice in goods because their very size obviates the need for responsiveness to those consumer demands it cannot control. Problems of efficiency of large scale production make this a vexed question.

**IRRELEVANCE?**

From these heights of social theorizing the A.U.L.F. decided that its role would be to exert pressure in the wide world to bring reality and principle closer together. The Sydney observers emphasised the role liberalism has to play on campus, and understandable view in light of the situation there.

But in the nitty-gritty of the Council sessions aim and reality became separated. Policy motions were formulated before the reorientation in emphasis of A.U.L.F. purpose. Those that were debated inspired few great speeches and Monash effectively destroyed any

agenda by putting up 42 of the 60 motions and neglecting to be present to move many of them.

But an Executive imbued with enthusiasm to further liberalism on campus and in the wide world was elected and the next Conference in Adelaide in May should show whether liberalism still has life and can be seen as relevant. If you wish to find out more about liberalism, A.U.L.F., the Conference or A.U.L.C. come to the next Liberal Club meeting (to be advertised in Bread and Ses).

G. W. Battersby.

# LIBERAL THOUGHT

## AN INHERENT CONTRADICTION

The first birthday of "Checkpoint" was marked by the appearance of the fourth edition of this "journal of liberal opinion" in May. This magazine is an ambitious attempt by a group of liberals and Liberals in Victoria to produce a journal dealing with contemporary issues from a liberal point of view. In the past discussion of current affairs and political writing seemed to be the preserve of non-liberals, mainly by default on behalf of the liberals.

In Melbourne a group was formed of people who recognised the need for a journal in which liberal philosophy can be put forward and its present relevance tested and stated.

## THE DROUGHT BREAKS

This group is comprised of people from the Liberal Clubs of Melbourne and Monash Universities, the Victorian Division of Young Liberals, and the Deakin Group (the latter body [named after Alfred Deakin] is composed of liberal and conservative thinkers seeking to strengthen material thought and discussion within the liberal party, in a similar fashion to the Fabian Society and Bow Group in British politics).

The nucleus formed comprise the checkpoint with Jan Renard (postgraduate student in law at Melbourne Uni.) as editor.

After some gestation the first edition appeared in August, 1969. Some of the aims of this magazine can be seen in the first editorial headed "A Return to Liberalism". A drift of the Liberal Party away from liberal philosophy and social conscience is noted and attacked. And it is concluded that a "further sharp injection of liberalism into the Liberal Party" is something it could well afford.

## THE MEDIUM AND THE MESSAGE

Some people's fears will appear confirmed when they learn that most contributors to date are recent graduates of Melbourne University and/or in the Liberal Party. To these people for whom Liberalism is an irrelevant intellectual wasteland this magazine will be stereotyped as an apology for middle class status quoism.

It does not present a different outlook to that current in most political journals at the moment. And only an assumption of infallibility would lead to a priori rejection of a point of view. And the questioning and deep analysis of current problems here reveals a depth of insight apparently lacking in government in Australia over the past years.

Problems facing Australia on many issues are considered in the past issues and these serve as an indication of the scope of further issues.

Foreign policy matters are considered in articles on "Australia and the Act of Free Choice in West Irian," "Indonesian Elections," "Soviet Australia Pact?" and "Vietnam in Retrospect."

The quality of life in Australia is considered in articles on poverty, urban renewal, and further aspects of the domestic scene are covered by discussions of Commonwealth-State relations, the rural dilemma and rural powers.

This magazine provides an outlet and forum for liberal thought that Australian politics, faced with a largely ineffective Labour Opposition and an ossifying Liberal Party, so desperately needs.

## WIDEN YOUR HORIZONS

You can widen your horizons of thought by checking out "Checkpoint". Subscriptions at \$1.00 p.a. (4 issues) or individual copies (including back issues) at 30c each, can be obtained from G. Battersby C/- Liberal Club or direct from the Editor, P. O. Box 31, Parkville Vic. 3052.

# THE INCOMPATIBLES

## Staff-student control and Capitalism in the University

### CAPITALISM

The fundamental contradictions of capitalism are shown ECONOMICALLY — how to absorb most profitably the surplus productive capacity which the process of capital accumulation throws up without undermining the value of existing capital — and POLITICALLY — how to conceal from the masses the fact that the material preconditions for social liberation already exist. On the one hand, the best energies of modern capitalist societies are devoted to the profitable waste of resources (arms expenditure, advertising, built-in obsolescence, etc.) and on the other, to the distraction of the masses from awareness of the repression of man's historic possibilities which it practices on so vast a scale.

### FOREIGN CAPITALISM IN AUSTRALIA

In 1967 foreign firms (mainly US and British) OWNED 22% of Australia's manufacturing industry and CONTROLLED 26% of it. By 1980 we will have 40% of our manufacturing industry controlled by foreign firms. Already they dominate such key sectors as automobiles, oil, industrial and heavy chemicals, metal refining, electronics and pharmaceuticals. In metal mining 65% of the production is foreign controlled. Of the 300 odd largest companies in Australia over 100 are foreign controlled. One quarter of the life insurance business and almost EVERY private book publisher is controlled by foreign interests. Much real estate in Sydney and Melbourne has been bought up by British and Americans and half of the fertile part of the Northern Territory is owned by Americans.

In northern Australia millions of acres have already been bought by big British concerns, such as Vestey's. Who is Australia knows anything about Pine Gap etc which is run by the US?

[Additional note from Editor... American congress members can visit Pine Gap, but Australian parliamentarians are not allowed to!]

In 1965 in Australia 89% of patents lodged were foreign.

Australia is well on the way to becoming what it was in the beginning — AN ECONOMIC COLONY. But this time a colony of international capital, both British and American, with America becoming increasingly the dominant source of capital and technology. It has also become the dominant source of our ideology and foreign policy.

In conclusion, foreign control means that the decisions regarding our lives are not made by us, but by fat capitalists in the board rooms in New York and Washington etc.

### EFFECT ON THE UNIVERSITY

The University is a crucial mechanism in the maintenance of capitalist modes of production, by its generation and transmission of an academic culture, which is profoundly conformist and conservative, functioning as the highest and most sophisticated legitimization of the social status quo.

The University serves to perpetuate an elite from a middle and upper class background, e.g. class and sex discrimination mean that a working class girl in Britain has a 600 to 1 chance of receiving higher education. In Queensland, the top 8% of the occupational strata sends 42% of all students to the University while the bottom 35.3% sends only 3.5%. The same pattern is mirrored all over Australia. It means little to a working class child if this and that number of scholarships are available to him to go to University, when he has been taught by his cultural background that he WILL have to go out and work when he is 14, that it is just bad luck that some people are rich and some poor etc.

The connections between University, big business and government manifest themselves in the "New Mandarins" as Noam Chomsky refers to them, and it is this class which decides how the world is to be interpreted and what and how things will be done. Structurally we do NOT live in a democracy. We are governed by a generation of new elites who have learned to exploit the rhetoric of democracy. An interlocking group of elites composed of higher government officials and big business ambiguously leads and is led by the nose by the L.C.L.

### AUSTRALIAN UNIVERSITIES

There is an increasing tendency for Universities to come under the control of the State and the corporations. In such a situation the role of the University as an agent for social change and as encouraging objective critical analysis, will be lost. Australian Universities have not come under the domination of industry and the State to the extent that their US counterparts have YET! Company directors comprise up to 20% of the governing bodies of Australian Universities. When one also realises that students are only tokenly represented and academics are also in a minority, then it is obvious that the decisions made concerning the organisation and use of the University are not made by the people who work there — staff and students. The remaining places on the councils are made up of representatives of State governments and the professors.

### LECTURES, EXAMS AND USE OF EDUCATION

Students are processed through a gaggle of repeated examinations, set text books, accepted

authorities and styles of work (lectures, tutorials, practicals, essays, tests, etc.) — a formidable conditioning process. The science graduate who enters industry and finds that everything he has been taught is out of date or doesn't apply to what is required by society is WRONG. He has been taught to isolate the RATIONALITY of his technique and to leave unquestioned the social purposes which that technique serves. Education is subordinated to exams, competition and gradings. Fields of study are stunted by academic philistinism and hostility towards new ideas. Social relations between staff and students are usually infected by paternalism and traditional status divisions.

Students must not apply their intelligence to anything else but their own fields. It is this contradiction of intellectuals which Andre Gorz expressed as

"Monopoly Capital dreams of a particular kind of specialized technician, identifiable by the coexistence in one and the same person of ZEST for his job and INDIFFERENCE to its purpose, PROFESSIONAL ENTERPRISE and SOCIAL SUBMISSION, POWER and RESPONSIBILITY over technical questions and IRRESPONSIBILITY over questions of economic and social management.

A student in the US puts it:—

"By the time we graduate we have been painstakingly trained in separating facts from their meaning... We wonder that our classes, with few exceptions seem irrelevant to our lives. No wonder they're so boring. Boredom is the necessary condition of any education which teaches us to manipulate the facts and suppress their meaning."

### IMPERIALISM AT ADELAIDE UNIVERSITY

Standard Oil of New Jersey (Esso), which finances research in many departments of the University, is directly responsible for much of the grinding poverty of Latin America. It directly controls Venezuela and annually bleeds millions of dollars profit from this country while the people sink deeper and deeper into poverty. Standard Oil exploits the people of the Third World, it exploits its own workers because they have no control over what they do and it exploits this University where research is done.

Staff student control of the University must be seen in the light of its control by outside corporates, business and the State. It is a demand for control of the University by those who work in it so that they can decide who will benefit from their work. And the people who must benefit will be the WORKING CLASS the majority of any country's population. With staff student control, outside control by business and the State will cease. Capitalism would not allow this. Socialism will on July 3rd in the Council Room.

by S.D.A. member,  
Clyde Watercross

# Campus Interview



Conzinc Riotinto of Australia Limited has mining and industrial interests in all Australian States, Territory of Papua and New Guinea, and New Zealand. The principal operating companies in the C.R.A. Group are Hamersley Iron, Zinc Corporation/ New Broken Hill Consolidated, Bougainville Copper, Sulphide Corporation, Territory Enterprises and Mary Kathleen Uranium. In addition, C.R.A. has engineering, mineral exploration and research divisions.

C.R.A. representatives will be available for discussions with final year students and those doing post-graduate work in:—

Metallurgy, mechanical, electrical, civil, chemical engineering; Geology; Geophysics; Computing Science; Accountancy on July 1, 2.

Appointments should be made through the University Appointments Board.

# Its not too late

The Liberal Club members display all those qualities of spirit found only amongst the tattered followers of a defunct cause. True they act out a mockery of intellectual life — for the University members have no political power to console them, as their parliamentary parties have — but any attempt at philosophical rejuvenation or even comprehension of their failure, rapidly descends to the level of self pity. "Oh, what a wicked wicked world it is," they sigh — "If only men would listen to reason." With this is a strong element of paternalism ("How can we save the black people" etc.) which, with their almost masochistic self pity, produces an attitude of frustrated moral totalitarianism that approaches the unbearable.

At the June 11 meeting, the President, Mr. Battersby, made the point, to an audience of five, that it was not too late to start a recruiting campaign. In fact the liberals are acutely aware of their own emotional and intellectual emasculation, and see themselves as a last stand of Rationality surrounded by an incomprehensible, hostile array of social forces. As was pointed out by an anarchist-socialist (self claimed!) at the meeting, liberalism is doomed to failure not because of any logical fault in their philosophy, but because liberalism can become POLITICALLY effective only by contradicting its own principles.

This point is important for it indicates the alternatives open to liberalism. One alternative can be observed operating in any Australian Liberal Government — and that is the road of pragmatism, loosely concealed with a liturgy of liberal principles. This the Adelaide Uni liberals are most critical of. The alternative must be to cut out of liberal philosophy the idea of man as a rational being, and to replace it with some sort of socio-political conception of human nature. The problems liberals attempt to solve (and these are growing rather than lessening) cannot be overcome with a philosophy of man which does not take into account the existential, social determinates of political reality. Rational Man must be replaced by Social Man, and Utility by a radically motivated ontology of the goals and worth of social man. However, this seems beyond the University liberal's abilities if indeed they comprehend the alternative at all.

G. W. Battersby



# Indulge in Proshstitution ...

## ... Watch for the Big Hairy Ball

### PROSH - AND IN THE BEGINNING

It could be said that this is the year that will either make or break Prosh. Last year saw very little student interest in the actual activities of Prosh and it suffered subsequently. This year will decide whether it is worth continuing with the total concept of the idea; to give students a week of activities in which to forget the pressures of study and let his or her hair down. Then to start the long haul during the August vacation in preparation for the third term and the final exams. Pressures from staff over the years have cut the time available for the student to become involved, and exams set on the Saturday after have brought the concept to its present state of ruin. The present relationships between students and staff on social events like Prosh stink and it's not entirely the staff's fault, the faculties don't help either. Wake up administration! You're turning your students into walking machines.

### 'WHAT'S HAPPENED SO FAR!

During the May vac. the adhoc committee met and various proposals were put forward. There was a large amount of discussion as to whether it was all worth it. It was decided it wasn't but they decided to push on regardless, and I think now some are having second thoughts. The main problem seems to be are students going to get involved in the stunts and functions proposed. Directors were appointed and committees formed to organise the main events.

### DIRECTORS?

Mike Chapman and myself have kindly consented to become the Official Prosh Directors with great expense to the management (32 cents a week, between us) and regrets from our beloved SCIIAES committee. We have decided that 50% of all proceeds will go to the retiring prosh directors benefit fund. We will also accept any proposal from other societies for our services, and when you come, birds, don't forget the green stuff, or the brown stuff, or the white stuff, or the ...

### BRECKY BACK IN THE ROUGH!

The Brecky will return to its original form but on a much larger scale and will probably be held on the Barr Smith lawns under the direction of Bob Hancock and Peter Lillie. Main stunts during the week will involve a burial of last year's Prosh Indian style. Also there will be a gigantic scavenger hunt through Adelaide, but more about that later.

### MISS WHAT?

That's about it. Anyway the world renowned Miss Prosh competition will be directed by Dave Cottrell and Mary (Angel Boobs) Magery and will continue with the same format and a generous remittance for the winner, sorry birds we'll be occupied from 2 o'clock on that Thursday.

Fellas don't forget the drinking horn, Prosh afternoon. Form your teams now and get in some practise.

### 'WHAT! A MONTHLY RAG

Stuff is wanted urgently to plug the hole under the sink in the On Dit office. Also stuff is needed from you the average conscientious student to make this year's rag a rag to be remembered.

If you thought last year's rag was pretty shitty then do something about it. How? Well write an article, it can be any length, about absolutely anything, but try to make it witty and readable. Serious articles on politics aren't required but send ups are extremely good. You can grab any popular magazine or paper and write a take off. Rag editors: Gary Disher, Phil Lynch, George Psorakis and myself are open to any suggestions (except that one) and any assistance would be appreciated.

There will be a general student meeting to discuss the distribution of the rag and also the monies raised, which definitely needs a change.

### A BIG HAIRY BALL!

Although negotiation are still under way for certain aspects of the ball it will undoubtedly be the biggest and hairiest ball ever seen in Adelaide.

Fully licensed, it will be held in the new extended 20 Plus Club and will be featuring the biggest group in Australia. Who you ask? Well they will be appearing exclusively for Prosh and will be there for the TOTAL hair environment.

### STUNTS AND THE PROCESSION WILL GO ON

As yet an official stunts committee has not been set up but all those interested should contact the directors. We would like all clubs and societies to plan stunts and all those passed by the committee will receive a financial subsidy. St. Marks, Lincoln, Aquinas and St. Annes we expect you to do something, even if its each other.

The procession is being organised by Mike and he would like all those people who can help out with trucks to contact him at the SRC office. We also want individual participation, so do your own thing, liky the bloke who sold roots in Rundle Street. We want to make Johnnies parade look like a social gathering compared to ours. We can only do this with your involvement.

**'WAKE UP ADELAIDE, INDULGE IN PROSHITUTION, BUT DON'T GET PROSHECUTED. NOTHING'S IMPROSHABLE.**

DAVE FREEMAN

**PROSH**

### It is BAD business--

- \* that 6,600 persons per year in S.A. commit offences meriting a goal sentence costing the taxpayer over \$1,200 per year for each person.
- \* that most of their dependants are in constant need of community assistance to supplement Government Welfare Department's help until the breadwinner is released.
- \* that at a time when job-finding is generally difficult, for an ex-prisoner to feel after weeks or months of failure to find work, that there is no encouragement to go straight and turns again to crime.
- \* when after an ex-prisoner has got a job and tried to do the right thing, someone pressurises his employer to "get rid of that goal-bird."
- \* when a dischargee from prison finds his past friends and relatives embittered towards him and no one ready to help him with essential clothing, accommodation, food, fares or a small advance until his first pay.
- \* when because of inadequate financial resources, those who have accepted some responsibility for rehabilitation, cannot do the things they know should be done to give a man a fair chance of social re-adjustment.

### It is GOOD business--

- \* when a prisoner takes stock of himself (or herself) and genuinely decides to quit crime and association with criminals.
- \* when people in the community support organisations who are trained to assess these situations and give honest advice concerning prisoners and their families.
- \* when people realise that they are protecting themselves, their homes, their businesses and their children by supporting rehabilitation work of the kind offered by the Prisoners' Aid Association.
- \* when individuals in the community offer to sponsor a discharge, help him to find employment, accommodation, etc., and stand by him as friend and counsellor.\* when community organisations and individuals back up the work which the trained staff of P.A.A. are doing to turn human "liabilities" into "assets" by their practical help, generous donations and wholehearted encouragement.

The Prisoners' Aid Association is not just a hand-out organisation. Its primary role is in the field of prisoner rehabilitation. Members of the organisation are willing to collect a prisoner's belongings, or to visit his family, or to help him find a job, or to give toys to his children at Christmas time, or to talk with him about his problems, or to refer him to those who can best help him, or to be a friend to him - not just for the sake of helping him, but because without someone in the community doing these things he cannot hope to re-establish himself with dignity.

It offers a service to prisoners and ex-prisoners so that they might find it easier upon their release to rehabilitate themselves and become useful citizens again. It hopes to serve the interests of the offenders themselves and the interests of the community at large by preventing crime and reducing its effects.

Case records on their files bear testimony to the fact that the supply of a pair of shoes to a discharged offender at a time of real need or a friendly chat may be the start of "the long road back" from being just a "crim" to being a respected member of the community.

### HOW TO SHARE IN THE REHABILITATION OF PRISONERS AND CARE FOR THEIR DEPENDENTS

- \* 1. Offer to sponsor a prisoner.
  - \* 2. Register an offer of employment.
  - \* 3. Assist a Prisoner's family.
  - \* 4. Provide rental for houses used for emergency accommodation.
  - \* 5. Become a member of P.A.A. (\$2 per year).
  - \* 6. Make a donation to the work.
- Students and staff can assist the P.A.A. in all the above ways.
- (1) Sponsoring a prisoner means being available to talk to him, advise him, give him a meal, help him find a job and so on. Most students would not have the maturity to

take on this type of responsibility - we hope members of staff will respond to this. Obviously the sponsor will be most in demand soon after the prisoner's release, but even at this stage sponsoring a prisoner will not be too time-consuming. Sympathy, tolerance and intelligent guidance are required rather than constant concern. Additionally, University staff are accessible at most times of the day, which is a real advantage.

- (2) Students can contact employers they've worked for during vacations and try to line up employment. Jobs are wanted in such fields as the building trades and light industry - that is, jobs requiring little training.
- (3) With the husband in goal, jobs to be done around the home accumulate, such as gardening, cleaning the gutters and fixing fences. The wife can't do these jobs, and obviously she can't afford to have them done by someone else. Students living near such families, by doing 1 or 2 hours' work each weekend, can help the wife to remain houseproud and not inclined to let things

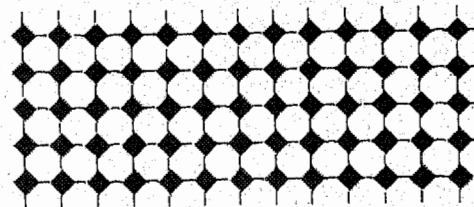
slide. They can advise the children on subjects to take at school, and in many other ways contribute to the stability and happiness of the family during a period when many adverse social pressures are being felt.

- (4) Prisoners come out of goal with very little money, no job and often nowhere to stay. The P.A.A. wants to rent cottages to give these men a secure base while they go out and find a job - the men pay the rent when they get a job. Similarly, prisoner's families are often threatened with eviction or actually evicted for non-payment of rent. Regular payments (e.g. \$1 per week) can help to meet these difficulties.

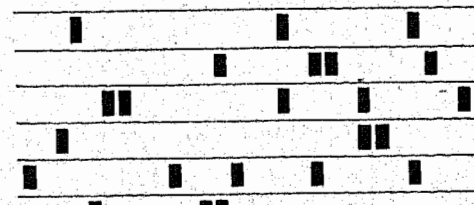
If you can help, contact the Prisoners' Aid group via the Social Action pigeonhole in the SRC, or contact Richard Apps (45-3076).

# SOCIAL ACTION

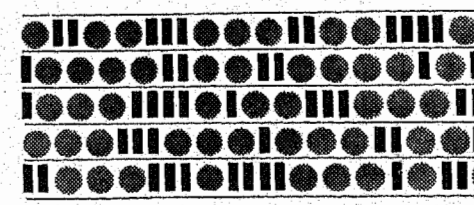
## Careers as



## computer



## programmers



The Commonwealth Service maintains the largest and most powerful computer networks in Australia. Computer-based systems are being continually developed for such areas as economic and social statistics, benefit payments, taxation, superannuation, inventory control, personnel, management planning and control, defence service logistics and scientific research.

Programmer-in-Training courses are conducted in Canberra and Melbourne on behalf of practically all departments in the Commonwealth Service. A well-established training scheme provides approximately 12 months' free training in office hours on full salary. The courses deal with all facets of computer programming and systems analysis and design. Training includes formal course work and practical on-the-job instruction on departmental installations.

Commencing salary for Programmers-in-Training is within the range \$4040-\$5183 according to qualifications and experience. Advancement to Assistant Programmer \$5356-\$5875 is automatic on successful completion of the training course. With the rapid expansion of computer applications, there are excellent opportunities for promotion on merit to higher positions.

Applicants for Programmer-in-Training positions should preferably have completed a degree course or an appropriate diploma of a College of Advanced Education. In some fields of work, there is scope for direct application of mathematics, statistics, economics or accountancy, but applicants with training in other fields can be equally suitable. Aptitude for programming will be measured by special tests.

Further information and application forms for the 1971 Programmer-in-Training courses may be obtained from the Recruitment Officer, Commonwealth Public Service Inspector's Office at:

Da Costa Building  
68 Grenfell Street, Adelaide 5000. Telephone 23+9911

# Outside finance for University work.

Geoffrey Badger

(The Vice Chancellor)

In round terms it costs about \$12 million each year to run the University. About 14% of this is provided by students' fees (many of which are however paid by the Commonwealth or the State); and about 10% comes from outside grants, mainly for research work. Most of these grants come from the Commonwealth, through the Australian Research Grants Committee, the Wool Trust Fund, the Wheat and Barley Board, from Foundations such as the Nuffield Foundation or the Rockefeller Foundation, from various granting bodies in the States, and from industry. Many of these grants provide stipends for honours and research students, for technicians, and for research fellows.

I understand that some members of the University would like to know a little more about the sources of the funds, and that a meeting to this effect was held on Wednesday, 17 June. As I was attending a University Committee meeting in Hobart on that day I was not able to be present.

However, I am always willing to provide information about the University if I know the answers to the questions asked, or if I am not expected to answer off the cuff.

Our Physics Department is an extremely active one and receives many research grants from outside sources. These research grants are for topics either already in progress or desired within the general research programme of the Department; and the Department has never to my knowledge initiated research proposals to meet the particular needs of any funding agency. In nearly every case the outside grant has provided only a fraction of the total cost of the research project, the bulk of which has been met from University or Commonwealth sources. Members of the Department have sought and welcomed research grants from bodies who would support and extend work which they were already planning to carry out in our laboratories and field stations, but which the University could not support from its limited resources. No classified or secret work has been carried out in our Physics Department at least since World War II; all the work which is carried out is published in the open literature in the usual way.

Some specific comments may be helpful. The Department of Supply has provided two grants, one for Upper Atmosphere Research and one for Laser Research. The first supports rocket studies of the absorption of ultraviolet radiation in the upper atmosphere. In the course of this project the Department provided the experiments contained in the first Australian satellite. The second grant supports a project in which the light from a ruby laser is used to study the properties of the upper atmosphere. This research is particularly relevant to studies of dust in the atmosphere and to studies of clouds.

The United States Air Force Office of Scientific Research has supported three projects. One is a project entitled 'Medium Frequency Ionospheric and Meteor Observations Using a Large Antenna Array.' The grant provided about one-third of the cost of the Aerial Array at Buckland Park. Most of the work has been a study of ionospheric irregularities and the instrument now permits a very direct and novel means of studying the weather in the ionosphere. The second grant was the 'The Propagation of Solar Particles in

the Interplanetary Magnetic Fields' and involves the analysis of data from satellites. The third is for 'Atomic and Molecular Photodisintegration.' This is for basic studies of atomic and molecular reactions, particularly photoionisation in gases. With these projects the Department sends to the Air Force Office of Scientific Research a copy of each manuscript at the same time as it sends a copy to the editor of the Journal; but this is all.

NASA also provides a grant to the Department for a project entitled 'Mass Distribution of Shower Meteors.' It supports a project for measuring, by radio methods, the effects of very small micro meteorites as they enter the Earth's atmosphere.

The Department would not have been able to carry out its programme of postgraduate training without these grants, and it is likely to be in some financial difficulties now that the U.S. Air Force and NASA grants are coming to an end. Alternative support for these projects will have to be sought from other sources.

About 35 papers were published in the open literature on these projects in 1967-69. They are to be found in the Journal of Quantitative Spectroscopy and Radiative Transfer, the Journal of Geophysical Research, the Proceedings of the Astronomical Society of Australia, the Journal of the Optical Society of America, the Journal of Atmospheric and Terrestrial Physics, the Journal of Chemical Physics, Nature, Planetary and Space Science, and Space Research. They can be found by looking up the names of our Physics staff in the indices; but I have a complete list of the references if anyone wants to consult it.

Our Organic Chemistry Department has, for many years, been concerned with a branch of chemistry known as Free Radical Chemistry. As part of its studies in this area it has been examining the effect of a reagent known as lead tetra-acetate on substances known as amides. Two papers were published (in Chemical Communications and Tetrahedron Letters) on this matter in 1965, because the reaction showed promise as a method for synthesising interesting new compounds. The topic was pursued and three further papers were published in 1968, two in the Australian Journal of Chemistry and one in the Journal of the Chemical Society (of London). In these papers the potential of the method was confirmed and the reaction is now cited in most modern textbooks of organic chemistry.

The importance of the process is illustrated by the fact that it can be used to prepare new pyridine and purine compounds related to those found in Nature. It is well known that some of these compounds have antibiotic activity, some can be used as anti-cancer agents,

some are insecticides, some are selective weedicides, and some show anti-corrosion activity.

Early in 1969 Professor Beckwith was approached by a representative of the Maumee Chemical Company who informed him that their chemists were working in the same general field and wished to collaborate with him. The Company said that it wished to give a grant to the University to enable our work to proceed more quickly, and asked that any patents in this area be assigned to it. The terms of the agreement were fully debated in the Standing Sub-Committee of the Education Committee and were unanimously approved. It runs for one year from June 1969.

At the time the agreement was made Maumee was a wholly owned subsidiary of the Sherwin-Williams Company. Shortly after the agreement was signed the Maumee Chemical Company and the Pigment Colour and Chemical Department were combined into Sherwin-Williams Chemicals, a division of Sherwin-Williams Co. Sherwin-Williams Co. is primarily concerned with the manufacture of paints, pigments, surface coatings and building materials. It also manufactures various industrial chemicals.

Let me now turn to computing. The University maintains an academic Department of Computing Science, and a Computing Centre to provide computing services to the University and to other establishments. A large computer, a CDC 6400, was installed in 1966 and the University contracted to pay for it over 5 years as the AUC grant for this purpose made only a small contribution to the total cost. The University therefore sells time on the computer to many different people, and it also arranges for computer time to be charged against outside research grants. In this way the University was able to provide what was, for a year or so, the largest computer in Australia. It is not the largest now. The usage of the computer by different types of user runs as follows (1969 figures):

Undergraduate students	8%
Postgraduate students and staff	56%
University Administration	
(Entrance procedures, examination results)	7%
Computing Systems (Overhead)	11%
Other Tertiary Institutions	1%
State and Commonwealth Departments	12%
Others	5%

Time is sold to any organisation wishing to use the computer providing the work cannot be done by other computing services operating on lesser machines. The Centre does not and indeed could not in any way oversee or censor the work done on the machine or dictate to anyone, staff, students or other, what may or may not be computed. Work is done for many Government Departments, including the Department of Supply. It will be recalled that our computer was used in an investigation of the feasibility of computerising the state electoral roll; and some work was done for a Union which used the results in evidence before the Arbitration Commission.

The Department is involved in a number of research projects leading to papers which have been published. These include the application of computers to radiotherapy planning, the scanning and recognition of Thai characters, computer-assisted instruction, and the use of computers in medical diagnosis.

All members of the academic staff of the University are permitted, if they wish, to spend some of their spare time as consultants to Government Departments or to Industry. Many serve on a great variety of advisory committees to the Government or to Government agencies. In this way they provide a valuable community service. In many instances it is also a considerable advantage to the University and to its students for staff to spend some spare time with industry. They thus become aware of the problems of industry, the problems our graduates have to face when they accept jobs with industry or with government departments. Many of the academic staff therefore act as consultants with consequential improvement in the relevance of their teaching. This is especially true for engineering, computing and economic geology.

Academic staff who carry out consulting work are allowed to keep fees, but only up to a certain amount. The excess goes into a departmental fund which the Head of the Department can then use for scholarships for students, equipment, travel grants and the like. Of course not all members of the academic staff engage in consulting, but many undertake additional work as examiners for the Matriculation Examination, as authors, and as lecturers on television, etc.

The association which many members of staff have with industry brings other benefits. As a result of this association, for example, one large petroleum company has been sending us two cheques each year. The letter accompanying one cheque says simply that it is 'to establish the Esso Postgraduate Research Scholarship at the University of Adelaide. This scholarship is awarded to promote postgraduate study or research for a higher degree.' The University selects the scholar. The other cheque has been provided, as the letter states, 'to be used by the Department of Economic Geology for the advancement of earth sciences.' No restriction is placed on the use of these funds.

Finally I should like to refer to Professor Rudd who has contributed many thousands of dollars to the welfare of his students by providing scholarships, travel grants and the like. He has been for many years a Consultant to the Snowy Mountains Authority, probably the most ambitious government project in the history of Australia, and this for a nominal fee. He has, on occasions, acted as Consultant to a variety of companies and acted on government advisory committees. However, he had no association with and did no work for Santos (or Samin for that matter) until after he retired at the beginning of February.

## SOCIAL ACTION

### MINDA HOME:

"At Minda home there are a number of children with autistic tendencies. It has been found that the only way to obtain real success with them is on the basis of a one-to-one relationship between teacher and pupil. A child may gradually be brought into closer contact with reality through patient and sustained effort. Often the actual activities indulged in are unimportant. What is therapeutic is the way they are carried out. A surprising amount can be achieved with these children.

Another need is for family type experiences within the institution. Much has been written about the institutional environment and its adverse effects on residents. This is quite a problem in a place as large as Minda (580 residents). The children are constantly associating in groups of 20 to 40. It is often difficult for them to have experiences of sitting in small groups listening to stories or singing and listening to an instrument. One volunteer could enrich the lives of 5 or 6 children by spending an hour or so each week in this sort of activity.

These are two ways in which volunteers could be used to supply therapeutic experiences for the people at Minda. If visits could be sustained for several months, considerable improvement could be expected in many of the residents. Anyone with a little patience will find working with these children a rewarding and enlightening experience."

Rob Gordon,  
Psychologist Minda Home.

If any person is interested in involving herself or himself, in either of the above two ways, with a child at Minda, CONTACT: Ruth Seidel, phone 7-4312 or leave a message C/- Social Action, SRC.

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# ECONOMICS

## — virile discipline



It is surprising that Mr. McMichael in his polemic against "orthodox" economics should include a cartoon which shows Keynes sitting by his books (one of which must surely be the *General Theory*) whilst the percentage unemployed diminishes to a negligible figure. For the triumph of Keynesianism is surely some indication of the social attributes of modern economic theory. In this context, some ability to manipulate mathematically economic variables is necessary. Would Mr. McMichael deny that any planned economy could operate without using some type of econometric analysis of say, the effect of increased government investment in roads on the level of consumption of those people involved in the construction of the road? But Mr. McMichael has a point; some aspects of the thoughts of early nineteenth century economists do tend to get rather squeezed out in our all-too-short three-year course. It is perhaps a pity that all students are not asked more forcefully to read Smith, Matthews, Bentham, James Mill, J. S. Mill, Torrens, Senior and Marx (all three volumes of *Capital*)... I wonder if they would. (In five years of lecturing in Economics I have never come across one student, despite frequent questioning, who had so much as looked at Smith's *Wealth of Nations*. Yet at the beginning of the course I quote extensively from the book and give it the strongest recommendation I can). As a matter of fact there is a course (an Economics III option) titled *History of Economic Thought* which "covers some of the main contributions to economic thought of the leading economists from Adam Smith up to recent times."

Mr. McMichael explains economic phenomena in traditional Marxist terms e.g. "labour becomes a commodity," "exploitation." Is he really advocating the teaching of this brand of economics? Is this the orthodoxy with which he would like to replace the present course? If so, I fear that he might find himself already out of date; he might find himself arguing with a Libermann who wished to use quasi-market forces for decision making instead of "social need" as determined from the top. To say that "the competitive model... concludes the very notion of a planned economy" is to fail to realise how the model can be made to work in a planned environment — e.g. to a large extent in Yugoslavia. Perhaps there is nothing wrong with the Marxist terminology — if you wish to use emotive language — but my quibble would be that this particular choice of words does not get one very far in the analysis of real economic problems. Maybe labor (or strictly speaking, in Marxist terminology, "labor-power") is a commodity. Maybe everyone who offers himself to a private employer in Australia, to a Public Corporation in Britain or to the State in Cuba is, in fact, offering the skill of his hands or brain in return for the means of livelihood ("He who will not work neither shall he eat."). And the normal situation in any economy is for the more skilled and those in short supply to get more "means of livelihood" than the less skilled or those in plentiful supply. Is the discussion advanced to say that capitalism (or our "capitalist" economics) treats labour as a commodity?

Similarly with the term "exploitation." Marx was very careful in his definition of this term. Strictly interpreted it is the difference between what an employer "has to" pay his worker (the "has to", however, is left vague — is it the minimum necessary for life, or a conventional minimum changing with the changing standards? Do unions alter it?) and the value of what that worker produces during the course of his paid employment. The difference was assumed always to be positive (or else the worker would not be employed) and to be appropriated by the employer. Now this as a theory, is not to be dismissed lightly. Nor has it been by economists in the past. Yet it is not as satisfactory as the theory of capitalism or of imperialism because it is operationally non-viable. We can not calculate it except in the crudest terms. It tells us nothing about economic growth and development and the demonstrable improvements that have occurred in real living standards.<sup>2</sup> But the process of ratification certainly has set in with the term; it has assumed a life of its own — a very emotive life.

Perhaps, however, Mr. McMichael is correct to take us to task for using the title "The Theory of Value." The title implies a narrowness, a restrictiveness which is not there in practice. For basically the course is about choice in the economic world (do I hear Mr. Michael respond triumphantly 'Ah, whose choice?')? Choice obviously enters into every aspect of the life of an individual, an enterprise or a government. And it is not just choice in general. It is choice at the margin — the little bit more or the little bit less. Wicksteed, who might be called a neo-classical economist, was even able to suggest — quite satisfactorily in my opinion — that in principle all choices, economic and non-economic were the same. One of his famous examples runs as follows:

"A man of given temperament and accomplishments, who, without a moment's hesitation would take a header of 5 feet to help a drowning stranger, might be conscious of a conflict of two forces in him, though hardly a deliberate choice as he took off from a height of 8 feet, might nerve himself with an effort to a 10 foot throw, might refrain, though with some measure of self-contempt, if the height were 12 feet, and without any self-reproach at all if it were 20 feet. But the same man might unhesitatingly take off from 12 feet to save his friend, or from 20 feet, with a sense of desperation, but with no fear of consciousness of an open alternative, to the rescue of his wife or child; though even in this case, it would not occur to him to take off from 40 feet, and at some height short of this he might go through a rapid estimate of the relative chances of a desperate plunge or a race for other means of rescue, and into this estimate his own instinctive fears might or might not, according to his temperament, enter as a recognised or unrecognised weight."

(In lectures, paraphrasing this quote, I generally substitute "an attractive girl" for the "wife or child" — the consequences of the choice are then more readily appreciated by the males present!) What the Value course attempts to do is to look at economic choices (whilst admitting that less than strictly economic motives are sometimes involved) made by consumers, by enterprises or by nations (i.e. by the community acting as a political entity). We trace through to the various parts of the economy the results of choices made in one part. As Mr. McMichael says — though he castigates us for it — we do try to eschew value judgements in this analysis of the manner in which change in one variable impinges upon another. But I would have thought that this was the advantage of "positive" economics. Perhaps as Myrdal says in his latest book<sup>3</sup> it is impossible to be absolutely unbiased — we all express our biases even in the selection of the problems to be studied, but all we can do is to initially reveal the direction and extent of our bias.

Economic choices at the margin, it should be noted, are made by every society that wishes to act rationally i.e. to make the "best" use of economic resources ("best" is in quotes because it itself presupposes some system of values, some declared or undeclared point of reference). China buys Australian wheat because the resources used to provide for the purchase of that wheat are better used in this manner than in attempting to increase China's own output of wheat or of improving the rail connections between the ports and the interior. Australia imposes a tariff of 35% on imported road-rollers because, if the Tariff Board has done its homework correctly, it is calculated that the benefits accruing to the Australian economy by inducing resources to move into the domestic road-roller industry are greater than putting those resources to work in an export industry earning foreign exchange with which to buy foreign road-rollers. The U.S.S.R. puts another aircraft on the Moscow-Minsk route in August because it calculates that the foreign exchange earned from economists attending the International Conference of Agricultural Economists makes this provision "worthwhile."

Of course it is realised that "choice" operates within given social, political and economic constraints. A change in the distribution of income will affect patterns of choice. Students of economics are encouraged to work out the implication of variations in any of the "givens."

But the *ceteris paribus* ("other things being equal") assumption, denigrated in the article is an essential tool in the initial scientific analysis of the interaction of phenomena.

I would submit that the microeconomics course does basically orientate people to think along the lines of making rational, economic decisions within a given context. If in the process it makes use of such concepts as "equilibrium," "perfect competition," "indifference curves," "economic models," etc. it does so not because it is "bourgeois economics" but because "rigorous analysis," *pace Mr. McMichael*, is the only way to tackle real, live social and economic problems.

A few words about economic development of the less-developed countries (the "Third World")... Mr. McMichael argues that although "orthodox economic theory" asks "WHAT causes under-development?" it avoids the question, "WHO

causes...?" Now is this really a valid distinction? Surely the "who" is quite frequently involved in the "what" — whether the "who" is the Indian peasant tenaciously hanging onto customs appropriate only in a preindustrial era, or the European 19th century imperialist developing "enclave" economies in the colonial countries. One can get to the root of both problems just as well by asking "What causes slow development of dual economies?" as by asking "Who...?" For the record, it might be as well to mention that the "whos" and "whats" are dealt with in the Development II course. And it might be interesting to note that Franz Fanon's *The Wretched of the Earth* and Ronald Segal's *The Race War* are recommended reading for the first seminar.

One another point — the presumed all-important role given by economists to economic growth — I must admit that there has been a period during which this emphasis on growth was manifest. However, we are now finding increasing interest among economists in the quality of life; ever more attention is being paid to the costs, as well as the benefits of economic growth. And this change in emphasis has been brought about to a large extent through the writings of two very "bourgeois" economists, John K. Galbraith and E. J. Mishan. It is possible indeed that "pollution" etc. will be the next "in" thing for all young economics graduates to write their Master's and Ph.D theses on!

Again, let us consider Mr. McMichael's statement: "Allocation of resources to public uses (e.g. slum clearance, hospitals, education, transport rationalisation etc.) will always take second place..." Is this a criticism of economic science or is it a criticism of policies of government? I think the attack should be directed against the latter; the problem, if it exists, is on the political level. But having said so, I do not mean to suggest — as perhaps Mr. McMichael would like to suggest — that having relegated matters to the political plane there are no longer any economic problems involved in the solving of these matters. There are. No community acting on the political level can afford to be unaware of the relative cost/benefit among the examples quoted. With given taxation revenues more hospitals may mean less education (or defence). The economic problem is not overcome by making governments responsible for all economic decisions e.g. how many resources should be devoted to education, how many to a new government-owned steel complex. Suffice to say that economic science *does* give us a way of tackling these problems and a way of costing the decisions which are taken for less-than strictly economic motives (e.g. we can "preserve the Hill's face" at a certain economic cost).

But that's enough Mr. McMichael is to be commended for having (a) raised the issue and (b) for having had the courtesy and modesty to put a question mark after his title "Economic — Sterile Discipline." I hope that in accepting his challenge I have been able to give some idea of what economics is about. It most certainly is *not* a wooden box of tools or a set of dogma. At best, we hope, it is a method of thought about economic problems which will enable rational decisions to be made. "On the one side" as Marshall said, economics is a "study of wealth; and on the other, and more important side, a part of the study of man."

Derek T. Healey  
Senior Lecturer in Economics.  
June, 1970.

1. Marx spoke about "socially necessary labor time" to try to overcome problems associated with efficient versus inefficient workers which may sometimes be interpreted as workers being equipped with the most advanced forms of capital compared with those equipped with less than the most sophisticated.

2. The word is not even mentioned in the latest book written by the eminent Marxist economist, Maurice Dobb, *Welfare Economics and the Theory of Socialism*.

3. *Objectivity in Social Research*, New York, Pantheon.

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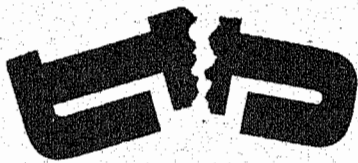
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# AUSTRALIA AND THE ASIAN REVOLUTION.

The first in a series of three articles on Australian foreign policy.

by John Tapp.

Since the end of the Second World War, politicians, political scientists, commentators and journalists in the West have engaged in the practice of drawing distinctions between the way the nations of the so-called 'Free World', and the nations of the 'Communist World' think about, analyse, and react to current events and political affairs. It is generally maintained by such people that the thinking and reasoning powers of the Communists have become blinded and distorted by their 'ideology', and that this in turn causes them to behave 'irrationally' and 'fanatically.'

On the other hand, the thinking and reasoning done in the 'Free World' is held to be 'pragmatic' as it is based on an 'objective' examination and analysis of facts, events and situations, free from ideological prejudices and biases. Therefore, the decisions of our policy-makers are seen to be both reasonable and rational. Because of this, moreover, we are able to maintain that our position in the Cold War has been merely a REACTIVE one. We see the Cold War as having been initiated by the 'ideologically motivated' Communists, and our own behaviour has been on the whole a moderate, reasonable response to Communist machinations. There may have been a few exceptions to this (Dulles being considered one in many circles), but they are few and far between.

By and large, even the critics of Australian involvement in Vietnam would accept most of these propositions. They do not see Vietnam as disproving these assumptions in any fundamental way: the Vietnam war is an isolated incident, a mistake, caused either by inadequate information, a too ready attitude on the part of the Liberal Government to try to impress the United States and pay insurance premiums to Washington, or simply by the stupidity of an ageing Menzies and his successors. The remedy they advocate is to vote the Liberals out of office and replace them with the A.L.P. who at least put up the appearance of not being so willing to follow Uncle Sam; and since our involvement was a temporary deviation in the first place, it obviously won't happen again, especially if the Liberals are taught a lesson through the ballot box.

This series of articles is concerned to refute this view of Australia's international behaviour, and to suggest instead that our commitment to the Vietnam war was not an exception but part of a pattern of Australian involvement in Asia; that it was not an isolated 'mistake' but a logical and inevitable product of the way Australians as a whole, and our policy makers in particular, view the world, that it was a product of a particular ideological outlook, which is itself a fundamental aspect of a particular kind of society, namely, capitalism.

At the end of 1949 and early in 1950, as soon as Mao and the Chinese Communist Party took power in China, Australian parliamentarians (both Liberal and Labor) began making wild claims about the expansionist aims of the Chinese Communists. Spender, for example said:

'... even without actually invading neighbour states, or engaging in open intimidation of them, China, either in order to secure markets and raw materials, or as part of Communist aims, without much expenditure of resources, could foment disaffection and disorder in other countries.'

Korea was the self-fulfilling prophesy, and ever since, in the analysis of every major political event in Asia, this assumption has formed the basis of Australian attitudes and reactions. Menzies committed transport and equipment to Malaya in 1950 and troops in 1955, troops and Air Force to Korea, the RAAF to Thailand in 1962, army advisers to Vietnam in 1962-3 and troops in 1965, largely on the basis of this assumption. In May, 1950 he said:

'Events in Malaya are, of course part of the global pattern of Imperialistic Communist oppression and must be seen in a world context.'

In April, 1955 he reiterated, with reference to Malaya,

'Chinese Communism has in at least one vital respect followed the Russian course. It seeks to expand, to divide and to conquer.'

Then in 1965, when announcing the commitment of an Australian fighting unit to Vietnam, said that the war there should be seen as:

'part of a thrust by Communist China between the Indian and Pacific Oceans.'

The A.L.P. opposed all of these decisions, except Korea, not because they thought his analysis of China's behaviour was wrong, in fact they agreed with it entirely, but because their thinking differed over the best means to STOP the Communist onrush. To them, the Communist could not be overthrown by sending armed units from Australia but rather, as has already been said, national independence should be fostered and extensive civil aid should be given to non-Communist Governments.

This situation had its parallel in domestic politics. After his election in 1949, Menzies proceeded to carry out one of his major campaign promises and tried to ban the Communist Party in Australia. The A.L.P. opposed him, not because of its 'progressive', 'radical' or 'democratic' principles, but for two TACTICAL reasons. Firstly, they thought the ban would drive the Australian Communists 'underground', which would make it more difficult still to stamp them out. Secondly, they thought that certain innocent and respectable citizens (not Communists) could mistakenly be embarrassed because of the 'onus of proof' clause which provided that a person accused of being a Communist would have to prove in court that he was NOT one, rather than him being assumed innocent until proven guilty.

The essential point in all these matters is not so much the attitudes and assumptions of the Liberal Governments, although these are important, but the relationship of these attitudes with those of the so-called 'opposition' — the A.L.P. Throughout the years since 1945, the members of the Labor Party have NOT set out to challenge the view of the world, in particular the view of Communism in Asia, propagated by successive Liberal

Governments. They have acquiesced in the conservative ideology of the Liberals completely, only challenging them on tactical questions. With this in mind, the A.L.P. must carry equal responsibility with the L.C.L. for our involvement in Vietnam, since it is this view of the world, propagated and upheld by both political parties, that provides the basis and rationale of our policies and actions.

To go a little more deeply into this Australian 'view of the world', it is possible to separate it into a number of components. First of all, as suggested earlier, the Australian attitude towards revolution in Asia must be seen against a backdrop of a racist fear of invasion by Asians. The platitudes are well-known: Australia is a 'European outpost on the rim of Asia'; it is a rich, developing country next door to massive poverty, starvation and underdevelopment; it is an underpopulated, over-sized piece of land just a stone's throw away from overpopulated Asia. Of course, we all know that Darwin is closer to Indonesia than it is to Sydney. More than any other white nation in the world, Australia thinks that events in Asia will ultimately affect her fundamentally and directly: an immediate threat is there — just over the horizon. It is these kinds of fears and feelings that give the 'domino theory' such a lasting psychological and emotional continuance here in Australia, long after its discrediting and demise in the U.S.A.

More specifically with regard to actual revolutionary movements themselves, it is necessary to first realize that here in Australia the Capitalist process of development and form of social and political organization is seen as 'natural.' All socialist forms are therefore seen as aberrations, as illnesses, disasters to the body politic. Socialism is a 'red cancer' that must be rooted out and destroyed. Under this general attitude towards left-wing movements, there can be distinguished two main streams of thought.

The first, which is particularly popular with members of the L.C.L., can be labelled 'the armed aggression — infiltration — subversion thesis.' Since the Capitalist process can be the only natural form of development, revolutionary activity cannot be indigenous to a community: a communist or a revolutionary always comes from somewhere else, owes his allegiance to another 'power', and receives his orders from alien beings (in the case of South East Asia, from an aggressive and expansionist China); he is imported to take advantage of a temporary malfunction of the normal (i.e. capitalist) mode of development. (It is significant that before there was an actual Communist country to blame, that is before the Russian Revolution, even then Communists came from somewhere else: Lenin was supposedly an agent sent by the Germans to stir up trouble and get Russia out of the War.)

Since revolutionary activity cannot be indigenous to a community, and since nobody would voluntarily join such an organisation, any support the revolutionaries gain is attributed to brainwashing, propaganda, indoctrination, terror and other forms of manipulation. This has been slightly modified recently to account for the success of the N.L.F. in Vietnam. It is now conceded that some genuine support could conceivably be given to the revolutionary organisation, but that is because the Communists are the masters of deceit and are able to fool people with

attractive propositions, which will be taken away after the revolution is successful. In Vietnam, for example, they were able to pose as genuine nationalists and gain the support of people with legitimate anti-French grievances, but WE all know that they are not nationalists, that after a successful takeover of Vietnam they will not be independent, but subservient to Peking.

The second line of thinking, which is more popular with A.L.P. parliamentarians on the whole, can be called the 'bad conditions' thesis. According to this, revolutions are inevitable products of low living standards, empty stomachs and dictatorial regimes. This thesis, too, serves for Australians to show how a natural capitalist development has broken down in particular circumstances. It is also a good basis for the A.L.P. to oppose socialist movements in Australia. That great radical Dr. Jim Cairns for example says: '... basically Communism does not appeal to Australians because Australians do not need a revolution...'

However, this view of revolution, although slightly more sophisticated than the first, does not even approach the fundamental questions about revolution. For example, how and why do people come to regard 'conditions' as so bad and unsusceptible to improvement within the existing order that they will resort to sustained guerrilla warfare and risk their own lives to bring about changes? These parliamentarians are prepared to admit that people will fight, willingly and consciously and without being manipulated, for material gain or full stomachs, but they cannot conceive of a person doing the same for a social system and way of life that is the very antithesis of the one we want them to have. Socialism is not recognised as embodying an alternative conception of human nature of man's needs and priorities and as a viable alternative social arrangement, simply because, as far as we are concerned, there CAN BE NO PREFERABLE ALTERNATIVE to Capitalism. Therefore, socialism only has an appeal for people in so far as their material lot is so absolutely desperate that they are prepared to resort to equally desperate measures to better it — socialism is simply seen as offering the coercive controls and power for rapid industrialization and a forced 'modernization' process.

Therefore, this second view of Asian revolution is based on similar misunderstandings, and the same values and mystifications as the first view. The fact that these two views are not mutually exclusive, or widely differing alternatives can be seen in the fact that many parliamentarians, on both sides, quite easily combine the two. For example, they see unrest and discontent in Asia as being based on bad social conditions (e.g. hunger), but this discontent is turned into revolutionary activity by machievellian Communists, who subvert it for their own ends. Ben Chifley, the last Labor Prime Minister was a famous exponent of this view. The Liberal Party also paid some attention to it when they instituted the Colombo Plan.

It should be apparent by now that our policy-makers are not the 'objective', 'dispassionate' politicians, that is sometimes made out. However, it is one thing to simply identify a set of values among parliamentarians and Australians as a whole, but of equal importance to see how these ideas are perpetuated and maintained in the society as a whole, and what precise function they serve within that society. These points will be discussed in the second article in the next issue.

Australian attitudes towards Asia are characterized by an intense fear and hatred which historically goes back to the previous century. This fear and hatred has continually had running through it two major components — racism and a fear of invasion by 'onrushing hordes'(1). These xenophobic attitudes were naturally heightened considerably by the Japanese thrust into New Guinea during the Second World War; and the after-effects of this have played a very important role in the Australian consciousness during the post-war years.

At the same time, Australia also has a tradition of hostility and opposition to political radicalism, which dates at least back to the First World War. During these years (from 1914), the militant labour radicals of the Industrial Workers of the World were subject to a vicious campaign of suppression, especially in Sydney. By about 1920 the organization was virtually wiped out after their leaders were subject to a series of political jailings(2). Australian newspapers and politicians were also unequivocally opposed to the Russian Bolsheviks, and, in Australia, the October Revolution was generally considered to be a disaster of the first order for Russia. In the period between the two World Wars, the small Communist Party of Australia, which was formed in the early 1920s was subject to a good deal of official persecution, especially by supposedly 'socialist' Labor Governments.

This legacy of fear of Asians and antipathy towards political radicalism was to form the basis of Australian policies in the Asian region in the post-war years. The 1949 Federal elections were fought to a large degree on the issue of Communism — both at home and abroad. The Chifley Labor Government had had a good record in combatting radicalism: it had set up A.S.I.O., specifically as a weapon to be used against the Australian Communist Party, and had strengthened the Crimes Act for the same purpose. In early 1949 it had used troops to break the huge strike by Coal Workers. In the international sphere, it had taken a supposedly progressive stand in backing the Indonesian independence movement against the claims of the Dutch. However, the Labor Government's motives for taking the stand it did were certainly not 'progressive': Chifley claimed then, as the Labor Party has continued to claim ever since, that the granting of independence to newly emerging Asian nations was the best way to nip in the bud the growth of political radicalism, in particular Communism, in these countries.

However, despite this impressive anti-Left record of the Labor Government, it is apparent that it was not sufficiently anti-Left for the Australian electorate, for Menzies was voted back into office. Chifley himself attributed the Liberal's success to their successful use of the Communist issue, and this has been perhaps THE major issue which has kept them in office ever since.





# THE CIVIL (NATIONAL) SERVICE



The proposal of the Minister for Labour and National Service (Mr. Snedden) to introduce a civil alternative to Military Conscription must be opposed with forthright vehemence. This amendment to the 1964 National Service Act fails to meet the objections which have been raised ever since conscription was introduced.

Not unexpectedly, the R.S.L. and Churches voiced immediate approval, and many opponents of the present Act have responded with an alarming acquiescence. The twenty-year old male whom the Act affects may well view the amendment as a handy loophole through which he can be led to a state of servitude where the absence of military obligators offers no threat to life or health. But all those who accept Snedden's proposal feeling that he has acted out of a sense of altruistic compassion for "genuine objections" are doing more to undermine attacks directed at the Act than all the flutulent sophistic employed over the last five years by Canberra legislators, chauvinists and militant jingoists.

The only way by which the Act can be forced to encounter its just fate of total and unconditional repeal is for relentless and persistent exposition of the rationale on which the Act was conceived and legislated.

The mask must be ripped off, which at present, conceals conscription under such insidious euphemisms as "manifestation of loyalty," an "opportunity to develop a sense of civic responsibility and self-esteem," and, the most objectionable of all, "a means of demonstrating gratitude to the State in return for services rendered." Bah!

The willingness of the Government to concede this apparent diminution in severity of commitment by introducing the civil alternative elucidates some aspects of Australia's Act which have not been hitherto demonstrable.

In a democratic society where military mobilisation is clearly favoured by a majority which has not been denied access to all relevant and accurate evidence pertaining to such mobilisation, and which has considered its decision over a period in proportion to the extent of the implications and possible repercussions, then Pacifists and Political dissidents must bow down to democratic decision.

Of course, as individuals they are still free to resist conscription into gaps in military ranks vacated by those enlisted men who are despatched into DECLARED combat. Ideally, these gaps would be voluntarily occupied by the democratic majority who mouthed support for the mobilisation. (A mark scrawled on a Referendum card, is, as history has shown, not a true indication of support). The only legitimate avenue open to dissidents in this situation is (in an escalated attempt) to formulate their arguments, sway public opinion.

Few would deny that the 1964 Act was introduced to procure an influx of personnel which could bear the burden of the Vietnam Campaign. However, the legislation behind the 1964 Act did not fulfil the above opportunity for informed public debate, and it was passed behind impenetrable doors in Canberra which were shrouded in secrecy; moreover, since the Vietnam invasion by Australia was not even a declared mobilisation, then the Act was and is undemocratic and criminal.

The proposed civil alternative clearly reveals that whatever the real reason for the 1964 Act (the explanation above is that which best fits the situation which prevailed in 1964,) they were not those which were then officially put forward. But, since then the Act has been endorsed with such staunch and indiscriminating compliance by a society too credulous of Establishment-distilled anti-Communist propaganda, and too busily occupied by the inane pursuits of bourgeois materialism. Now the level of suggestibility to which it has been reduced has afforded Snedden the opportunity to tamper with the public's finer sentiments and impose upon it a law, the contagion of which defines comprehension. Since 1964 only three incidents (the cases of Townsend, White and Zarb) in defiance of the Act have been controversial enough to spark off any incisive scrutiny into the Act. This, along with the obvious trend of the capitalist mass-media in stifling public debate and ignoring the activities of such groups as the Committee in Defiance of the N.S. Act and to play the role of apologists and exponents of Government policy (see article in "Australian Humanist" No. 11 p. 21) has given Snedden the confidence to propose the civil alternative. The two immediate advantages of the civil service for the Government will be:

(a) to minimise inconvenience in dealing with the mounting number of Conscientious Objectors and non-compliers.

(b) placate those conservatives who oppose the 1964 Act. Snedden's generous pinch of expediency comes at a time when latent public opinion has been consolidated into mass contempt for one of his own capital - protecting laws. (Shown by the readiness of people to march on Moratorium demonstrations; by the sending of 2,000 signed names and addresses of citizens who breached the Crimes Act in protest at the N.S. Act to authorities; and by the swelling bulk of C.O.'s and non-compliers).

The refusal of the Government to prosecute anyone whose protest has been directed solely at the 1964 Act leads one to the conclusion that it CANNOT prosecute because its policies are basically indefensible.

I have already stated the conditions under which I believe conscription ought to be tolerated by dissidents, and have presented an argument for my tenet that these conditions are not concomitant with the 1964 Act.

**I will now state why I would encourage all dissidents (Pacifist and those with either religious or political scruples) to resist liabilities incurred under any N.S. Act and why I encourage everyone's dissent, by examining the intrinsic nature of conscription.**

Conscription is wrong even when imposed democratically, because the assumption that the democratic State has the right to force men into labour, military or civil, is not substantiable. The State which attributes to itself the authority to select subjects arbitrarily and impose upon each of these individuals, restrictions in his power to decide for himself the direction of his personal endeavour and enterprise, subjugates the individual to the group, and as such is not representative of democracy (a basic premise of which is the protection of the rights of minorities from the tyranny of the majority). Military conscription and its civil accomplice in the crime of liberticide each has its own blights which I will now consider in turn.

It has been argued that the rulers of belligerent nations have the authority to induct certain of their subjects into the armed forces, and assign to these conscripts various tasks in defence of the investments and interests (which are determined by the same ruling elite) of the nation, in return for services rendered by the state to the individual. This fallacy must be refuted rationally and resisted physically when attempts are made to put it into practice. Respect for life and the assertion that only those projects which are non-violent and devoted to the construction of an environment in which man can fruitfully progress in harmony are rights, and not concessions which the State's legal apparatus can deny at will.

The Nuremberg Trials of 1948 set a precedent; that the individual must assume responsibility for his actions in time of war, the illegality of majority coercion of a dissenting minority was here clearly established. In effect, this argument assumes that convictions embodied in an individual's conscience can be dictated and manipulated by the State, and for this reason, it cannot be sanctioned. Whether or not the State does actually render any service to the individual which he does not earn or furnish for himself is a question of recondite political and philosophical contention and certainly has no right to be used as the basis on which men are inducted into the army.

Military conscription is to be opposed because it prostitutes man's finer traits of loyalty, patriotism and sense of responsibility by exploiting them in the interests of an inhuman cause - aggression against his fellows. The conscripted soldier is not told that the 'enemy' is as much a human as he himself is and similarly misinformed about the aims and sources of the war in which he is expected to participate.

If there is such a concept as a "just war" it would be one which was not waged at the expense of the lives of conscripts, rather, it would involve only those whose own preservational imperative is the motivation behind their aggression.

Another case for military conscription which is often presented is that it is in the interests of the conscript's broad education that he be conscripted, for he can reap the advantages of having learned self-discipline, experience the salubrious rewards of outdoor life, learn the value of comradeship, realise the responsibilities of communal living, and take advantage of the opportunity for cross-cultural experiences. It is conceded that these may be wholesome aspects of military life, but the question here is not one of "of what aspects of military life can a soldier profitably take advantage?", but one of the State's right to force his life upon someone. Indeed an extension of this proconscription argument is that since the State has the right to force academic education upon 15 year olds then it has the right to impose military-orientated education on 20 year olds. This argument is invalid because the right of the State to force academic education on 20 year olds has not been established.

It is worthwhile examining the military system to see just what form the "education" of conscripts takes. The crucial purpose of any army is to train men to kill, all other aims being subsidiary and migratory. The amount of fruitful character-development involved in incinerating children with napalm, releasing bombs on a distant village and shooting anything that moves is negligible. The aims of Education in promoting and refining creativity and initiative are stifled by the compulsion under which the soldier is placed to obey all orders shouted down from the mouths of arbitrary authorities; while the moral development associated with executing commands with no sense of commitment and even against personal conviction must surely be negative.

A Civil Service does nothing to redeem conscription from its odious and invalid existence in a non-belligerent democracy, rather, it hears the unfortunate blemish that through it the law protects conscription from the question of legitimacy which illegal dissent from military conscription might have raised. The National Service system assumes a facade of respectability and the society as a whole is placated.

The format of the Civil Service proposed by Snedden with its extended duration, discipline, manual servility and paramilitary ambience can only be interpreted as discrimination against, and persecution of, those embodying convictions not in conformity with conventional norms. The official reason for its introduction seems to stem from a "regard for the justifiable position of genuine conscientious objectors" - but what constitutes a "genuine" objector?

The 1951-1953 N.S. Act recognised political and other non-religious objectors. Previous Acts have not always acknowledged objections on non-religious basis, so, it seems that the criteria defining a "genuine" objector is arbitrary. For Church groups who have campaigned for the civil alternative, a genuine C.O. is one who professes any of the crude fundamentalisms spouted forth from pulpits which can only ineffectively question the validity of military involvement in view of the total exemption afforded to the clergy ("Thou shalt not kill" yet "Give to Caesar what is Caesar's"). (The quakers being a notable exception here, with their rigorous, uncompromising and humanely constructive Pacifism). For the R.S.L. and Establishment Institutions, a genuine C.O. is one whose objection merely skims the dross on the rank surface of the *raison d'être* of military conscription; e.g. those motivated weakly enough to challenge only one aspect of State authority; but woe betide anyone who, in the course of his objection defies the State at its "grass roots" without due regard for the conventional levy of respect for such bloated vanities as the "sanctity of the court's impartiality" or "respect for democratically constituted legislation." Radical (Latin - *Radix, radici* - root) absolute resistance to obligations specified in the 1964 Act is regarded by no influential element as "genuine." It is taboo to direct attention to the basic premises behind that introduction and continuation of conscription. This is in accordance with the ostensible trend of concerted Establishment retaliation at only those protests currently occupying the bandwagon of restlessness which attack the "roots" on which our society thrives (See "Grass Roots" Vol. 3 Nos. 1 - 15 for elaboration of this theme with examples).

The only form of objection to conscription which is in proportion to its inherent malice is this absolute non-compliance. The conventional dichotomy of C.O.'s into "genuine" and "others" ("insincere"?) is, besides the aura of authoritarianism which pervades is not valid.

The "just war" objector's decision is as much a matter of conscience as is any Pacifist's, in that merely because he may refuse to fight in Vietnam because it is not "just," there is no guarantee that he will comply with his conscription in another war; he has failed to establish his sincerity yet there have been several cases in which exemption was granted on this very "just war" objection.

The reason that the only valid objection to conscription must be in the form of a total and uncompromising non-compliance is that when objectors seek exemption under C.O. clauses; when they advocate "no conscripts for Vietnam," when a civil service alternative is introduced; when registrants accept benefits afforded by "student deferment" (a privilege granted to the upper-middle and ruling classes who traditionally have occupied universities) they are all guilty of sanctioning the military system which prolongs the Vietnam war, and are, therefore, responsible for that abomination.

The attitude of the Government itself is anything but "genuine." I witnessed what must surely be a recession beyond the horizon of sanity on 28/4/70 when a magistrate (I'll tell you his name if you come and ask me) fined a twenty-five year old man "in absentia" for failure to register in 1965. The victim of this laceration of justice inflicted by one of the Establishment's more powerful puppets had been discharged from a Victorian orphanage at the age of sixteen (9 years ago). Since then he had travelled from town to town accepting whatever casual labour he was offered; he had no relatives. Earlier this year he was fortuitously informed at the Adelaide Employment Office that he was supposed to have registered for National Service in 1965. He had never heard of the Act and immediately wrote a letter of explanation and apology to the Department of Labour and National Service in which he stated his willingness to comply with the Department's instructions. The magistrate conceded that he had committed no crime yet still proposed to impose the maximum fine of \$40 for his "offence." Eventually, after the "accused's" attorney had exhorted leniency he reduced the maximum penalty by one half! That this sort of raping of justice can be tolerated and condoned in our courts leads one to believe that in Australia democracy is not a code to be lived by, it is merely a catchcry, on principle half-embodied in legislation. Yet the price of this democracy was an exorbitant fifteen million allies' lives in World War II and it has largely survived their sacrifice.

If Snedden does succeed in introducing the Civil Service, then pressure must be applied on the Government's arsenal of fatuous propaganda, well stocked as it is with the arrogant vacuity of anti-Communist smears which it has used to win elections for twenty years, to explain why females are not conscripted into a civil service also. Why not extend the ENFORCED PRIVILEGE of serving the nation to the second sex? This would not be inconsistent with the malevolent rationale behind our Government's policy, and the diversified dispersal of injustice (or justice if the aims of the writer have not yet been fulfilled) would encourage public debate and result in a deeper level of commitment for opponents and protagonists alike.

**In summary, my main argument against Snedden's proposed Civil alternative to military conscription is that it will serve only as a loophole through which the Government can evade answering the questions of the legitimacy of National Service which illegal dissent from military conscription might raise.**

If this pernicious Act which serves only the Vital Interests of Capitalism and which makes a mockery of the seemingly futile endeavours of the Peace Movement, is to remain on statute books, then it must be made to withstand the most harassing attacks which can be launched against it; the Act must not be ameliorated, it can only be abolished.

JOHN RICHARDS

The Adelaide Uni Pacifist Society would welcome the assistance of anyone who sympathises with the views expressed in the article above (or anyone else too) in distributing leaflets in the city on Saturday mornings.

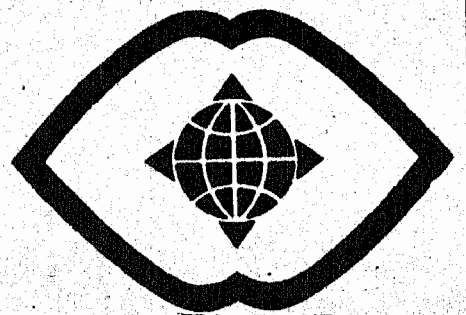
The leaflets which are penned by a different member each week, invariably but not exclusively attack conscription. Other aspects of the Capitalist - industrial - military complex which constitutes our environment, are dealt with also.

Several members are currently resisting National Service obligations and at least two have refused to pay fines imposed for refusal to register; it is only a matter of time before they will be arrested. If you have never done so, you are urged to treat yourself to the spectacle of a non-complier's "trial." The callous cynicism of the State's grand inquisitor ought to be enough to convince you of the illegitimacy of the Act, even if almost a million dead Vietnamese does not. Dates of forthcoming court appearances will appear on the chalk-boards.

A mass inflow of false registration forms to the Dept. of Labour and National Service is being organised for the current intake (take-in). This campaign will be mobilised when forms become available at Post Offices. The effect of this activity in botching up bureaucratic registration procedures, depends on the number of INDIVIDUALS who procure a registration form. Will you help.

To raise funds for activities, there will be a show on Sat., July 11th at 25 Green St., Hyde Park. A dollar will get you all the piss you can drink as well as cheese etc., etc., etc.

— AN  
ARGUMENT  
AGAINST





# VIETNAM the view beyond the battle

Only facts which have been admitted by the US government are cited and the opinions relating to the effects of the chemicals are those of reputable scientists. The single conclusion that can be placed after the facts is that US imperialism will stop at literally nothing in its struggle against socialist revolution. According to a 1967 report the US government itself owns at least 7 major plants for the development, large scale production and testing of chemical and biological munitions. In at least one of these plants at Fort Detrick, Maryland, "human guinea pig" volunteers from the Seventh Day Adventist Church are used to test biological weapons. The church supplies 40-60 volunteers at all times to Fort Detrick and some are still in hospital as a result of World War II experiments.<sup>2</sup> In another huge plant in Newport, Indiana, which is reported to have been operating 24 hours a day since 1960, SARIN a deadly nerve gas is manufactured and loaded into rockets, land mines and artillery shells. From these and many other facts we can glimpse the gruesome face of things to come.

There are two broad groups of chemicals being used against Vietnam: (a) the anti-personnel chemicals such as gases and napalm (b) the herbicides.

## ANTI PERSONNEL GASES

In 1965, New York Times<sup>3</sup> reported that tear gases mixed with nauseating agents were being used against Vietnam. In the same year, McNamara admitted<sup>4</sup> that these gases were CN (chloroacetophenone), CS (ortho-chlorobenzal malonitrile), DM (adamite), US Army Field Manual 3-105 which lists the gas arsenal of the US Army describes these 3 gases as "riot control agents" to be used "against hostile troops or rioting personnel." It describes CS as an irritant of the eye, nose, and throat, and CN as an irritant of "the upper respiratory passages and eyes" having the "secondary effect" of irritating the skin and burning moist parts of the body. DM according to the Manual "causes violent sneezing, nausea and vomiting" and should only be used "where possible deaths are acceptable." The Manual also states, rather ironically that the gases do not permanently injure personnel in field concentrations.

## LETHAL OR NOT LETHAL?

However if the US army consider that CS is not lethal the Scottish Police certainly do. Police instructions state that CS is to be used "only to deal with armed criminals or violently insane persons" or "as a means of self defence in a desperate situation and that under no circumstances should it be used to assist in the control of disturbances." These instructions recognise implicitly that CS is lethal.

## METHODS OF DISSEMINATION

It can be shown by looking at the methods of dissemination that the US army is using CS gas with purpose of killing. It is disseminated by the infantry either by grenade or by the use of a high velocity wind machine nicknamed "Mighty Mite." This machine is used to blast CS gas into tunnels, caves or dwellings where it accumulates in sufficient concentrations to kill anybody including those with gas masks on. The following report from the New York Times<sup>7</sup> confirms this. "Non toxic (sic) gas and smoke being used against Vietcong guerrillas, in tunnels north-west of Saigon, have killed one Australian soldier and sent six others to hospitals, officials said today. Cpl. Robert Botwell, 21, of Sydney, died of asphyxiation although he was wearing a gas mask." This report is more or less an official admission of the lethality of CS.

CS is also dispersed from helicopters by means of a dispenser attached to compressed air tanks. These attachments can disperse 25 lbs. of CS per minute.<sup>8</sup> It is now an accepted battle tactic in Vietnam to flush enemy troops from bunkers and tunnels with a helicopter laid blanket of CS prior to B-52 anti-personnel bombing attacks.<sup>9</sup> It is impossible to estimate the number of people who have been killed by gas. A Canadian MD who spent several years in Quang Ngai Hospital estimated<sup>10</sup> that of the cases with gas poisoning which he examined the mortality rate in adults was 10% and in children 90%.

## HOW MUCH GAS ARE THEY DROPPING?

According to procurement figures in the Congressional Record<sup>11</sup> the US Government requisitioned 367,000 lbs. of CS in 1964 and this escalated to 6,063,000 lbs. in 1969 for which was budgeted \$81m. These figures represent the minimum weights that could have been dropped on South Vietnam in the given years. They in no way indicate how much more was requisitioned by the individual departments within the defence forces.

## NAPALM

Napalm is gelled petrol, the name being derived from the first syllable of naphthalene and palmitate which are the active principles of the gelling agent. It was developed by an organic chemist, Feiser, at Harvard University. Feiser subsequently wrote a book on his researches called "The Scientific Method" in which he describes the first successful napalm detonations on a game field behind the football stadium at Harvard. Since then, the Dow Chemical Co. has developed napalm B which has increased adhesive qualities.

## WHY USE INCENDIARY WEAPONS

Imperialist military tacticians claim that incendiary weapons have advantages over explosives in that a blast is self limiting while incendiary agents are self propagating. Furthermore, incendiary weapons inspire greater terror than any other form of anti-personnel attack. According to Sidel & Reich<sup>13</sup> "Panic is more likely to be observed among napalm victims than among those wounded by any other agent. Seasoned troops, accustomed to bombardment with conventional weapons have been known to break cover under napalm attack." Incendiary bombs are potentially as destructive as atomic bombs. During the last months of World War II more people were killed by the saturation napalm bombing of Japanese cities than were killed by the atomic blasts over Hiroshima and Nagasaki.

10-ON DIT, 30th June, 1970

A multitude of words have been written about the Vietnam War, most of them opposing it. Meanwhile the war was widened and large numbers of ordinary American and Vietnamese people have been killed. After 20 years of experience, it can be said that the group of men who run the US economy and the war dream of establishing repressive, anti-communist, anti-people regimes throughout Indo-China. And that these dreams have never been disturbed by all the liberal, or for that matter, revolutionary rhetoric of opposition. They have been daunted only by the heroic fighting opposition of the NLF and the struggle on the streets initiated in all countries by the students.

This article brings together a body of facts and opinions relating to the use and effects of chemicals against Vietnam. In a discussion about the technical aspects of the chemical war (i.e. chemical constituents and methods of delivery) it is easy to be distracted from the central moral issue: that these monstrous barbarities are being hurled against a whole nation of people. It has been customary in discussions of the chemical war to include detailed analysis of "legal" aspects. However it would appear that this also is a distraction. If you do not KNOW that the indiscriminate use of large quantities of deadly chemicals against a people and their crops is WRONG then no "legal" argument is going to convince you.

# THE CHEMICAL WAR IN VIETNAM.



## NAPALM AS AN INCENDIARY

Napalm has certain unique properties which make it suitable for use as an incendiary. It is capable of withstanding an explosive charge without shattering which means that it is suitable for incendiary bombs. It maintains gel qualities under a high range of temperatures i.e. from near freezing at the bomb-bay to the high temperature when ignited. The gel quality lengthens the burning time and its adhesive qualities enhance its destructive effect. It has non-Newtonian properties in that its viscosity varies with the rate of shear. Under high shearing forces in the nozzle of a flame-thrower napalm assumes the viscosity of a lubricating oil and can achieve high initial velocities. When the shearing forces are released past the nozzle tip, napalm recovers its gel form. Using napalm in a flame-thrower a range of accuracy of 150 yards can be achieved, whereas Newtonian liquids rarely achieve accuracy greater than 30 yards.

Yes, napalm is indeed uniquely suited for the task of burning people.

## DISPERSAL OF NAPALM

Napalm may be loaded into incendiary bombs 5-500 lbs. in weight or into land mines and booby traps containing from 5-55 gallons. It is dispersed by an explosive charge of TNT which ruptures the bomb casing and drives small particles of white phosphorous through the napalm. The white phosphorous ignites the napalm on contact with air. Tactical firebombs or 165 gallon canisters of napalm are dropped from low flying planes and may spread a cloud of napalm over approximately 2500 square yards.

## NAPALM BURNS PEOPLE

The physiological effects of napalm have been adequately described by Sidel & Reich<sup>13</sup>. Napalm burns are likely to be deep and extensive. The adhesiveness, prolonged burning time and high burning temperature of napalm favour third degree burns in all affected areas with coagulation of muscle, fat and other deep tissues likely. Burns of this depth will probably result in severe scar contractures and deformities.

"Napalm wounds contaminated with white phosphorous may continue smouldering long after the initial trauma. The phosphorous in napalm is finely divided and may lodge in deep tissues. Adequate debridement of such contaminated wounds will be difficult at best and under field conditions may be impossible." Behar, a French physician who visited Vietnam in 1967 has written...

"Phosphorous has the particularity that inside the wound or burn, it burns slowly. On occasion this slow combustion lasts up to 15 days. At night can be seen the greenish light produced by the material that continues burning the flesh and bones. Besides this, accompanied by the wounds and the profound burns, the victims suffer a severe intoxication produced by the augmentation by three or more times the quantity of inorganic phosphorous in the body."

Although burns are the major cause of death under firebombing, many casualties also result from secondary effects. Burning napalm releases large quantities of carbon monoxide so that under large incendiary attacks carbon monoxide poisoning becomes the major cause of death. Napalm burns at about 2000 degrees C. so that air temperatures rise to intolerable levels. Many victims succumb to heat stroke while attempting escape from an area.

In the Korean War a total of approximately 32,000 tons of napalm were dropped over a period of 3 years; that is at a rate of about 10,000 tons/year. It was known in Army circles as "the best" all round weapon. Figures released by the Defense Department revealed that in 1965, 17,689 tons and in 1966, 54,670 tons of napalm had been used against the Vietnamese people. That is, by 1966 they were using napalm against Vietnam at 3 times the rate at which it was used against the Koreans.

The US Government has never officially admitted that it is using napalm indiscriminately against villages. However many eyewitness accounts have been reported in newspapers. Indeed the US Forces could not deny that indiscriminate bombing of selected civilian areas is one of their tactics. According to one report<sup>14</sup> American pilots are given a square mile on the map and told to hit every hamlet in the area. A reporter from the San Francisco Chronicle flew on a hamlet napalming mission. Upon asking the commander about the target he was told "most times you can reckon that whatever moves in the Delta is VC." Frank Harvey in his book "Air War Vietnam" brags about the indiscriminate use of napalm against hamlets. The idea behind both napalm and it's indiscriminate use is to terrorise people in liberated areas.

## THE HERBICIDES:

Not only are the whole people daily subjected to atrocious chemical attacks but so also is the source of their life. The soils are being rendered unfruitful and the plants which grow from them are being destroyed by systematic spraying attacks with herbicidal chemicals. Such is the totality of chemical warfare that generations of Vietnamese who are yet unborn will suffer. US imperialism is committing an unspeakable crime and the scale of this crime is moving from genocide to biocide.

It is perhaps not strange that the Americans are committing their greatest crime in the name of humanity. After all, 25 years ago we were given to believe that the nuclear holocaust of Hiroshima was a good thing because it ended the war quickly. Today, according to a certain perverted logic, we are told that it is more humane to attack plants than to attack people. The Americans, of course, do both with equal facility and in any case such distinctions are spurious because an attack on the flora is an attack on the people in a much more fundamental way.

The Department of Defense may label 2,4-D and 2,4,5-T with the honeycoated word "defoliant," but foresters call them tree killers; farmers call them weed killers, and manufacturers call them herbicides and silvicides. Doses over 3 pounds per acre (3.36 kilos per hectare) of the standard mixture of 2,4-D and 2,4,5-T are non-selective - they kill all the foliage and twigs they contact, and when applied as oil basal sprays they kill the vegetation from the ground up. Many species of plants other than tomatoes, cotton and tobacco are killed by the vapors of these chemicals. American foresters, farmers, highway and power companies who are careless with these compounds have often been forced to pay for crops they did not mean to kill.

The DOD can raise the red herring of "long term" effects, but there can be no doubt about the short term effects; 2,4-D and 2,4,5-T kill the green vegetation. When followed by fire bombs, the dead

lot insects, birds, animals and a few humans had either migrated or died of starvation. The North Vietnamese are fortunate - they have only bombs to contend with."

According to a report compiled from US Government statistics the following areas of crops and other flora have been destroyed.

Acre/Year	Defoliation	Crop Destruction	Total
1962	17,119	717	17,836
1963	34,517	297	34,814
1964	53,873	10,136	64,009
1965	94,726	49,637	144,363
1966	775,894	112,678	888,572
1967 (Jan-Sept)	843,606	121,400	965,006
1967 (Total)	1,496,446	221,312	1,707,758
1968	1,297,244	87,064	1,384,308
1969 (Jan-Mar)	366,421	4,693	361,114

These figures are ambiguous in that they do not indicate the extent of overlap of the sprayed areas. They do indicate that at least 10% of the total cropland has been attacked with herbicides.

The following table indicates the sort of chemicals being used, the approximate proportions in which they are used and their effects.

Agent	Composition	% of Total	Use
Orange	n-butyl esters of 2,5-D and 2,4,5-T	50	General defoliation of cover and crops
Purple	n-butyl esters of 2,4-D and 2,4,5-T, plus some isobutyl esters of 2,4,5-T		General defoliation of cover and crops
White	Triisopropanolamine salts of 2,4-D and picloram (Tordon)		Persistent defoliation
Blue	Cacodylic acid	35	Rice and grasses.

All this quantitative data is of course quite meaningless without a qualitative interpretation.

## EFFECTS ON SOIL AND FLORA

The most widely used herbicides (as from table II) are 2,4-D and 2,4,5-T. They are applied in a mixture with fuel oil and water from low flying aeroplanes. In low concentrations they defoliate dicotyledonous plants through a hormonal mechanism. At high concentrations they destroy or drastically modify growth patterns of all plants whether dicots or monocots. In 1967 an entire rubber plantation owned by Michelin was destroyed by accidental drift of 2,4-D spray for which they were compensated \$87/acre. This example indicates the sort of devastation which is caused even by indirect or accidental hits.

There are several reports<sup>19</sup>, that although 2,4-D and 2,4,5-T are degraded in aerobic soils, they accumulate in anaerobic muds such as those which occur in rice paddies. Furthermore experiments indicate that certain degradation products of phenolic substances are toxic to plants and maybe toxic to soil micro-organisms themselves. Since the activity of micro-organisms is essential to the maintenance of soil structure, their inhibition, especially during the monsoonal period, will facilitate soil erosion.

## THE EFFECTS ON THE PEOPLE

The most immediate effect of herbicidal attacks on the people is starvation. The starvation of the people is not an accidental effect but on the contrary is the purpose of herbicidal attack. Starvation following the destruction of agriculture leads to disease which compounds social disorganisation. The US Physicians for Social Responsibility in early 1967 prepared a paper on the medical problems in South Vietnam which was presented to the Senate hearings on the "refugee problem". It pointed out that beri-beri, night blindness and anaemia are found frequently. Kwashiorkor caused by protein deficiency and other deadly diseases associated with malnutrition such as tuberculosis are rampant.

Cacodylic acid is used specifically against rice which is fairly resistant to 2,4-D and 2,4,5-T. It contains 54% arsenic and is so poisonous that a 2 oz. subcutaneous dose will kill a man. It is known that biochemical systems reduce the arsenical thus rendering it even more toxic. Even the conservative American Association for the Advancement of Science had asked that the use of this herbicide be discontinued.

It is against the law to use picloram in the United States. It has been manufactured by the Dow Chemical Co. specifically for use against Vietnam. It is incredibly stable in soil. One experiment showed that only 4% of an applied dose disappeared in more than a year. This means that whenever picloram is applied, the soil will remain toxic to plants for decades.

Following a concentrated herbicidal attack, the agricultural means of production are destroyed. The whole community, starved and plagued by disease must then migrate. The agricultural areas in the demilitarised zone and those just to the south have been rendered completely unproductive. Other areas in South Vietnam such as the "Iron Triangle" have been utterly destroyed. The Mekong Delta once "the rice bowl of Asia" now imports rice. The number of refugees resulting from this onslaught on the agricultural means of production is horrifying. Weitzel, Acting Comptroller General of the US gave the number as 600,000 for fiscal 1965. At the end of 1966, the New York Times put the figure at 1 million and growing at 70,000 per month. A news item in July, 1967 estimated that 2 million refugees had been "resettled" - that is, 1 out of every 7, South Vietnamese people. Who knows what the figure is now?

It was considered for a long time that 2,4-D and 2,4,5-T the herbicides most widely used against Vietnam were non-toxic to humans. However, as early as 1959, it was shown that 2,4-D could cause neurological damage. Recent experimentation has shown that 2,4,5-T has a potential teratogenic (monster producing) effect. Animals fed with this chemical have been shown to have 100% birth defects. Following on these experiments, several Saigon newspapers disclosed a sharp rise in monster births and linked this with herbicidal attacks. These papers were promptly ordered out of business by Thieu. The US Government is evidently fully aware of the dangers of 2,4,5-T because in January this year, its use in the US was restricted. Almost immediately it was announced that this restriction would not apply in Vietnam. The US imperialists are indeed vile criminals - they are now willfully using deforming chemicals against the Vietnamese people.

## CONCLUSION

The terrible weapons being hurled against the Vietnamese people can only be understood in the light of US imperialism's strategy and tactics. Their strategy is to defeat the Vietnamese people and establish South Vietnam as one of their bases in the "Pacific defence line." The purpose of this "defence line" is to wage an aggressive war against China. Broadly speaking, the imperialists use two tactics to realise this strategy. The first is to search out and destroy the NLF forces and the second is to terrorise the people in an attempt to separate them from the NLF. The specific use of chemical weapons in this context is to terrorise the people.

As has been shown, they are dropped indiscriminately on the people and the source of their life. It is the whole people who suffer under chemical attack.

Of course the attack on the whole people is more than a tactic to win this one war. It's implications are far more sinister. Westmoreland has said "We are waging war in Vietnam to show that guerrilla warfare does not pay." That is, it is a cautionary war - a war to warn all other peoples under the imperialist yoke that resistance is futile. Of course it is not working - on the contrary, the peoples of the world now know that armed struggle is the only road to national liberation, socialism and peace.

The word "genocide" was defined by 1948 Convention as "the intent to destroy wholly or partially or in part any national ethnic or religious group." The US imperialists have not announced any such policy in relation to Vietnam. On the contrary they mask their atrocious acts with slimy euphemisms such as "defence of freedom". However, Jean Paul Sartre in his summing up of the International War Crimes Tribunal in 1968 made it quite clear that we must determine "intent" with reference to facts, as well as words. The facts presented in the preceding article are enough to ascertain that an indefinite continuation of the present policy can only lead to genocide. The Tribunal went further and found the US Government guilty of premeditated genocide. "Antiguilla genocide, a product of our time, presupposes organisation, bases and therefore accomplices (it takes place only at a distance) and a special budget. It must therefore be thought out, planned."

Furthermore, the Tribunal concluded that "genocide appears as the only possible reaction to the rebellion of the whole people against its oppressors. The American government is guilty of having preferred, of still preferring a policy of aggression of war aimed at total genocide, to a policy of peace, the only real alternative - because the latter would necessarily imply a reconsideration of the main objectives imposed on it by the big imperialist companies through their pressure groups."

A DEMONSTRATION AGAINST US IMPERIALISM IN INDO-CHINA WILL BE HELD IN ADELAIDE ON JULY 4. FOR THE SAKE OF THE VIETNAMESE PEOPLE BE THERE.

Gilbert Baker.

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18. New Scientist, June 13, 1968, p. 684.
19. C.B.W. p. 82.
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ON DIT, 30th June, 1970-11



# Le Viol- The Rape

The Rape is an interesting example of a basically good film gone wrong. The fault belongs with the director. Jacques Doniol-Valcroze's hesitancy in determining what is the major theme of the film and concentrating on it is responsible for the waste of much good material.

On a quiet Sunday morning, Bibi Anderson sees her husband leave on a hunting trip. Half asleep and half awake, she is already formulating the illusion which will occupy her for the rest of the day. Basically and in a crude way, that illusion is to be seduced by one of her husband's friends, Bruno Cremer. She begins her dream with Cremer violently raping her; but she finds it distasteful, discards it and starts again.

This time, Cremer cunningly gains entrance to her apartment under the pretence of delivering a parcel. No sooner is he in than he ties and gags her. From this point onwards, Doniol-Valcroze has put aside the dream as his major theme. He now begins a more compelling one: the study of complex and inexplicable human behaviour. Suddenly the pace of the film lessens.

Doniol-Valcroze needs the slow tempo so as to study each action and reaction in detail. Cremer removes the gag and they begin to talk. They rise, they sit, they eat and drink, touch and tease, move and play music and occasionally there is an act verging on violence. Eventually, Miss Anderson's initial fear of her captor is dispelled and, driven by a sexual force which she herself does not understand, she persuades Cremer to go to bed with her.

All the while the reminders of the dream are vaguely present. Doniol-Valcroze plays with the effect of dark and bright lighting (by Richard Avedon and Irving Penn) and with the aid of some excellent photography by Rune Ericson achieves a very dream-like or saintly quality about the mod apartment. Up to here, the theme of illusion and reality has successfully resolved itself into a study of complex human behaviour.

Yet the manner in which Doniol-Valcroze concludes his film upsets all that has gone before. He seems determined to break-down the image he has put before us. Rather than leave us with the question whether such inexplicable

behaviour is illusory or not, he goes out of his way to tell the audience that all that has just occurred was a dream.

That night, at a party, one of the guests is Bruno Cremer. She says to him: "I thought about you today." Afterwards, in bed, while her husband is still asleep, she wakes up; snap! goes the cigarette lighter and we are off again. She goes to the front door and rehearses the arrival of the package without Cremer coming in. She stands alone, against a bare white background and gazes into her apartment to see herself on the settee and with Cremer standing beside her. The audience is blatantly told what it already knows. The final result is one of confusion. We are not certain what the theme is because in attempting to round off his film, Doniol-Valcroze has left too many loose-strings lying about.

With some fine camera-work and an impressive performance by Cremer, the Rape has much to commend it. However, as it stands, the film strikes me as being put into cinematic motion before the director has been clear in his own mind of what he is trying to say.

Paul Manos

Bo Jonsson's interesting little farce "The Rape," if nothing else at least gave the intellects of Festival film-goers a short respite.

A Swedish film, in French, with English sub-titles, "The Rape" is an ingenious variation of the bored-wife-takes-lover theme (or vice versa).

The plot while trivial, proves quite entertaining if one can tolerate close-ups taken through fly-wire to soften them, and the usual washed out colour. (Actually for washed out films, this is probably the most suitable method.)

The lover has been invited to a dinner party by the bored wife's husband, and decides on a novel way of introducing himself to his hostess. She is naturally quite terrified when he bursts in (complete with overcoat, dark glasses and silenced gun) and holds her captive. At this stage we agree and think he is a common thug, not knowing about the party. However, as time progresses, his intellect, and especially his good eating habits, lull her, and by the time he gets her willingly to bed, we think he is a weekend Casanova with a highly original technique.

The revelation comes at the dinner party the same evening, and the film ends with the now not so bored wife imagining things to come.

There is nothing to review about this film except its plot, which provided a poor substitute for "Four in the morning" the film it replaced.

Peter Goldsworthy

A short affair over she returns to the intendant's estate where following repeated attempts to reach her mother and forgiveness through letters receives a blunt reply telling her of her mother's death. Feeling that all important links with life are now broken she reveals herself as a woman for the last time to the young boy. The only person she now has affection for. There is a parting embrace and her door shuts with an air of finality — the traditional shot echoes through your mind.

The film was in black and white which enhanced the starkness, the physical endurance of her facade, not being able to relax for one moment. All elements seemed hostile and unforgiving — immense steps, cobblestones, dark clothes and white walls. The camera work was subtle and to the point. The direction measures up to a Bergmann-in some ways the shockwaves were as great as "Shame."

Alex Graeme-Evans

# Monsieur Howarden

"With one extraordinary film Harry Kumel takes his place among the best directors in Europe." The film revolves around Meriora Gillibrand. A court lady of Vienna who after a duel between two suitors panics when confronted with the survivor in the forest and she stabs him, revolted by the animalistic glint in his eyes. The next 15 years are spent wandering through Europe with her travelling companion, disguised as a man, Monsieur Howarden.

The film covers the last part of her life when tired of travelling she tries to come to terms with herself on a lonely estate in the anonymous countryside of 19th century Europe, to an occupation of letter writing and country associations.

Meriora's desires for peace of mind are shattered by her inborn femininity, she becomes unsettled by the happy abandonment of her beautiful companion to the crude affections of the stout country lads. A deep attraction develops for the young boy of the house; possibly maternal desire for a child she had never had, or a manifestation of the love her mother had never given her.

At times, it seems as though the boy would unmask her through a child's natural curiosity. There are several 'close shaves'. Having not heard from her mother, her companion accidentally killed, Meriora departs for a while to the gay social life of Vienna, to prove she could still be a woman.



# Christopher's Movie Matinee

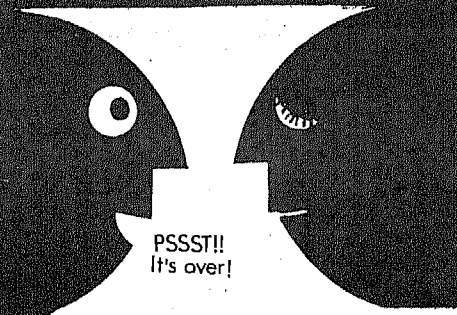
Although I missed its first few minutes (bloody Saturday morning traffic), I found this film one of the most stimulating of the lot.

A young and technically knowledgeable (they knew which button made the camera work) crew from the National Film Board of Canada moved in with the High School kid of Montreal (or Toronto, or somewhere), and the film is the result. But the kids don't only appear on the screen, they're behind the lights, the cameras, handling ikes, and fiddling with props (like when they lose a lady-bug).

The basic fascination of the film is that it came from the kids themselves; they had no intellectual knowledge of New Wave techniques, and yet they used them. These kids were growing up with TV and film just as their parents (and most New York directors) grew up with books, and the difference is enormous. Two examples:

One sequence was taken in a real classroom where the teacher didn't show up, and the kids

The Twelfth  
Adelaide  
International  
Film Festival  
7 June to  
21 June 1970



# Cultural Change and Film Festivals: Some Problems.

In the process of any radical attempts at changing society, there must occur continuous, active, imaginative understandings of that society, understandings that relate in any one particular social phenomenon the complexity of change within the individual interacting with, determining and determined by the complex social totality. The particular social phenomenon and social activity in question here to the recently held Twelfth Adelaide International Film Festival. This article attempts only to raise a number of problems in assessing the significance and function of the Film Festival, and generally the problems related to an initial understanding of Australia's cultural and intellectual tradition. The content and meaning of the individual films themselves are only dealt with in the setting of the wider problems raised.

There are a number of contradictions involved in an understanding of the Film Festival. Within the context of a general definition of a cultural theory which may include an interaction of (1) either state or process of human ideals and universal values communicated, (2) the body of intellectual and imaginative work, in which, human experience is recorded, and (3) the social reflections of meanings and values in any particular way of life, seem not only in art but in everyday behaviour and our environment, can be realised an essential understanding of falseness in any analysis of separating notions of art and reality. Yet the Film Festival acknowledges an acceptance of this false division, for it attempts to function as a link in restoring the organic unity between culture and everyday life, or between art and reality. This first contradiction could be developed to emphasise a number of basic Australian cultural attributes e.g., the division and specialisation of roles, in every aspect of life limited participation of audiences in the essential social happening, the phenomenon of acting out cultural consumption, the perpetuation of elitist activities, and the inability of developing individual critical attitudes within an intellectual Australian tradition.

This latter point raises further contradictions. Again the general assumption begins with an assertion of the ability to use the intellect in every human activity, linked with an understanding of the artistic ability of creation and communication in terms of a general human creativity. The contradictions involved in viewing the films at the Film Festival in the above context relates to an inability to critically respond for two reasons. Firstly, in the absence of contact with and appreciation of the artistic and intellectual traditions of the film directors (e.g. the Japanese tradition with

had their own rabble about the school organisation, the teacher, the classroom, capitalism (even). All through, kids with the cameras walked around the room getting in each other's field, and the kids with the mikes joined in the tal

Another sequence had a girl explaining why she didn't want a specific bit of film included in the final product; because it was too personal. It's only the personal bits of film that make it anything, ask the director. The girl hesitated a bit, then whispered, "this is going to be a beautiful film." She's right.

The film ended when the film crew got word that the Film Board had recalled them because the City Fathers had got waxy about the kids sitting in the city parks. One of the kids asked the crew leader whether he'd have enough for a film; zoom in to the crew leader; freeze. He did have enough.

Like Wexler's Medium Cool, the film destroys traditional notions of separation between medium and message; the kids don't just act or run the camera, they are the film, and the film is reality, not fiction.

FOOTNOTE: With all the talk about an Australian film industry, it's interesting that the bloke who founded the National Film Board of Canada, John Grierson, came to Australia around 1940, hoping to get here what he eventually got in Canada. Typically, he got no official recognition from the Australian Government. Pity.

Paul Paech

"Profound hanging for the Gods," the Bergman tradition with "Shame," and the Hungarian Marxist tradition with Miklos Jancso's brilliant "Confrontation" etc.) and secondly, in the absence of a particularly Australian film tradition. The result is seen in the commercialisation and consumer nature of the critic's role (i.e. the role played by everyone attending). The marketable qualities of criticism reproducing the socially prevalent categories and reaffirming the dominant political and social capitalist ideology. The Australian critic and the filmmaker has yet to overcome through his intellect and art this dominant ideology. A beginning may have been made with the UBU school of film making but this unfortunately seems negligible (and not recognised at Film Festivals).

The two points above can perhaps be enlarged. The Australian "film tradition" this year at the Festival was experienced in "Jack and Jill; a postscript" by Brian Robinson and Phillip Adams. The ambivalent attitude of a reviewer soon becomes apparent. This talent obvious in the unimatic technique and the genuine assertion of an Australian experience is significant and worth supporting against the commercial monopoly of film distributors, stupidity of non-recognition from the media and the government etc. But the ideas in the film seemed negative, an absence of a positive, affirmative expression of any felt Australian experience. The film directors themselves have no tradition within which to work. The film technique is perhaps even lessened when compared with the similarities seen in the television commercials screened and awarded prizes at the Festival. (The incredible performances from Don Dunstan, Eric Williams and from parts of the audience in applauding the commercials screened, reaffirms the dominant function of the Film Festival as posing no critical response to the dominant capitalist culture, and concepts such as "ideology of having," "parochial," "institutionalisation of mediocrity," come to mind. The impact of "Jack and Jill; a postscript" could not but fade somewhat alongside the films of Bergman, Polanski, Jancso, Bresson etc. The contradiction in wishing to affirm and yet condemn the Australian effort is apparent.

The inability to understand and appreciate overseas film traditions can be briefly illustrated by the reaction to Miklos Jancso's "Confrontation." People walk out and responses ranged from "it had no plot and character development," "dull and boring" to "communist propaganda." The film might not be so baffling after realising the nature of Hungarian culture and the fact that it is a look at the faces of socialism by a film director who is a convinced socialist. My response to it is an inadequate one because of these reasons, but the experience itself was one of excitement, mixtures of exhilaration and despair, positive response to the actions of the characters and thin group, an assertion of the socialist community, co-operation rather than the development of individual character), the movement of the film with its complex patterns of dancing, circling and prowling, and the involvement in the arguments of the young revolutionary portrayed. A response critically to the film would also involve an appreciation of Jancso's artistic development (I have only seen two of his other films "The Round Up," and "The Red and the White.")

Similar arguments can be made in approaching the films of e.g. Bergman and Bresson. Related to this the criticism of censorship in Australia concerning films could well be directed at the exclusion of the Japanese, French, Italian, Swedish etc. film industries for commercial release, and then when they are seen as in a Film Festival, the blatant monopoly of choice by the exclusive Film Festival directors in orientating people in the murlat of intellectual products. This is not a particular attack on the Film Festival itself, but on its function in the wider social and cultural context. Again there is the contradiction in attempting to support and bolster the positive developments (e.g. no Film Festivals seem worse) but within the wider context of the situation is bleak. Part of this wider context includes the need for an Australian development of the phenomena known as "counter-culture" and here the participation as audience in the present Film Festivals almost precludes any such development. The argument to be continued raised the further problems of



the nature of films themselves and the role they could conceivably play in the shaping of a consciousness which is perceived as challenging the dominant capitalist values and beliefs. Again the problems are just raised and not developed. But they do seem important to any understanding and activity relating to ideas and cultural and political change. That there is need for radical change is of course not only an assumption here but a commitment. The commitment involves the need for a clearer understanding of the nature of our society. It seems relevant to raise these issues for analysis within a particular social event like the Film Festival, and relate them to wider social and political problems.

Chris White

## Shorts

The Adelaide Film Festival featured a very disappointing choice of short films this year.

We saw (in full colour) "Three Australian Cities" ("this has been a film about three Australian cities..." ran the credits at the end), from Qantas; how to ride sidewalk roller boards; a 1958 film about the Canadian railways; offshore oil digging; and sundry other pieces of pretentious and boring commercialism.

The best shorts were a surrealistic cartoon called "Hobby", a South American film about Nixon and Kennedy, and a clever American socio-political commentary, part cartoon-part standard film.

## Falstaff

I was disappointed by Orson Welles' film Falstaff. It had great strengths, which make it a worthwhile film. But it was not a great film and was not good Shakespeare.

The strengths first. The camerawork is always under control and is used skillfully to help the audience form an attitude, be it one of amusement, sympathy, awe, or any other. The camera can be intimate or it can be impersonal, and the full range is used here to help the viewer. And the battle scene is a visual tour de force — the best fight I've seen since Culloden — and it is a highlight of the film.

The acting shows a range of styles, but it is consistently of a high standard. Orson Welles is a bumptious Falstaff, "that huge bombard of sack, that stuffed cloak-bag of guts..." who exemplifies both "waist" and "waste" merely by his physical presence. He does evoke some of the pathos of the great discarding scene, but because of the limits of the film's basic conception, this scene is not as moving as it could be. I shall come back to this.

Keith Baxter as Prince Hal and Henry V is convincing, because the character's basically serious attitude to his role as prince and future king is always present under his flippant waggishness. And there are a host of minor characters impressive in their crude vitality, with Justice Shallow and Mistress Quickly (Margaret Rutherford) being particularly striking.

But the most gleaming performance comes from Sir John Gielgud as Henry IV, whose restraint and control generates a note of seriousness into what is essentially a comic film.

And this brings me to what I see as the film's basic weakness. It is in conception an anthology of all the scenes in which Falstaff appears from Henry IV and The Merry Wives with explanatory scenes from Richard II and Henry V. The result, in my opinion, is a somewhat thin patchwork of comic relief. The film is a brilliant spectacle but it only fitfully communicates Shakespeare's great power — his profound wisdom and ability to understand totally very different attitudes to life. Falstaff, in his place in Henry IV, casts doubt on the values of life held by the world of the king's court. It is the exact proportions that Shakespeare gives to Falstaff in his play that makes the character so rich in implication, and which turns him with such sureness from a buoyant rogue into a pathetic old man when his own values are pricked. Falstaff needs the world of statecraft in order to exist as a real person, just as tomato sauce needs a pie. When the serious world is pushed to the edges and Falstaff alone is brought into the spotlight, his attitude to life is seen to be partial and thin. As a result the film is static and at times wearing. We do not get the cumulative growth towards a revolution that we get in a Shakespearean five-act structure.

My criticism is phrased too harshly, because the film is still enjoyable. The fact is that Orson Welles is simply not the dramatic draftsman that Shakespeare was. But then, who is?

Bob White

## A flea in her ear

A French farce without the French character is difficult to appreciate. The racy, higher pitched language and easily provoked hysteria of the Frenchman epitomises much of the style of such a play. John Edmund's production of *A Flea in Her Ear* by Georges Feydeau was thus doubly interesting, in the success of the plot and of the success of its adaption to the English Stage.

A respectable French businessman, a nephew with a speech impediment, a lecherous doctor, a Madame, a Signora, an ex-army Colonel Hotel proprietor, a retired prostitute, a maid, a jealous Signor complete with pistol... These are some of the people in the play, whose most profound character is a drunkard uncle who works part-time for the Hotel Proprietor, by lying in a bed attached to one side of a revolving wall and grunting his philosophy to distraught husbands and wives who arrive on the scene to catch out their unfaithful spouses (god! — if you want to find out the rest you can see for yourself). The nephew with a speech impediment is a laugh in any language. The *melee* which arises culminates in one grand 'fracas' at the end of the second act amid a havoc of pistol shots, is the highlight of the play.

The opening sets the tone with the interplay of lone character situations done to the background music in the mood of a 20's film hall, reminiscent of Charlie Chaplin and Buster Keaton of the 20's. Whether this was intended or not, it lifts the play from the French 'comédie' to a more easily identifiable realm, without losing its French character (mimicry to music is a universal language). This animation continues with the dialogue, with the hustling women, the natural stiffness of the Frenchmen and most effectively in the grimace of facial expression and together with the excellent timing helps to keep up the pace which otherwise tends (especially in the first act) to slow down into a too precise and exact expression of the English dialogue. The play, with improvements in the pace of the dialogue, could vie with any similar French production in the hilarity of some of the scenes. The brilliantly painted set, in the style of the early 1900's, is as superb as it always is. This production is especially for those who want to wind down after a week's continuous morbidity at the Film Festival; at least laughter is a spontaneous reaction, it doesn't float around you like stale cigarette smoke.

ARTHUR PRESTON

## Cenci



As an exercise in communication, the adaptation of Antonin Artaud's "The Cenci" currently being presented by the F.U.D.S. succeeds with the proportions of a physical assault. The intensity of the acting is continuous from the opening aboriginal rhythms (in total darkness) to the final electronic cacophony (also in total darkness). Performed in the confines of the Flinders Drama Studio to an accompaniment of deafening electronic music, this production makes rapport superfluous.

"Cenci" is a drama of emotional extremes, and as such is ideally suited to this forceful treatment, which is an extension of Artaud's own ideas of dramatic communication.

The theme of the play is the destruction of a young girl, Beatrice, amid the general ruin of her family. All this is brought about by Cenci, her mad father, in a hostile environment of religious corruption and sycophancy.

Distraught by her father's hatred (embodied towards her as an incestuous passion) she plots his murder with her weak mother. Eventually the plot succeeds and Beatrice is tortured and sentenced to death. (She had removed the Pope's chief source of revenue — her father's indemnities). The play ends with Beatrice awaiting death and sensing her transformation into a cold murderer.

There is almost no social relevance in "Cenci", nor is there the moralizing of Shelley's poetic-drama of the same name. The play is simply a larger-than-life drama extremely suitable for dramatic experiment, and although the acting did approach the farcical occasionally, I think the experiment was a success.

Basically, it is a question of whether you want to stand off and watch, or be immersed.

Peter Goldsworthy

## The Madwoman of Chaillot - 2 interpretations

If you are looking for a couple of hours entertainment and you appreciate a good acting from any of the following — Katharine Hepburn, Yul Brynner, Danny Kaye, Charles Boyer, Dame Edith Evans, Giulietta Masina, Nanett Newman, John Gavin, Donald Pleasence, Richard Chamberlain, Margaret Leighton or Claude Dauphin — then the Mad Woman of Chaillot is the film for you. But if you hanker after something else, then you will be disappointed.

Undoubtedly, this is Katharine Hepburn's film. Her acting is typically superb in the portrayal of Countess Rurelia — the madwoman of Chaillot — who lives her life in the past, in a state of genteel decay as the saying goes. No attempt has been made to conceal Miss Hepburn's years; she still manages to coax a few more tears to her lined eyes notwithstanding. Countess Rurelia is unfortunately a demure, poised and rather faded Merry Widow and particularly in the early stages of the film it is difficult to avoid recalling Carol Channing and "Hello Dolly." This is a comparison which does neither any credit. Do not think, gentle reader, that Miss Hepburn is brash and hard-boiled; she is neither.

The plot is slight, trite and insignificant. Many may feel that this is not a valid criticism, but let it remain; the plot is slight, trite and insignificant. In essence it is a fantasy. Unfortunately the producer, Ely R. Landau, in his wisdom, has added a commentary on some of the more hypocritical facets of our society, together with the collective talents of the aforementioned persons and has emerged with something which is rather more grotesque than it is bizarre. Everything that is said has been said many times before and usually is a more convincing manner.

The Madwoman of Chaillot has something for everyone, including a wild demo in the streets of Paris, a Billy-Graham-type religious rally (with good scenes of mob hysteria, incidentally) a communist party meeting and Dame Edith Evans as the judge in a trial held in camera to condemn members of a conspiracy which wants to dig up Paris for the sake of the oil they know is there because they can taste it in the drinking water! The bed scene — all the best films have them — happens in an Edwardian conservatory. Miss Hepburn reclines on a chaise-longue holding Richard Chamberlain's hand. The censor must have been very satisfied.

The dialogue is direct and there is a good deal of it; something particularly noticeable in the trend towards more succinct, polished language of recent years. Besides the acting, another good point is the humour. Some of the repartee is very funny, some of it is sarcastic and predictable, all the lines are Miss Hepburn's.

The Madwoman of Chaillot has something for everyone; as far as the acting goes, it may also be a question of everyone winning a prize. J. P. M.

"The Madwoman of Chaillot" certainly is an entertaining film, but some comment must be made on J.P.M.'s interpretation.

The film belongs to the story and plot development rather than to Katharine Hepburn. "The Madwoman" is a fantasy in a modern setting of mod cons, cars, noise, big buildings and hurry. The "Good Ones" are Kate and her street friends. The "Evil Ones" are the conspirators looking for oil. The film is based on a very anti-establishment play filled with Shavian criticisms of religion, politics and society. These have not merely been added, they are always there. Katharine Hepburn's importance is secondary to the emergence of these themes.

Fascinating also, is the story. The introduction of the conspirators, intent on digging up Paris for oil, the realisation by the Countess that the world is not so rosy; her plan to thwart the conspirators; the trial of the conspirators in their absence; and the punishment.

There is certainly nothing grotesque nor bizarre about the director's achievements. The exploiter in the trial scene is portrayed as such, but the Countess and her Parisian street friends emerge with a sense of dignity.



With red eyes, old skin, long flowing dresses, huge hats and feathers, and eccentric behaviour, Katharine Hepburn was excellent as the Countess, but most of the time she seemed rather remote. And she certainly cannot be called a demure, poised Merry Widow. Despite her seemingly dotty behaviour she was very perceptive and witty, and was really a sad, rejected mistress.

And Richard Chamberlain's ("I want a voice for my generation") performance as the disaffected and disillusioned student revolutionary was especially weak. Most of the actors was cast perfectly for their roles, but he looked like Don Dunstan as a wharfie.

## The Molly Maguires

"There are those who push from below, and those who push from above, and it all depends on who pushes the hardest." It is this theme of violent class conflict which is exploited in *The Molly Maguires*. However, Bernstein's script uses no economic or political arguments, but concentrates instead on the story.

An Irish Catholic secret society (the Molly Maguires) is terrorising the Protestant entrepreneurs and policemen of the Pennsylvania coal-fields in the 1870s. James McParlan (Richard Harris) sets out to infiltrate the society. He begins by working in the mines, where his progress is recorded by a 10 minute film cliché; his life is "saved" by Black Jack Kehoe (Sean Connery), leader of the Molly Maguires. McParlan joins the society, and at the same time as assisting its members to take their revenge on the police, he is employed as a police informer.

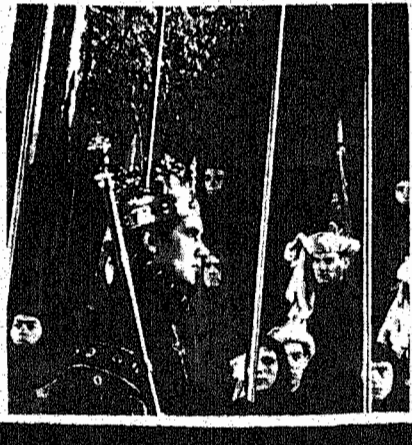
Yet it is not until the very end that we see on what side McParlan's sympathies really lie, for Harris cleverly creates an air of suspense which



is a major feature of the film. Sean Connery's performance, although intelligent and correct, lacks the gutsiness of *The Hill* and the humour of the Bond films, and seems feeble by comparison. The star shines, never-the-less, in one sequence when, in order to greet the priest, he turns towards two armed policemen guarding the Church and bows to them instead.

Samantha Eggar plays Miss Mary Raines, the female lead opposite Harris. Her role of a moral woman prepared to do almost anything to escape the confinement of the mining town is very well portrayed. It is noteworthy that on-screen sex is restricted to two short kisses, signifying either the director's concern to create a loveless industrial atmosphere or the watchfulness of the Australian censor.

The film lasts for over two hours, ten minutes of which is a superbly photographed pre-credit sequence. Despite Henry Mancini's omnipresent orchestral score, the film is quite entertaining. But don't be dismayed by a feeling of boredom. John Pryzibilla





# New Dimensions In Hypocrisy

Geoff Wells

WHAT OUR SCHOOLS ARE DOING: Educ. Dept. of S.A., March 1970

It is commonplace assertion that Governments lie at election time. In the context of the election, this does not usually matter, since everybody expects it, and is more or less prepared. But when political propaganda appears in official publications outside the electoral period, the unwary can easily fall into an attitudes of automatic approval. When such propaganda relates to education, the situation becomes serious, and demands close analysis.

The latest major publication to emanate from the Education Dept. is a 23 page booklet entitled "WHAT OUR SCHOOLS ARE DOING: new dimensions in education." It is an intricate and expensive exercise in the art of the impossible: it not only tries to make us believe that a genuine and radical assessment of education is occurring in this State, but that there is after all not much to warrant such an examination.

## IMPORTANT AREAS COVERED

On the surface, it appears to cover most of the important areas of education: there's a reference to the better technical facilities which have been provided in one or two schools; aboriginals and other handicapped children are shown in various poses of being educated "at their own rate"; creativity, physical education, and other vaguely irrelevant outlets are extolled as being in the process of revolutionary change; even adult education and teacher training rate a mention.

You could say that they didn't miss much. Except everything.

It is important, first of all, to realize which schools they are talking about. The expensive colour pictures, and the accompanying texts, refer specifically to the most advanced schools in the State: in particular, the Burnside Experimental School is used to show the kinds of things which are apparently 'going on' in schools.

## STRESS THE GOOD, OMIT THE BAD

Of course, it's never precisely stated which other schools have such facilities, but it's strongly implied that it is relatively common.

The same thing applies to the Kilkenny Technical High School, the Audio Visual Education Centre, and the Urbrae Agricultural High School, all of which are singled out for special attention. The technique is a natural one: if you're trying to persuade people that things are universally admirable, it's easiest just to give one or two examples of indisputable merit, and imply that only limitations of space prevent the list of the others, whether they exist or not.

The basic contradiction in the booklet is revealed by the title.

To anyone who has had anything to do with education in South Australia, it is immediately evident that "What our schools are doing" is totally incompatible with "new dimensions in education." This can be seen most clearly in relation to the types of "dimensions" chosen.

## NATURE OF EDUCATION IGNORED

The booklet deals almost exclusively with material facilities, with teaching methods at the level of new technical aids, with the social nature of the school at the level of closer links with industry and the community, with creativity and individuality at the level of technical high schools as an alternative form of education. It is obvious, as mentioned above, that few schools have even gone this far; but if they all had, it would have constituted only a slight ripple on the surface of the education sludge. There has never been, and there is no prospect for, a radical re-assessment of the nature of education in this State. Until such questions as the role of education in society, the central importance of the individual, and the destructive nature of the teacher-student roles are confronted, there will be no 'new dimensions.'

## IN PURSUIT OF THE MUSE

Despite the political nature of the publication, the Department still manages to present some interesting philosophies of education, which it uses to justify the claim that there have been advances in the standard of education. It piously asserts the importance of creativity and individual fulfilment in education 'for life': the reader is shown with pride the S.A. School of Arts, and pictures of happy little children playing tubas in pursuit of the Muse.

It seems to have escaped the authors that creativity is not just an extra-curricular activity, something to do with a special gift for drawing or writing, and basically irrelevant to EDUCATION (it's really hobby material after all).

It is a fundamental quality of mind which all children possess, and which is an essential part of a valid and human education. And it is precisely this quality which our schools successfully manage to destroy, and which no amount of Art school or violins can replace.

## WHAT ISN'T GOING ON

The trouble is that the authors seem to have left something out. It wouldn't even be unreasonable to suggest that they meant to leave it out.

Because there are such things as overcrowded classrooms, even in this materially affluent society; people do sometimes go to technical schools because they know they haven't enough money to go to university, not because they have 'special abilities'; there is the odd aboriginal who seems to escape the path of educational roses; there are even a few schools where the teaching is atrocious, and the kids are annihilated as people.

Such "aberrations" do occur, despite the contention of the Director-General of Education (Mr. A. W. Jones) that "we are moving steadily toward the ideal of an education aimed at the attainment of each child's potential as a person and as a member of

society."

It must be admitted that the authors are clear on some points.

For instance, they understand, and extoll, the fact that technical schools are there to "meet the needs of industry and commerce," and that the courses which achieve this vital goal are "kept under review by close contact with industry and lead to appropriate certificates."

## CONSISTENT CONTRADICTION

It is a little difficult to understand how they manage to reconcile this with their espousal of individual fulfilment, but it is something. Such a contradiction at least has the virtue of consistency.

The last section of the whole booklet re-asserts its belief in the ultimate goal of 'full attainment of an individual's potential,' and then finished in a fine flow of rhetoric with the sentence "in the meantime the young people leaving our schools are as well-equipped for their place in society as a dedicated teaching service and highly concerned administration can make them."

The mind boggles at such a virtuoso display of flexibility.

## LOVELY PICCIES AND SMILING FACES

I don't want to be seen as knocking this production. There are after all lots of colour pictures of happy children in it, and it's good to know that there are some left. No-one could quarrel with the idea of telling the people like those in Norwood what's going on in the schools like Burnside, because otherwise they'd never get to know about it.

It's just that when the Education Department spends a rather large amount of money to tell me all about education in this State, it would be nice to have an honest appraisal and a few more relevant facts.

But I suppose, when you think about it, if you can justify the destruction of thousands of children by a lovely, colour production then it would be a fairly cheap way of doing it.



Sumeria, that fertile land whence linear script supposedly originated is an apt title for a volume of verse by Peter Giblin and Michael Scullion. My problem in writing this review is twofold; firstly a distaste for definitive and critical judgement of poetry, secondly an inability to detach myself from these poems. Below I will give my reasons for why I believe it to be a worthwhile little book and for recommending its purchase from the W.E.A. (Cost 20c)

Sumeria begins with an interesting though pretentious introduction outlining the authors views on poetry, its uses, etc. But this I feel can be ignored, or at least laid aside until the poems have been read. The first striking effect in the poetry is the precision and economy in word usage. Rarely is a word out of place and all contribute towards a total meaning or feeling.

*Sleep is mustering me now, I pull  
The inelastic braces of my mind...*  
(Lassitude Pg. 46)

It is difficult to convey this preciseness without resorting to a Hazlitt-like device of quoting the whole poem! This preciseness of language does not, as it does in some poetry, become devoid of meaning. The small poems, from four to twelve lines in which Sumeria abounds,

concentrate on their single theme. The poem Phillisis'

*Untouchable, untouchable rose,  
Not too far, too bright or scented;  
Stark, unfathomable rose  
— Only too dead.*

With few words the rose is portrayed as beautiful and almost perfect. But the dramatic last line contrasts completely with the opening lines, and so makes its point, I feel, successfully.

It is a poetry of mood and feeling — an attempt to catch something of the moment. From "Sunday"

*"Pewter my delight to beckon  
capricious day  
To pursue my image with the bright  
yellow light."*

All the poems (at least to me) show something of this tendency to attempt to hold and relieve the moment. From Adulation

*... You can never then remember  
the accident  
Of your hair, how the branch  
pulled at it...*

But the poetry in other places also shows how the authors are more than concerned with "the good things of life." Poems such as Woman Dying Warm Glass and The Aged Ego and His Mistress are examples.

From the last above mentioned

*"The fire and altar you perceive  
Are your rotting genitals, delicate  
precise,  
A flickering, adorned  
self-sacrament"*

But in some of these poems the authors are less subtle than in poems of the "mood" type. They are a little diadalic in places and jar, e.g. From Five Thumb Exercise

*How thy brain like crystal ice  
Ingenious in thine artifice...*

Whatever variances one may consider to exist in the themes and ideas expressed in these poems they are accompanied not only by precision but also by intriguing and unusual imagery. The imagery extends and reinforces.  
From The Strawbox

*... Now that we are the exhale of  
ageless summer...*

The poem Lassitude is one extended image in terms of his clothes and appearance. These types of images, perhaps best described as conceits, are the most important factor in these poems for capturing the moods and moments previously referred to. A couple of instances will suffice;  
From Warm Glass

*But her skull is a dry insulator  
A solid churn keeping her honey  
black and odd*

and from More Tranquillitas

*I have wriggled tonight between  
some rocks  
Along my narrow spanner of an  
arm...*

Imagery forms one of the most important elements in poetry and both authors have acknowledged this fact.



Sumeria is illustrated by M. Scullion. The best in my opinion are those facing The Strawbox and Cleavage. The Strawbox is well illustrated by the patterned disintegrating man opposite. Cleavage a poem about order and chaos likewise is reinforced by the illustration. But I am loath to comment further with regard to these because I cannot give any real idea of them.

Sumeria is a good investment. The poetry shows diversity in theme and imagery. The language is economical and yet subtle. Although some of the poetry is difficult most people would find it would strike a responsive chord in themselves. If this is all you require from poetry then I suggest that Sumeria is a worthwhile buy.

A. L. Hughes



Sumeria P. GIBLIN  
M. SCULLION



# indonesia

## "face to face"

— R. D. Walker

"It's overcrowded, dirty, with a poor transport system! You won't be safe to walk the streets day or night on your own! The noise and smell is overpowering! Why do you want to go there?" These represent some of the comments that met my announcement to my colleagues of my intention to travel to Indonesia over the Christmas University vacation.

Undaunted by this information, armed with a year's course in Indonesian language, loaded with appropriate vaccinations and accompanied by 33 graduates and undergraduates I left Sydney on December 18th for Djakarta as the N.U.A.U.S. Travel Scheme to Indonesia.

Red tiled roofs, canals, rice paddies, large numbers of people, the extreme contrast between rich and poor, as evidenced by betchas (trishaws) and Mercedes, humpies and mansions, and the overwhelming friendliness of the local people. These are some of the first impressions gained after only a few days in that unforgettable city of Djakarta. The stories that I had heard were vastly exaggerated, and yet, had been related by people who had actually travelled in Indonesia recently. Why this inconsistency?

At present Indonesia, like most Asian countries, is going through a period of rapid change. After the attempted coup which resulted in President Sukarno stepping down (a good example of what popularly supported student power can achieve), the country has been facing the problems of bringing itself rapidly towards economic viability. Not many other countries are facing such complex economic problems as those brought about by the lavish spending of the Sukarno era. And yet, today, under President Suharto, Indonesia is building a new nation and is being helped, in part, by some of the graduates of Australian Universities.

On arrival in Djakarta we were met by students of P.M.K.R.T., one of the most powerful student groups in Indonesia. They had arranged homestays with families in all parts of Djakarta. The families treated us like their own and for a week we were completely immersed in all the various activities of an Indonesian household.

As we arrived two days before the end of the Moslem's month of fast we were able to see the preparation being made to celebrate Hari Raya. It is a time when large numbers of friends, relatives descend onto the family home, and seemed to be a continuous feast from dawn to dark.

In Djakarta the feast is celebrated by fireworks. The noise is unbelievable. Along the main street there was virtually a cracker war, with some 'bungers' 3 inch diameters and a foot high. At dawn of the feast day over 1 million people congregated around the huge mosque at Kebajoran, a new suburb of Djakarta.

One of the most interesting aspects of our stay in Djakarta was learning to bargain with Ketchas. You say you want to go to a certain place, he quotes an exorbitant amount, say 300 Rupees (75c), you tell him he's too expensive (mahal sekali), and say 30 Rupees. He drops his price but not enough. You walk away in disgust and he probably will offer 40 rupees, a fair price for the trip. Many of the ketcha drivers have done 6 years high school and are very friendly. I was lucky to be able to visit one of their homes in a kampong, a small village in Djakarta.

The homes had dirt floors, one room being tiles. They were very clean and the meal offered me was excellent. The ketcha and his family had to work very hard to exist but they seemed fairly happy in what is relative luxury compared to many of their countrymen.

I travelled throughout Java by bus, and third class train and never had an unpleasant experience with regards to theft, customs officials or the army. More surprising, the trains were fast, arriving and departing on time, and not too crowded.

I feel that much is written of Indonesia by people who expect facilities exactly the same at home, and who cannot cope with the large mass of people seen everywhere.

I am glad to say that my colleagues ideas on Indonesia were inaccurate to say the least. I will always remember the friendship and help extended to me by all Indonesians. In fact I am going back again this year. Come to join me!"

Dick Walker did indeed go back for a second dose. Did you join him? Or were you one of the 101,000 of Australian university students who were content to stay at home, waiting for the action to start, waiting till the group decided what to do for the day — or work in home town with your outside life still based on the above 'outlines.'

Last year 1,200 University students were not prepared to wait for the action — rather they went out to meet it or initiate it. Realising that the concept of student travel is a totally unique concept — and realising that participation in experiencing this uniqueness is only possible for a very short period in life — they ventured overseas for their summer vacation — to work, to live, to holiday and to observe and partake of life and customs in other countries. This year you can go to Indonesia, Malaysia, India, Russia, Japan, Hong Kong, Philippines, U.S.A., South America, Europe, Africa, New Zealand, New Caledonia, Israel. The schemes vary in length from 5 weeks to 13 weeks, and many offer homestays with families of the students of the country of your choice.

However if you are quite happy to follow the footsteps of the writer of the article — you can leave on December 22nd return January 23rd, 1971 at a cost of \$313.20 return.

Or leave on December 22nd, return March 1st, 1971 (including 7 day stopover in Singapore) for \$344.70.

If you'd like more information and application forms for our 'cheap, inexpensive, undear' schemes amble down to your local travel officer at your student council office or write to the National Travel Director, 344 Victoria Street, North Melbourne, Vic. 3051 or see Syd Tilmouth or Karen Versteegh or after hours phone 45-5489.

# N U A U S

## & New Guinea Village Scheme

No matter what technological super structures are achieved, these will always be enjoyed in terms of human relations. Machines cannot enjoy bridges, roads, highways or waterways. Multi-storey buildings cannot enjoy use of a block of land. Money cannot enjoy purchasing modern or ancient goods. Man enjoys material things and finds greatest fulfillment in relation to other man. Not long ago in New Guinea there were two men. The black man in the village and the white man in the towns. New Guineans have been in New Guinea for centuries. Australians and other races are new comers. But they are there to stay too. Those who believe Australians are in New Guinea to teach, build, construct, grow, develop, and when the time comes generously leave, are talking under an aberration.

Hence the need to begin to forget our past, or remember it as a fact of historical ignoramus, is pressing. It is more pressing for us to lay foundations for harmonious accommodation of cultural differences. The reality of New Guinea a nation to be is that it will be a nation of villages. We cannot isolate villages from towns. Those who have benefited from formal education must take it back to the majority in villages. N.U.A.U.S. interest and involvement in villages is therefore fitting and proper. Where once relations between Australians and New Guineans were constrained, they must now be free and spontaneous in response to the highest ideals of human love and understanding.

Whilst real interest in New Guinea might have begun with scourges of war, the participants will in almost all cases have no memories of war. But the threats of racial violence, physical or mental is real enough today. Conceding then that Australians are in New Guinea to stay, we must play our part in creating personal friendship situations which at least will minimise racial schisms and differences. We can best do this by sharing our joys and sympathies with the people in whatever human conditions.

The mechanics of the village scheme are as follows:—

1. If you are interested, apply at your local S.R.C. office and get an application form.
2. Fill it out and return it to your local Papua-New Guinea Officer.
3. He/She will interview you and —
4. Forward your application to National Selection Officer.
5. You will be told of the outcome.
6. If successful, you will be told of your P-N.G. host who will be a University or College student.
7. Write to him/her as often as you are able.
8. Make your own arrangements as to when to meet, where to go and how long you wish to stay with your host.
9. Go to N.G. and see for yourself, learn for yourself, live for yourself and your friends what life can be like in a village.
10. Applications close on 30th June, 1970.
11. I am your New Guinea brother and with others welcome you with open arms to our villages if you decide to come.

# Is Australia Poor?

Vijitha Japa,  
Ceylon

In the last three years, 12 astronauts have been round the moon and came back — a journey of 500,000 miles. Four of them actually landed and walked on the moon. Yet, here on earth, we can't go through the 100 mile long Suez canal.

Crazy, isn't it? We can span continents with jet planes, but can't build bridges between nations and people. We can bomb millions of homes into fragments but can't mend a broken home.

What's gone wrong? As far as we students are concerned, we blame the establishment, the hypocritical older generation, for everything. It's nice to have someone to blame. In India and Ceylon, we blamed all our ills and misfortunes on the British. When they left, the problems remained. Someone described the transfer of power as 'an exchange of white skins for white caps.'

In the last three years, I have traversed four continents — Europe, Africa, Asia and Australia. My mission has been to meet thousands of students; left, right, centre or those belonging to the extreme varieties. Whether in the Sorbonne or LSE, Addis Ababa or Calcutta, I found that students are against the 'status quo' and are keen to build a new society.

They all have different ideas on how to set about it and the means to achieve it. Some want to pull the 'establishment' down, some want a right wing fascist state, others wanted a communist state. There were many who did not know what they wanted but followed the tide.

"Bougeons d'abord nous ferons la theorie du mouvement apres" (let us get on the move first, only then we shall worry about the theory of the movement). I first heard these words of Cohn-Bendit in Paris in 1968.

How does it work in practise?

I was recently the guest at a committee meeting of a student union in a university. As I entered, one representative was trying to get a motion passed. He wanted \$50 sanctioned for his society, to underwrite a loss. The Vice-President opposed it and asked for a vote. The student council were too busy chatting among themselves and voted as they felt like, some of them not even aware what they were voting for. The motion was defeated. But the angry representative thumped the table and demanded that the motion be read again. Conversation stopped, the motion was read and carried with an overwhelming majority.

It is this sort of apathy that mystifies me. Is this our alternative to the establishment? Is this what we are going to put in place of the 'status quo'? What does revolution mean to us? It is not enough to fight against what is wrong; we need to fight militantly for what is right.

I believe the greatest reactionary in the world is the one who wants to see things different but refuses to change himself. Any student who advocates an idea for a new world must give it legs himself. It must be incarnated in the way he lives. Otherwise he is like a bald headed barber recommending hair restorer.

One student leader said to me, "The establishment is composed of people and we need to change their attitudes." Any revolution that does not aim to change human nature will never succeed in building a new society. Che Buevara said once, "If the aim is not to change man, then the revolution does not interest me. If the aim is only to have a higher standard of living, then an intellectual neo-capitalism or a bourgeois reformism has maybe more chance to succeed than a socialism without faith."

Asia stinks with corruption. But I believe corruption can be wiped out. Not with guns, or threats or fear, but by a passionate commitment to permanent revolution. This is not theory. Because, I have found an answer to corruption in my life.

For years, I spoke out and participated in political demonstrations against corruption. Nothing happened. In 1964, the Trotskyites and the Communists, who had been urging us to revolution for 30 years, were invited to join the Ceylon Government. Soon, we were disgusted. They were corrupt too. One cabinet minister was exposed as owing a private rice mill, and he even had a contract with the Government!

At this time, I met a European, who said to me, "Have you ever thought that you are responsible for the corruption in your country?" Shocked, I challenged this 'imperialist' to prove it. He calmly said, "Multiply your way of living 12 million times, the population of your country, and what type of a nation will you have?" He then went on to describe how he had decided to live on the basis of absolute honesty.

That man shook me. Nobody had ever challenged me like that. It sounded too simple a solution. But that day I decided to live in my own life the quality of life I demanded from our national leaders.

I returned to S. Thomas' College, Colombo, the equivalent of \$100 I had cheated from the student union during my 2 year term as President. Soon after, I told this decision to a 65 year old businessman, who was keen to open a secret bank account in Switzerland. His brother is an important political figure in the country. This businessman decided to end corruption and was honest with the tax department about the quarter million dollars he had cheated. A minute's honesty had achieved more than years of theoretical discussion and argument on how to answer corruption in our nation.

"Asia wants a revolution. Not communism, nor anti communism, nor corruption, but an economic and social revolution. A revolution where the practise of responsibility moves like a chain reaction from one man to another to millions. It is possible to fill Asian bellies with food, Asian hands with work and Asian hearts with a care for their people, their neighbouring nations and for the races of the world."

These words were spoken by Rajmohan Gandhi, the grandson of Mahatma Gandhi, at a meeting in Australia. He is in charge of the work of Moral Re-Armament in India. He has challenged us to live relevantly to answer the needs of our age and we have accepted it. Some of us have put aside our careers and our comforts to work with him to create a society which will have the answer to the dilemma of Washington, Moscow and Peking.

He has shown practically what 'Participation' means. It is for individuals to find their part in reshaping history and work along with others to build a new world. Last year, 225 students from universities across India attended a conference at the MRA centre in Panchgani, 167 miles from Bombay.

They want to create a strong, clean, united India. As part of their national strategy they invited a 21 nation MRA musical, "Anything to declare?" to tour India. (This European musical arrives in Perth on May 30th for a six month tour of Australia). This year, another conference is being held in May to plan their next moves.



## SURFING I.V. REPORT 1970 N.S.W. — A BUMMER.

Two a.m.; Saturday, May 23rd. The advance unit from Adelaide popped up at Mona Vale to check-out the medium (but persistent) swell pushing in on the North Shore. After attempting to contact the N.S.W. liaison officer and successfully entering his dream-pattern at 3 a.m.; Suave Shepherd, Gentle Geoff and Chester McGloob unanimously declared him a Dick and bombed-out in the vicinity of the Collaroy Beach public conveniences. Awakening to the Germanic cry of "Yay, Werner" we realized I.V. 1970 had been delivered.

After six hours haggle with evil-minded land-agents, a luxury villa was eased into. 'Mine host' bore the somewhat salubrious name of Mr. A. Root. The rest of the Adelaide crew (S.T.D. South, Uncle Scrooge and Ian the Square) arrived and were duly accommodated.

Competition kicked off at North Narrabeen under unbelievable conditions! Competitors were faced with the local version of the North Atlantic Drift and lost points whilst catching up on paddle-practice. After several entertaining snuff-outs, the I.V. orgy-nisers (?) moved later competition to North Avalon and then the D.Y. mixing-bowl for extra giggles. The competition had degenerated into the biggest fail since the tunnel-fin. It was unfortunate that the world class judging standard created by Terry Fitzgerald's cloak-and-dagger checkback judging system became a dud-out too, due to bad location selection by some Southside gumby.

Social functions were restricted to a "turn" which was billed as the screw-out of the century. After even the keg refused to pop its cork and several coarse epithets of decidedly monosyllabic nature were uttered, we decided the scene was too heavy by far and set out to create our own. And we did!

Ahhh! Sweet memories — the girl from Ulladulla; Meg and the whole North Shore ward; Alan and his gondola; Double Bay the Qantas way (or how to stuff a capsicum without really trying); D. Y. antique chicks; bon voyage "Australis" (or take a peanut sexy) ... Yes, sweet memories. Gone but not forgiven.

Then the days of easy living. The friendly faces; the iron-bar burger; three prangs in a week; a Grogan with teeth; Hotel Menzies' long, tall "Elephant Walks" and "Knock-Me-Over-Quicks"; beef and burgundy; the North Narrabeen bus; submarines under the Opera House; Farrelly's latest shape; Rob and Pete and a bag full of seasick pills ...

Who won you ask? We scored well on-shore. Perhaps the answer lies in Smokey's judging sheets, or in the U.N.S.W. psyche, or even somewhere near D.Y. point. Perhaps we all won. Who cares, we surfed.

Bells 1971.

Chester.  
(Captain, Team Manager, &  
Official Hoon, 1970)  
U.A.S.A.

### JUDO

Judo intervarsity this year was in Melbourne. Although socially not as smashing a time as some had, competitively it was as good as anybody had. On the opening day our women's team commenced along its triumphant trail by effortlessly winning the women's team contests. Pam Ballard except for an early accident, demolished anyone who dared to have the audacity to oppose her. Debbie Trembath and Ilze Zacest, those well known economists, were equally as effective in shattering the opposition's petrified and cowering ranks. They were well supported by our two members of lesser stature, Ann Davis and Ellen Buschenings. More was to come; three days later they completed the rout of the still fear-stricken opposition, when the three finalists in the women's individual championships were none other than the afore mentioned fearless three, namely Ballard, Trembath and Ilze. After having to repeat the finals once, Pam Ballard won, but only after some excruciatingly anxious moments.

Unfortunately our men's team was not quite as successful. The initial problem was that we had only three members in our team (team normally consists of seven). This, despite mighty skill, is not conducive to winning. Tragedy soon struck when our team was reduced to two and one cripple. Dennis Holzberger was kicked into submission by this extremely huge, horrible and nasty creature from Melbourne (may the good Fairy sprinkle manure in his judogi). Worse was to come when George Filander made it two cripples. Previous to this George had been smashing them furiously. So our battered contingent lined up against Flinders vastly superior in numbers. Despite their amazing large advantage, they wouldn't have won if Carey hadn't fluked that win against Halliday. Bill Halliday, our only intact member was runner up in the Men's Light/Middle weight division, which seeing as he was giving away a stone, was quite commendable.

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CMUA.FP.89

## INTER-VARSITY — MONASH MAY 1970

### FOOTBALL:

Adelaide University, the defending champions failed to retain the title this year, losing the three matches they played. Melbourne regained the title, with W.A. second, Latrobe third.

The first match was against W.A. and because of the weather conditions in Melbourne, the game was switched from Monash, where it had been scheduled, to Albert Park. The condition of the ground was hard and sandy and such conditions aided the W.A. team. We lost the match because we were beaten to the ball and beaten in the air. There are no excuses, for the W.A. team was superior on the day. They played very good football moving the ball around the ground.

W.A. 21-14 (140) defeated Adelaide 12-6 (78).

**GOALKICKERS:** Haines 3, Both 2, Middleton 2, Debelle 2, Baker 2, Katsaros 1.

**BEST PLAYERS:** Debelle, Rofe, McFarlane, Bruce, Both.

On Wednesday, we played Latrobe University. Hit by injuries from the match the previous day, but our spirits not dampened, we fielded not a strong team but a determined team. Again the results went against us.

Latrobe — 3-2, 11-8, 17-14, 23-22; (160).

Adelaide — 2-3, 5-4, 12-9, 16-12; (108).

**GOALKICKERS:** Both 3, Bruce 3, Katsaros 2, Rofe 2, Debelle 2, Nicholls 1, Mitchell 1, Hunt 1, McFarlane 1.

**BEST PLAYERS:** Rofe, Debelle, Bruce, Daniell, Mitchell.

Special mention must be made of the game of Paul Rofe which was full of determination, courage and team spirit. Just to illustrate the point, Paul on that day had 33 kicks of which 16 were marks.

Friday we played Melbourne. The players and coach could do no more. Each gave every ounce of himself to save the prestige of Adelaide University and for the efforts of the team, we were highly praised by everyone at the Inter-Varsity Carnival. The Blacks could not have acquitted themselves any better. They showed how the underdog can fight. The game was close all day, only being 3-2 down at the last change, but because of their fitness, the Melbourne team managed to run out comfortable winners.

Melbourne — 5-4, 8-5, 12-6, 20-6; (126).

Adelaide — 3-2, 5-3, 9-4, 12-9; (81).

**GOALKICKERS:** Both 3, Katsaros 2, Debelle 2, Bruce 1, Rofe 1, Hunt 1, Mitchell 1, Jenkins 1.

**BEST PLAYERS:** Debelle, Daniell, Wood, Bruce, Mitchell, Both.

Congratulations must go to P. Rofe on being selected as V-Capt. of the Australian Uni side and also to G. Debelle who was named as the leader of the first ruck in that team. These were the only two representatives from our club.

Now to the social scene of this much publicised inter-varsity. The most important aspect was the great tussle which a number of the players had for the coveted "drunk trophy." Mick Thorpe, "Birdshit" Haines and the eventual winner "Rang" Dangster all had their ups and downs. The fight started early on the Sunday morning when we left and a decision was arrived at by O. Keen, the manager, a week later; although for some it must have seemed much shorter, eh "Rang."

The farewell and Presentation of Trophies was nothing more than a poorly arranged barbecue, with plenty of free grog. This function was held outside and resulted in a debacle. Most of the lads became disinterested and returned to "The George." An account of what happened as the newspapermen heard and saw it can be read in every major newspaper in Australia: Just go to the local reading room and ask for a May 30th edition. "The newspaper's reports were to a LARGE degree exaggerated."

### ON THE LOCAL SCENE

Again the A.U.F.C. hits the headlines, much to the dismay of the members. After the rather harsh penalty imposed on the club (by the Amateur League tribunal), (for playing a player under an assumed name), one could say

"We have not yet begun to fight."

Most teams seem to be rallying against the increased pressure of being on "the bottom" on the premiership table and already are beginning the long climb to the top. The All Reserves are undefeated and with the AIs gaining momentum it could be still a very successful year.

AI — Saturday 13/6/70  
A.U.F.C. 11-11 defeated  
Payneham 10-5.

B.P.s: Bruce, Bland, Both, Rofe,  
Morgan, Illman.

G.K.s: Both 5, McFarlane 3,  
Middleton 2, Debelle 1.

AI — A.U.F.C. 6-5 lost to Henley  
and Grange 8-6.

B.P.s: Leuindyk, Coward, Clark,  
Mele, Lewis, Penhall.

G.K.s: Mele 4, Sangster 1,  
Leuindyk 1.

AI — A.U.F.C. 8-5 lost to Alberton  
United 19-15.

B.P.s: Jackson, Richards, Anderson,  
Greedy, Lever, Gould.

G.K.s: Mableson 4, Beagley 1,  
Baker 1, Webster 1, Nicholls 1.

AI Res. — A.U.F.C. 5-10 lost to  
Payneham 9-10.

B.P.s: A. Britten-Jones, McBride,  
Vardi, Forbes, Kimber, P. Rofe.

G.K.s: Kimber 2, McBride 2,  
Bartlett 1.

AI Res. — A.U.F.C. 7-9 defeated  
Henley and Grange 7-3.

AI Res. — A.U.F.C. 6-4 lost to  
Alberton U. 8-6.

B.P.s: B. Pitcher, Jago, Pitts, Walsh,  
Loffler, Gregerson.

G.K.s: Cox 2, Gregerson 1, Gard 1,  
Matthews 1, Joseph 1.

AV — A.U.F.C. lost to S.A.I.T.

B.P.s: Keen, Lohe, Lazic, Kuchel,  
Egan.

G.K.s: Ayres 1, Williams 3, Tonkin  
1, Bridgen.

AV Res. — A.U.F.C. 13-10 defeated  
S.A.I.T. 3-6.

GET A GIANT WINTER AT OUR

## GIANT WINTER SALE

Due to over zealous buying the UA Surfing Association is embarrassed with excess stocks of warm, fashionable, fleecy lined, long sleeved wind cheaters. These are complete with Adelaide University Sports Association motif on the front and have been drastically reduced in price to clear at \$5.50. Stocks available are:

Size	Colour
SM (or SW)	White
M (or W)	White, black, orange, Light blue.
OS	White, black, navy, light blue.

Don't delay! Stocks are limited! Save now while our buyer's face is still red! \* (Normal price \$6.00).

Available from Trevor Mules, Room L35, Economics Dept., Napier Building, or any U.A.S.A. committee member, or Ron McCook.

**Football (cont.)**

Saturday 20/6/70  
 AI - A.U.F.C. 17-12 defeated Walkerville 7-7.  
 B.P.s: Rofe, Katsaros, Bland, Haines, Coward, Howlett.  
 G.K.s: Haines 4, Both 4, Rofe 2, Bland 2, Mitchell 2, Hunt 1, Menz 1, Katsaros 1.  
 All - A.U.F.C. 13-10 lost to Gaza 12-18.  
 B.P.s: Penhall, Juncken, Mele, Jackson, Barker, Chapman.  
 G.K.s: McMurtrie 5, Mele 2, Fenwick 2, Mablesen 2, Juncken 1.  
 All - A.U.F.C. 7-11 lost to Old Scotch 12-9.  
 B.P.s: Lever, McInerny, Allen, Schrader, Gould, Bartlett.  
 G.K.s: Bartlett 2, Lever 1, Gould 2, McInerny 1, Kiely 1.  
 AI Res. - A.U.F.C. 5-7 lost to Walkerville 10-7.  
 B.P.s: Hannon, D. Walsh, Hunt, Dodd, Sullivan, Davis.  
 G.K.s: Wilson 2, D. Walsh 1, Rennison 1, Dodd 1.  
 All Res. - A.U.F.C. 13-18 defeated Gaza 3-4.  
 B.P.s: Stagg, Morgan, Johnson, Cameron, Henderson, Winter.  
 G.K.s: Henderson 3, Morgan 3, Lutley 3, Sibbon 2, B. Britten-Jones 1, Norris 1.  
 All Res. - A.U.F.C. 7-4 defeated Old Scotch 5-10.  
 B.P.s: Byrt, Gregerson, A. Rofe, Dawes, Beverly, Joseph.  
 G.K.s: Beverly 3, Matthews 2, Doug Cox 1, Ryan 1.  
 AV - A.U.F.C. 10-8 lost to Postal Institute 11-13.  
 B.P.s: Lange, Healy, Egan, Ayres, Edwards, Maschmedt.  
 G.K.s: Williams 2, Egan 2, Edwards 1, Lange 1, Gerlach 1, Bennett 1, Maschmedt 1, Tonkin 1.  
 AV Res. - A.U.F.C. 7-6 lost to Postal Institute 9-11.  
 B.P.s: Lee, Ward, Philp, Drew, Packer, Taylor.  
 G.K.s: Kirkpatrick 2, Norman 1, Drew 1, Menz 1, Lee 1, Nicholas 1.

**SPORTSMAN OF THE WEEK**

**PAUL ROFE FOOTBALL**

*On Dit's eighth Sportsman of the Week is Paul Rofe, Captain of the AI side. He is doing Arts-Law, and was selected as Vice-Captain of the All-Australian side after his brilliant performances in the IV. matches. He made 33 kicks and 18 marks in one match. He has also been selected for the South Australian Amateur State Squad.*

*Paul will receive a book token courtesy of the Union Bookshop.*

**SLIM JANE INDEPENDENCE BALL**

**FRIDAY 3<sup>RD</sup> JULY**  
 FLINDERS UNI REFEC, BUTTERY & RELIGIOUS CENTRE

featuring....

**BIG PRETZEL BILLY THORPE james wright**

**MINT ROULETTE**

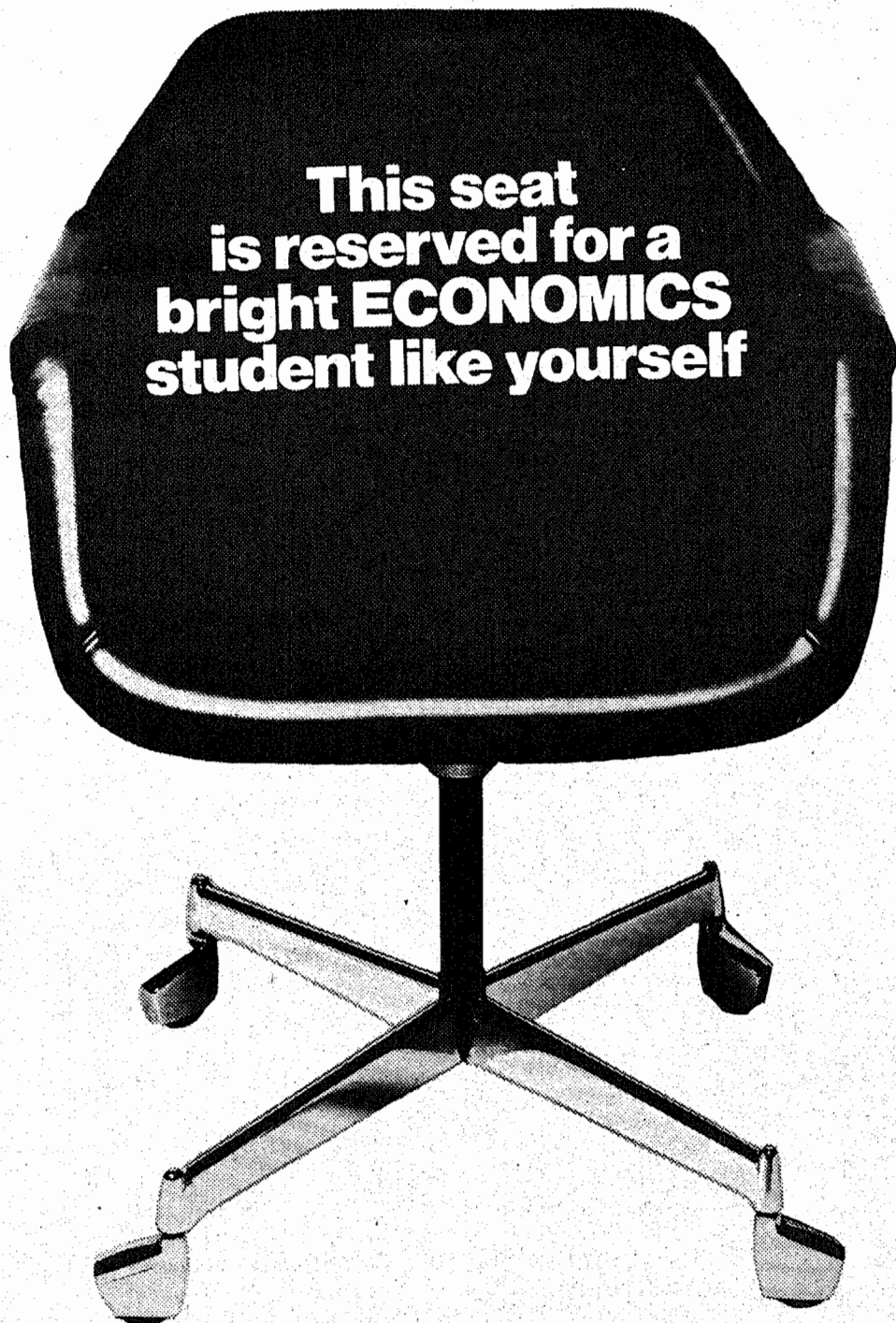
& JAZZ

LIGHTING BY MOONLIGHT & SUN

**free beer & vin-spa**

TICKETS SRC \$4.00 DOUBLE

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 Application forms should be forwarded to the Public Service Inspector in your State.



**This seat is reserved for a bright ECONOMICS student like yourself**

**GIRLS**

*NEED MORE MONEY TO CONTINUE YOUR STUDIES??*

We have part time jobs which could earn you over \$100 per month, with an International Cosmetic Company that sold over \$100 million last year. For further information contact Denman, Withall & Associates - 65 1748 - 64 3283 (Organising jobs for fellas too).

**REVOLTING**

In 1848 when this public house was built, its sophisticated Italianate design was revolutionary in an era of confusion between simple colonial and imported English dressings.

In 1970 these walls continue to harbour revolutionary ideas. Honest booze tapped on the spot. A large menu with student prices. An atmosphere turbulent with social comment and debate in the arts and sciences.

**BIRDS -**  
 In the bar, in the lounge, in the saloon, in the beer garden, on the menu.

**TASTE -**  
 In the architecture, in the booze, in the food, in the service, in the clientele.

**REVOLUTION -**  
 In the principle.

**BOUQUEY'S KENTISH ARMS HOTEL NORTH ADELAIDE**



## BASEBALL

For several weeks now Adelaide University has occupied top position in the top two divisions of the Winter Competition. Both have analogous records, having won 5 straight and 6 of the 7 games played. Last Saturday they showed a marked reversal of form in defeating Flinders University, who had thrashed them early in the season.



## DIVISION I

The fine 5-2 win over Flinders puts A.U. 2 points above Henley and Grange and 4 points clear of Flinders on the premiership ladder.

The Blacks were under pressure for most of the game despite a 5-1 lead by the fifth inning; for in capably restricting Flinders' strong batting to 4 hits, pitcher Moller gave up 11 walks. A.U.'s field, while not as tight in some positions as it could have been, was solid enough to prevent 14 Flinders runners from scoring. Fleetwood's great 6th inning catch prevented the runs Flinders needed from scoring. In contrast A.U.'s 5 runs were farmed from 7 hits, and the lone walk with only 3 left on base.

Hitters:— W. Barker 2; H. Barker, R. Oaten, D. Trebilcock, A. Serelis, M. Moller, 1.

## DIVISION II

Adelaide became sole leader in this competition with their easy 10-3 win over Flinders. Henley and Grange, white-washed by Goodwood 13-0, fell one win behind.

In only managing 4 hits, A.U.'s batting showed little penetration for a top side. But for a presentation of 13 walks by opposition pitchers, the Blacks would have got nowhere near 10 runs. The fine pitching of Hopkins backed by a solid field — highlighted by great double plays by the Cottrells — restricted Flinders to 9 baserunners.

Hitters:— D. Leaker, T. Hopkins, I. Wilson, P. Cottrell.

## DIVISION III

The amazing A.U. Div. III's continued in their losing vein with another "balls-up" at the hands of Flinders last Saturday. Flinders capitalized early on the erratic pitching of C. Nielsen, scoring 5 runs in the first inning. Highlights of the game from Uni's point of view were the batting of Thompson, a splendid sacrifice bunt by Hatch and a last inning stand of 4 runs which, however, was nowhere near enough. Adelaide showed fine fielding form once again chalking up 10 errors. Final scores:— A.U. lost to F.U. 8-18.

Hitters:— Thompson 3; Nielsen, Brown, Hatch, Pridmore, 1.

# The role of the University and Capitalist interests on Campus

What inferences can be made from the current ferment at Adelaide and other campuses which is laboriously corroding off the crust of secrecy enshrouding non-Government research grants?

The fundamental role of a University is to provide an environment in which academics and students can, in the process of pursuing Truth, analyse, evaluate, and propose remedies for society's problems. Tertiary education and research is ideally, a human activity devoted to the solution of these problems. These aims are common to both Arts and Science disciplines; neither has any other function; any other reason for existence. In view of this no discrimination in the allocation of finance can be tolerated. Grants provided by private benefactors, capitalist corporations and foreign Defence Departments, ought to be accepted by the University's administrative body only when the bestowals will be needed to further the arms of Education. Then why in hell are all the funds "donated" by Standard Oil, General Motors, US Air Force, W.R.E., US Army Medical Research and Development Command, NASA Paint Co. "X" etc. being allocated to senior members of the science departments? Why are the grants not being distributed to undergraduates and non-science faculties in the same proportion as are Government funds?

REASON 1. We live in a Capitalist Society (Eureka!) where workers are exploited by a ruling elite and the produce of their labour is sapped off and used without scruple to —

(a) accumulate an ever-swelling bulk of capital

(b) maintain the status quo.

The University can further both these aims if manipulated surreptitiously. However, the sort of truths which will be adduced or Arts disciplines in spite of concerted attempts to bind the student down into academic servitude (competitive exams, dictated lectures, restricted syllabuses) could in no way serve the interests of big businesses and military machines. Accordingly, non-science sectors of the University must rely solely on their begrudged title from the Education budget for finance.

Not only can study of Sociology and Humanities produce nothing efficacious for Capitalist benefactors, rather, even the most crude enquiry into local social conditions by the most indiscriminating student is bound to bring under scrutiny the intrinsic aggressiveness and social malign of Capitalism — hardly an enticement for the sponsorship of affluent financiers.

This does not imply that all non-science students will harbour dissent nor that all science students will embody conservative tendencies, but clearly for a higher proportion of Politics students (say) than Botany students, the concept of truth inculcated by study will incorporate a renunciation of the hypocrisy of Capitalist bourgeois ethics.

"Truthfulness is something of a handicap in a hypercritical society. We wish our (students) to be upright, candid, frank and self-respecting; for my part I would rather see them fail with these qualities than succeed by the arts of the slave," said Bertrand Russell. So, with a perplex irony, what we witness (and condone, by passive acquiescence) here at Adelaide Uni is a virtual antithesis of Russell's tenets. Carrying the truthfulness derived from study out of the examination room into the groves of Academe is negligible, discouraged and reacted against.

Significantly though, at Adelaide, MPE and other frustrated factions of reformers have sprung from the Arts Faculty. (Knopfmacher "centres of subversion and political agitation"). However, the "slavery" so abhorred by Russell is still the staple activity of the Arts Faculty. The unfortunate results of this abysmal antipathy of the Arts Departments to liberal (not to mention radical) reform is evidenced by their annual quotas of well-trained, albeit poorly educated, automations. These are processed graduates plopped out of the hallowed oaken doors of Bonython Hall, dressed like fowls and labelled with a sealed price tag, placed at the disposal of the highest bidder. These scraps of after-birth excrement from an aborted educational institution offer no threat to the stability of the status quo and according to current trends, nothing as drastic as "phasing out" of Arts Departments is imminent. It is only because a dilettante is less lethal when dropped from a B-52 or sprayed from a Napalm cannister that Reason 1 is less deleterious to humanity than —

REASON 2. Our science faculties, including those across Frome Road abandoned the aims of Education long ago.

Ideally, (again), to study science is to seek truth as it is manifested in Natural phenomena or controlled experiment, and not the dissemination and regurgitation of facts which future research will refute. But for Science to advance and maintain its right to support the 80% of society which does not use the University, the results of scientific pursuits must be directed at the ultimate end of application to human problems, the alleviation of suffering and the securing of a reasonable subsistence level of existence for all.

To what end is the research, lecturing of "facts" and the regurgitation of pseudo-answers to pseudo-questions posed at the whims of decadent examiners directed in science at Adelaide? Again I quote Russell — "The triumphs of science are due to the substitution of observation and inference for authority. Every attempt to revive authority in intellectual matters is a retrograde step." Yet the most ostensible and execrable feature of first-year science subservience of the student to the lecturer as a glorified embodiment of

subjective certainty. This is in no way conducive to cultivating in the hapless student an attitude of social responsibility with respect to the science he will investigate at University.

There is no questioning of the social function of science in first-year at all, and in subsequent years, the scepticism which must accompany a harmonious and fruitful advance of science and national man is restricted and institutionalised and so is not scepticism at all. It was scepticism that inspired Copernicus, Galileo and Harvey to enlighten man in the fields of their chosen scientific investigation, not a regimentation into accepting and recalling facts. What we hold as fact today will be disproved as a result of someone's scepticism tomorrow, just as these three men threw over the facts which were presented to them by their contemporary institutions.

Ecology, conditioning, pharmacology, physics and chemistry are studied either for their intellectual satisfaction or to solve immediate problems of arbitrary concern. (Ask any student counsellor, scholarship adviser or patronising staff-member what one ought to be getting out of science) and, NOT for their application to a suffering humanity which cries out for the assistance of science in coping with natural and induced environmental stresses. Scientists are accomplices in crimes against humanity. In view of the nauseating outrageous effects of modern weapons (sophistication provided with the compliments of scientists) it ought to be with shame not smugness or relief that recently not one case of a student refusing to participate in a particular research project could be authenticated. REASON 3. The University Council in league with the science faculties has sold out science to the highest bidder and entered into a pact whereby all offers of grants are accepted (grants or contracts?) and used in sponsored projects.

The bureaucrats smile gratefully then methodically allocate the ill-gotten funds to those departments which will knuckle down to research without giving even a cursory glance at the principles on which a University is granted existence by those that finance it (i.e. the producers of capital, primary and secondary resources — otherwise known as the proletariat); nor for the uses to which Standard Oil, US Air Force, Honeywell, Dow, Dept. of Supply etc. will put results of research.

The Corporations and alien Defence Departments supply capital in exchange for "facts" which they can use either to accrue more capital, or to increase efficiency of killing and maiming devices.

Those who benefit materially, are the heads of departments, Capitalist investors, US Defence Department and some research students; those against whom perpetuations of the situation discriminate are non-science students, all undergraduates, the working class and ultimately, mankind.

John Richards.

## BIRD OF THE WEEK

The ON DIT interviewer frowned when she said that she loved Jose Feliciano, and P.P. & M., but by being beautiful, Penny Steele more than compensated for this deficiency in cultural education. Penny is doing second year science, and will major in psychology.

Penny's secret wish is to be an artist or an actress, and she confesses that she dislikes being photographed; meanwhile the photographer clicked on as she gave her views on the monarchy, the bra-less look, the Moratorium, horses, Wizards, hobbies, Bacardi, censorship, and the bark of trees ("I'm getting less conservative as I grow older").

Then, sadly, she had to go home.





## 'PORTNOY'S COMPLAINT'

The Story of  
Alexander Portnoy (cont.)

I stand over the circle of water, my baby's weeny jutting cutely forth, while my momma sits beside the toilet on the rim of the bathtub, one hand controlling the tap of the tub (from which a trickle runs that I am supposed to imitate) and her other hand tickling the underside of my prick. I repeat: tickling my prickling! I guess she thinks that's how to get stuff to come out of the front of that thing, and let me tell you, the lady is right. "Make a nice sis, babula, make a nice little sissy for Mommy," sings Mommy to me, while in actuality what I am standing there making with her hand on my prong is in all probability my future! Imagine! The ludicrousness! A man's character is being forged, a destiny is being shaped... oh, maybe not... At any rate, for what the information is worth, in the presence of another man I simply cannot draw my water. To this very day. My bladder may be distended to watermelon proportions, but interrupted by another presence before the stream has begun (you want to hear everything, okay, I'm telling everything) which is that in Rome, Doctor, The Monkey and I picked up a common whore in the street and took her back to bed with us. Well, now that's out. It seems to have taken me some time.  
(More next issue folks)

## HERD IN THE UNI GROUNDS.

by andromeda

The following motions were put at the last meeting of the 24th SRC, 11th June.

"That this SRC congratulates Don Dunstan and the ALP on their success in the State election."

A motion that this motion be put was defeated, then after a debate of about one hour, the following motion was put,

"That this SRC congratulate Don Dunstan on his election as Premier by the State Labour Caucus."

It was also defeated. The following motion was then put by the opposing forces,

"That this SRC congratulate Mr. Steele Hall in retaining his seat."

This motion was also defeated; one wonders just what the SRC does support.

During the last SRC meeting there was considerable discussion of the proposal put forward by Adrian Hann and Geoff Wells, this being the plan to establish Schools newspaper sponsored by the SRC.

The President thought that there could be a great deal of criticism levelled at the SRC by certain people, of subverting school children and so on.

Mr. Wells said a number of people he had spoken to were very much in favour of the paper, and it was hoped later that students could take over the paper themselves.

Mr. Hann said money was needed for the paper.

As no money was available in the SRC's budget, the following motion was passed.

"That the SRC request a maximum grant of \$600 from the Union to underwrite for 1970 the Secondary School Newspaper scheme, as outlined by Messrs. Hann and Wells."

The Union Finance committee considered this motion and said that it could not afford to underwrite the scheme and that there was approximately \$600 allocated for carpets and blinds for the new SRC office and if it liked to forgo these items then it could have the underwrite.

I ask you, what in the hell has carpets and blinds got to do with a S.S. newspaper scheme. Wake up Union and pull your finger out.

The SRC thought the idea was ridiculous and have referred the matter back to the Union.

You now see why it's sometimes very hard for the SRC to operate in the interests of students.

If you are thinking of nominating for the 25th SRC, make sure you know what you are getting yourself into. Are you really interested? If you're not sure just what positions are available then go and find out.

## PUBLIC HOUSE

*If you like plotting revolution, discussing Bob Dylan and Kerouac, picking up birds, picking up guys, finding out where all the best parties in town are going to be held, throwing darts, or drinking in a friendly atmosphere, then prime up your grass machine, put some acid in your toga pocket, and float on down to the Kentish Arms.*

*People from the Arts School have always been going there, but it is only in the last two years that students generally have voted the Kentish the best in town. And in summer time, to the tune of crickets and laughter, you can blow your psyche in their beer garden.*

## OF THE WEEK



Unfortunately there is no POP this week.

But it will be returning in many-splendoured happiness next issue.

Incidentally, ZAP is coming.

POP → → →

FALUS



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ME

Chris Timms 5/70

OF WOMAN

Produce me—  
 man,  
 of man  
 of man

Of woman she said  
 how sweetly  
 how softly  
 whisper it again

Assemble  
 adjust

Hot hours laboured toil  
 bow the bone's taut tension  
 muscle-tight pain  
 fighting

Inside me  
 inside me  
 sun rising  
 moon turning  
 banked on cloud's dark forms  
 shipping across silent skies

Praise  
 praise—  
 none of it

See me  
 standing here  
 inside you

Of woman she said  
 how sweetly  
 how softly  
 whisper it again

I. L. Twining

MIRROR

That face! I know its mind!  
 Or part of it, perhaps.  
 I'm not outside!  
 S. J. B.

"ONLY CONNECT" HE SAID

No sight, no sound, no speech, no sense  
 No prophecy or healing prayer  
 No recognition, nor quick flare  
 No knowledge of your self's despair.

And once — Was that same chalice full  
 Of hopes and dreams of human host?  
 Two hands, one cup, one lifelong toast  
 You made yourself a human ghost.

Ron McCook

RISEFALL

Whole lives mourn  
 but mournful slides sink,  
 rising,  
 to the moon.

Thus it is  
 in the morning and evening,  
 at the coming of the sun,  
 dying  
 from the moon.

Grab! It is the day  
 to die or to be born,  
 exuding  
 stones of fragmented joy.  
 ... and  
 larkness enfolds,  
 clouds smoulder,  
 the pale moon grows,  
 the universe is singing  
 and I have come ...  
 the dark night cries fold me round and round.

When I stand with you  
 silence hangs heavy and low,

Bruce Barclay

BARBITOS

These numeral states I've been counting out for N weeks now are some of the most obvious and absolute things we know. Staring at an object will furnish it with a visual halo. These states accumulate aureoles of significance, true psychic discharges — what in decadent language and being might be called the holy or religious. I'm only interested in true being and saying. Anyone who can't make a thing of these poems can send their own puzzles or explications to BARBITOS, C/- English Dept. Office, Uni of Adelaide, Adelaide, 5000, or leave them at the On Dit Office.