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HAIL HAIL DOPE' N DOLE



IF WE WERE GOOD MEN WE'D TALK TO YOU MORE OFTEN

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IF WE WERE GOOD MEN WE WOULD UNDERSTAND THE SPACES BETWEEN FRIENDS

The following is set down by one who knows, for the education and enlightenment of all those who either wish to tread or are trading the safe hazardous path.

The law regards a pusher as anyone who sells or distributes illegal drugs for profit or gain.

I guess I first started pushing when I always seemed to be the one going to meet the man, mainly because I was the only one in the house with a car. I knew where to get the stuff, someone had laid the word on me, man. Everyone would give me their bread; I'd hop in the wheels and hassle round till I found the guy.

The first time I got a few tabs, brought them back and blew that night—out—insight—really smooth, no speed. Before I knew it they were all laying bread on me and off I went to get about another dozen tabs. I figured with this bul buying I ought to get a discount. The guy said that was cool and knocked off a buck per tab. That was the beginning—I forgot to pass on the discount to my friends. I quietened my conscience by reasoning with having to cover petrol, and hassles and other such things.

Once everyone got to hear about the quality and where to get it "See Spike, he'll get it for you", I was made. This lot had come from the States in batches of several hundred every six weeks or so. He was getting them for about a buck I found out later and we were paying about five.

I had a day job at this stage—9-5 in a sportscoat and tie office, and so my motive in diddling the friends of the odd buck was really only to get the stuff for myself for free, rather than making a fortune. This is how lots of pushers and lots of just plain heads start or operate, many content with this sort of scene.

Then I gave up work and having been accustomed to steady day job money, the \$10 a week the Government gave me seemed meagre indeed. I needed money and pushing looked the best/easiest/most rewarding career of non-work I could think of. Full adult pay at seventeen, meet new friends, see the world, learn useful trade.

I invested in two hundred tabs of "Grev ghost" a pretty

speedy two way number, that sold like the proverbial hotcakes, almost doubling my initial capital. Being a fairly generous and guttenous sort of chappy, I either gave away or gobbled quite a bit of the profit myself (10 trips in one week—a bit much).

Back in those drought days heads would willingly pay \$8, and you had to keep a standard price because you sold to your friends and selling it cheaper would have looked like favouritism.

blue meanie mushies started appearing—the poor man's drug. I tried to sell them, but everyone laid ~~me~~ on me, for every reason under the sun, exploiting nature etc. But I thought it was quite reasonable. I intended charging \$1 for 10 which is excellent value if you take into account petrol, wet feet, danger of poisoning etc.

The Psilocybe group give rise, as Dr. J.B. Cleland said in his well-known work Toadstools and Mushrooms and Other Larger Fungi

CONFESSIONS OF A TEENAGE DOPE PUSHER

Even pushers run out at times, and I've been burned or exploited pretty badly. One guy came round with supposedly four-way orange wedge for \$6 a quarter of a tab. It was two way so no one really tripped and we found that he'd only paid \$6/tab, thus making a profit of \$18 per tab. He wasn't seen for quite a while, but he'd made his fortune.

A friend came down from Sydney with a couple of hundred microdots tabbed "Hawaii Delight", mescaline caps and fine cut Lebanese grass. He wanted a local to handle it for him, so I sold on commission, with bonus tabs, caps and ounces. The acid was really good, freaks tripping on quarters and thirds. The mescaline was a bit of a bummer as far as I was concerned about \$5 for a one-way cap. Very smooth and placid but too mild for my liking, like a weak acid trip.

About this time the dreaded

of South Australia to a kind of intoxication. In the above volume (published in 1934) he describes friends who "... once ate a dish of mushrooms and as the meal progressed they gradually became more and more hilarious, the most simple remark giving rise to peals of laughter. The intoxication passed off without any unpleasant effects."

But no one would buy them so I gave them away or ate them myself, so hard to remember, man.

Whenever you've got something, it doesn't take very long for the word to get round, sometimes very unfortunately. Knocks on the door at all hours by people you've never met and hoped you never would. Being greeted by "I heard you had some acid/mesc/hash/grass—man! Fred Nurk (your worst enemy) told me, he said it was cool, man! After one or two deals you're usually branded for life as a pusher dum da dum dum.

About May I headed to Sydney on my way to Canberra for the Arts Festival, picked up a couple hundred tabs and was all set to rip off a fortune from the stupid students. Bummer. A.N.U. students were so straight I couldn't believe. They've got a small scene but it was pretty well stocked. Everyone seemed to be wanting grass, so I flew up to Sydney to pick up a pound of fine Lebanese. The pound cost about \$400, and I put six matchboxes to the "ounce" giving me about 20 ounces to the pound. I didn't see anywhere near by \$200 profit, as there were air and taxi fares and I smoked so much. You've got no idea what it's like to sit in the ANU library toilets with a huge plastic bag of grass on the floor and a stack of gladbags (they've recently introduced a 72 bag pushers pack) scooping out six matchboxes per bag. The smell when you first open a pound stack is almost overpoweringly magnificent. T.F. MUCH.

There was so much ~~me~~ smoked at Canberra you wouldn't believe. I was fortunate enough to

get about half a pound of the fabled Sumatran grass all flowers and tops and seeds, when you rolled joints they looked like caterpillars or camels—all bumps and humps. But still the acid was going slowly.

I've talked mostly about acid, but I was smoking for about three years before I tripped. It never occurred to me, nor did I have the contacts to push during that time. Occasionally I'd pick up an ounce for someone, and take enough for one or two joints, which was cool with them anyway. About Christmas there was a fair bit of hash at the best street value I've ever seen. A proper full weighed ounce—no this isn't a fairy story—for \$40.

Some of the deals I've seen lately \$25 blocks mean you're paying 3 TIMES AS MUCH AS GOLD/OUNCE. And those grass "ounces" (?) padded with everything from mint tea, mixed

herbs and the latest one morning glory. Jesus!

The best deal I've ever been offered was acid for ten cents a two way tab, only one catch—you had to buy 10,000 at a time (\$1000). Just think if you sold 200 at \$5

each the last 9,800 would be free. Imagine just walking around handing out 9,800 free tabs—unbelievable.

The distribution scene starts with the importer-dealers like my friend who gets hundreds or thousands of tabs/tickets sent from a friend in the States to the big dealers in Sydney importing tea chests full of hash and grass up to hundreds of pounds at a time.

They spread the word quietly to a selected number of suppliers who only deal in pounds and hundreds up. The importer may sit on his goods until the market price has risen sufficiently to make a nice fat profit, and then release limited amounts. It then comes down thru untold middle-men each taking his cut and adding to the price till it finally reaches you. Top quality grass can cost anything from \$250-400 a pound depending on quality, availability and quantity purchased i.e. \$15-25 per WEIGHED WHOLESAL OUNCE you'll pay \$30 for anything from 1/2-3/4 of an ounce. You can reckon eight matchboxes to a weighed ounce. Count yourself lucky if you get 6, 5 is pretty bad and those who pay for a three M/6 ounce need their minds (if any) examined. Acid gets to your pusher these days at about \$3 sometimes as high as \$5 often lower than \$2.

My Sydney supplier is quite taken with the crims in the market. He says he'd much rather deal with them as they are only in it for the money and don't hassle you as much as the doped up freak who forgets about the drop or takes out 1/2 ounce for himself.

About the only danger the pusher faces is getting busted—try not to—it is unpleasant, expensive often time-consuming and altogether ~~me~~house.

SPIKE

This article was reprinted from Ferrago in Melbourne but it is believed many of the prices etc are applicable to Adelaide.

OUTCASTS UNITE -

Mao is supposed to have said that the essence of revolutionary marxism can be summed up in the phrase, "it is justified to rebel!" Frank Hardy's "The Outcasts of Foolgarah" captures the mood of this rebelliousness.

John Berger, a socialist art critic, argues, in a collection of his essays called *Permanent Red*, that good art always increases our awareness of our own potentiality to act and change society. On these terms, in portraying this possibility in the actions of garbos, Hardy has given to all who are left a truly remarkable novel.

And if there is an ounce of truth in the battered legend that the Australian character displays a love of a truly good muck-stirring struggle, then that part of this reviewer certainly emerged to revel in Hardy's muckraking, irreverent thrusts at Australian political life.

The danger for students reading this just before the exams descend may be great. It will more than likely capture the feelings of the totally frustrating, paranoid, panicking fears that most students experience during swot-vac. It may possibly push you over the edge into the realms of total insanity. You may burn your exam papers and begin to face the reality of attempting to live the life of the outcast by forsaking the degree that your parents longed you to acquire. But the effects may not be so extreme and beneficial. You will probably relax, laugh out loud naturally for the first time in weeks, and for some few hours relieve the hopes and dreams of one mad Borky (the writer) and his band of outcast heroes.

Hopefully the spirit of total opposition to our capitalist society will remain. You will probably conjure up images of pouring dirt all over those people who control the decisions affecting you. I had the insane delusions of smashing, beating hell out of, deriding, all those upholders of morality and law and order in our community — the bureaucrats, the capitalist parasites, the hip capitalists, the defenders of the Christian family way of life, the hypocritical bourgeois liberals with their sickening acknowledgement of their repressive tolerance. For a short time there were vivid scenes of red and black paint hurled all over Adelaide's finest treasures, and small bands of urban guerillas struck terror into the hearts of the bourgeoisie with lightning bomb attacks on the war memorial, the Adelaide City Council, the Education Department, the headquarters of the ALP, select spots around Adelaide campus, every single K. Mart and Target shopping centre, the Advertiser, the Adelaide magistrate's courts and last but not least the symbol of our plastic culture, the Kentucky fried chicken stores.

Hardy's novel affirms the old saying that deep within all men there is a mad, fun-loving, bearded anarchist just waiting to leap to the surface.

It comes at a time when the left in Australia needed this type of imaginative invigorating stirring. It captures the prevailing mood of the youth, counter-culture rebellion that identifies in part with Marcuse's thesis of a revolution from the substratum of outcasts and outsiders. (in *One Dimensional Man*), but more with the optimism of Marcuse's later essay on liberation. As the author in the story, Borky, writes in the last (the beginning) struggle, "the poor and the outcasts, the unemployed and the unemployable, the exploited, the halt and the lame, the despised, the people out of the mad houses and jails, the rejected, the pauperised aged, the rebellious young, the deprived, the despised black men, the alienated, the persecuted foreign races will rise to violate the rules of the bourgeois game, for their need to end the immoral institutions is immediate and irrevocable, their refusal at last to obey the rules will mark the end of the game."

Hardy succeeds in capturing the driving force of Mao's right to rebel, his characters give human form to the struggle for liberation, and he, by totally assailing the values of Australian society, has still managed to project the possibility of the creation of a new socialist culture out of the ruins of the old. Hopefully the art that Hardy displays is one tempered by positive affirmation, rather than torn from an experience of total desperation and despair. As the struggle intensifies and the mask of tolerance from society's institutions is further dropped, there will be a need for Hardy's literature. Hopefully it will lead to a freeing of art itself from the fetters of one-dimensional society. One is left with a certain pessimism of the intellect, but with a definite optimism of the will.

It is necessary to identify with Hardy's "Australianism". His outbursts are surely part of the attempted struggle to resolve the contradiction of desiring to on the one hand reject totally our history, our culture, our lack of revolutionary theory and at the same time to affirm its validity. The history of his struggle to publish the book (reprinted in the *Review*) is itself worthy of attention. Its publication, under the threat of libel and criminal prosecution, comes at a time when many Australians are painfully, slowly attempting to create the beginnings of an Australian revolutionary movement. Left intellectuals are re-evaluating and re-discovering Australian history and culture under the impetus of McQueen and also the intellectual tradition of the Marxist journal *Arena*, the CPA is bravely putting on its Australian socialist humanist face (see as an example of a late but important attack on its Stalinist past Jack Blake's 'Revolution from Within'), the marxist-leninists' militancy is attempting to resolve the contradiction of importing China's revolution to Australia, the disabled Moratorium movement is searching for an authentic anti-imperialist base, organisations sparked off by the recent Springbok tour are concentrating on racism in Australia, the new left is rejecting the organisational and theoretical heritage from America and the example set by third world revolutionaries, draft resisters are making a mockery out of law and order, the drop out head scene is slowly organising on political terms, students are fighting their own fights and organising viable social action and legal aid schemes, women's liberation is strengthening both as a liberal and a radical force, trade union militancy is on the increase, the counter-culturist

hippie and rock freaks are defining their own terms for living and expressing ideas and even the middle class intellectuals (witness the *Review*) are becoming increasingly critical of the sickness of the McMahon government and the likely alternative of the Whitlam's and Dunstan's smooth, tolerant technocratic laborism. (See last ON DIT.) Thus on many levels there is a search for a revolutionary theory and a revolutionary way of life. Hardy makes a significant contribution to this search. His art is valid in this respect in the form in which his ideas are communicated. This is of course part of the struggle of all artists, but for socialist writers the impetus seems far more urgent and pressing. Hardy's adoption of Marcuse's thesis at first seems too narrow. But the garbos, need not be taken too literally. We can all define ourselves as outcasts.

There is a need for many marxist intellectuals to work out a means of communication of their ideas in a form similar to Hardy's treatment of making intelligible to everyone Marcuse's complex description of one dimensional society. But one example is his description of why the WHO'S NOT of our society are not in revolt against the WHO'S WHO. "Because they are doctrinated and brainwashed from the cradle to the grave to believe that their interests are identical with WHO'S WHOS. They are told day and night by the mass media that anyone who gets out of line is a long-hair, a drug-taker, an



FRANK HARDY REVIEW

egghead or a Communist agitator. They are given an undemocratic liberty to do as they like provided they do what is expected of them by the WHO'S WHO push. They buy the whole private enterprise system with the often unnecessary commodities they see advertised. They watch the same television programs and read the same newspapers as the WHO'S WHO push, their daughters wear the same make-up as the bosses daughters, they drive the same motor cars, fear the same enemies, believe the same religion and myths, feel the same needs.

And the WHO'S NOTS believe that if they work hard enough in enough jobs they'll be listed in WHO'S WHO. Meanwhile, they are caught up in the affluent rat race unable to see any alternative to running on the treadmill in a frantic attempt to keep up with the payments on their houses, cars, electrical goods and gadgets. They are buy now and pay latered, pinned down, status-symbolled, ruled and ordered, suburbanised, manipulated — in a word, fouled up — until they see the WHO'S WHO push, not as enemies, but as friends to be worshipped from afar, even their occasional weak bleats of protest are built into the topsy-turvy scale of affluence."

YOU'VE NOTHING TO LOSE BUT THE SHIT IN YOUR LIVES!

The "Outcasts of Foolgarah" then is the story of the struggle of Australian garbos against this one-dimensionality of our society. The industrial dispute begins with an officious of a shire council bureaucrat dismissing Chilla and Little Tich because they breached the technicalities of the "sorting bottles" regulations. From this example of the petty repressiveness which occurs every day, Hardy takes his small band of people in a hilarious struggle against all known forms of Australian authority. City council bureaucrats and their corrupt bosses, ALP type union organisers, Stalinist agitators in the CPA, Arbitration Commissioners and their lackeys, prison officials, politicians of all shapes and sizes, the capitalist press, representatives of big business and the police are all put under Hardy's scathing scalpel. Nobody is left intact. With considerable penetrating wit, both the left and the right in Australian politics is laid bare. And it is to the people that your solidarity is drawn in this struggle. Chilla, the leader and hero of the yarn, anarchistic and enjoying all the fights and scrapes and worries, breathing life, vitality and the rich coarseness of our language into the working class strike actions, standing up with a determined grin on his face with the courage to say and do what he pleases, to do what he believes in, to live his own life and not be told or pushed around. His comrades, from his pommy mate Little Tich, the Aborigine, the self-styled student Maoist, the old digger, the old embittered communist writer, the Red Dean, and the alienated left wing writer, F. J. Borky (Hardy) are at the same time caricatured and thus satirised but still made real and human and identifiable as aspects of the universal Australian political culture. Hardy has breathed life, and with an important political significance, into all of Bruce Petty's cartoons. The descriptions of the Australian city environment is savagely accurate, from the setting in the nearby pubs, to the back street slums of Sydney. The reactions to the industrial strike actions by officialdom, the response of the police to worker-student struggles, the corruptness of the city councillors, the effectiveness of the fear of anarchy and the invocation of the dreaded law and order mentality, the merciless attack on the pettiness of Australian legalism (the workmen) highlighted in the brilliant description of the workings of the arbitration system (the High Temple of the Australian rich), the "back to work because it's illegal mentality" of all the union leaders (ALP and Communist) are daily reminders of the essence of Australian life. After reading *Power without Glory*, you recognise perhaps for the first time the essential corruptness of Australian politics. After reading "The Outcasts..." you recognise that Australian politics could only be that mixture of a sewer and a circus as described by Hardy.

Chilla and his mates is an attempt by Hardy to create types of the characters and class who at this time need only to be made aware of their potentialities in order to make this society more just. And is this attempt given the history of our working class wholly idealistic and romantic? Is perhaps this but the frustrated-over-imaginative delusions of the old egocentric Communist intellectual who has lost all his fight and retreats into a world of fantasy, dreams and a romantic, idealist, existentialist, anarchist failure? Some judgement on this aspect of Hardy's attempt must be faced. Rather than admit the truth of this question, it would be more relevant to point to the contradictions of Hardy as a left wing writer, reacting particularly to the arguments with his CPA past, (reflected in part with the mutterings of the old Red Dean, the Stalinist unionist organiser) and delving into the struggle to create in literary form at one and the same time a total assault on all of our Australian institutions and sensibilities and a promise for the opportunity of the new society. The complexities of this attempt could be endlessly and critically debated.

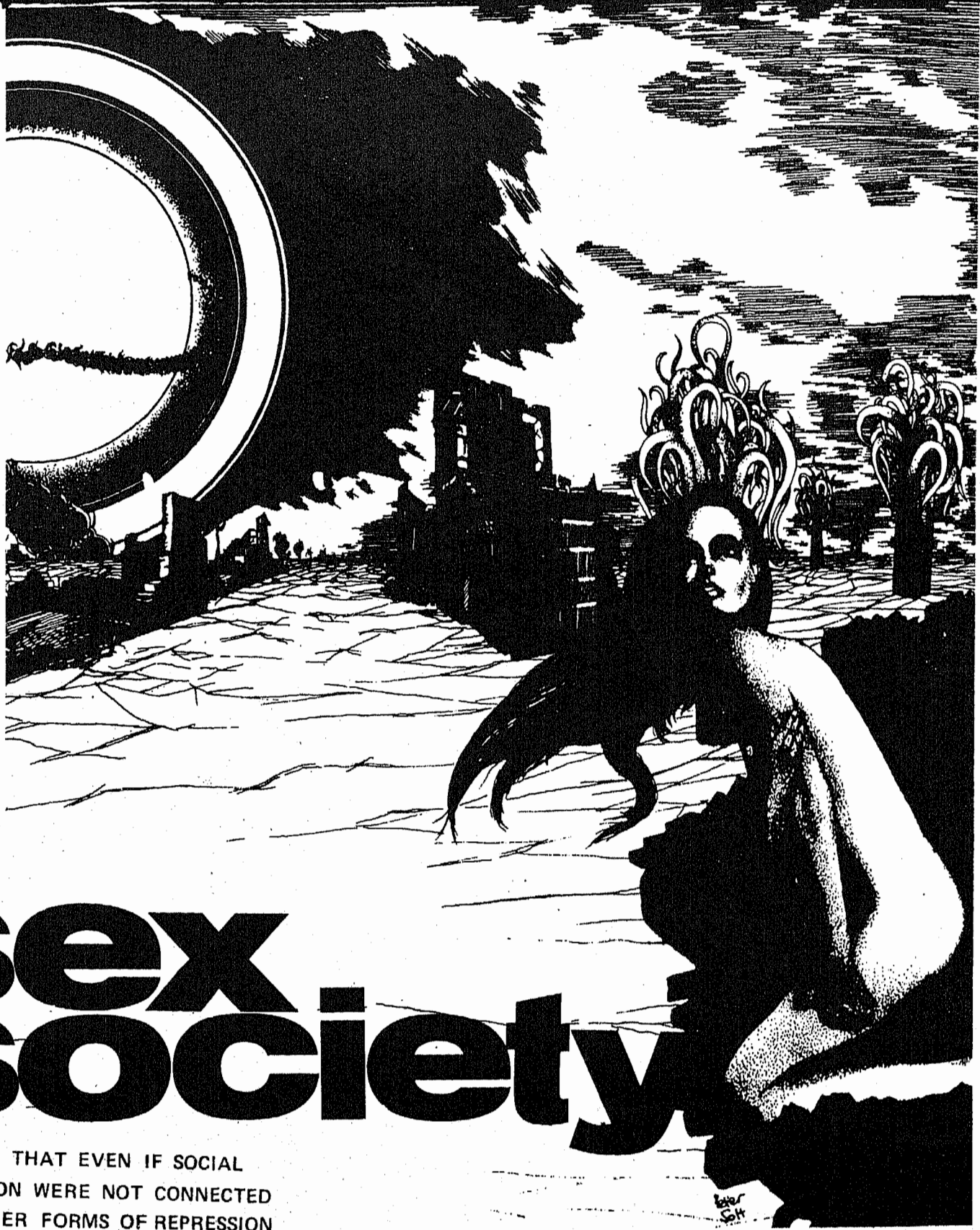
For my judgement, this novel is highly significant in contributing towards a revolutionary consciousness.

Much of the politics of obscenity of today's youth, the idealism, the irreverence, the rebelliousness of draft resisters and Elder Park fans which together is defining the spirit that is needed to change this world is identifiable in this novel. When the crunch comes, there must be genuine human solidarity with Hardy and his outcasts.

Chris White



MORE.....



sex society

"I THINK THAT EVEN IF SOCIAL REPRESSION WERE NOT CONNECTED WITH OTHER FORMS OF REPRESSION WE SHOULD STILL DESIRE TO BE SEXUALLY LIBERATED"

WENDY BACON

People are always asking me, particularly people who'd like to feel sympathetic towards us but don't, 'cause they feel we're too extremist — what are you trying to achieve? I find this question very difficult to answer because they're the kind of people that want you to answer in terms of "How do you think the things that you're doing are going to contribute to changing the laws?" or "How's it going to get us into power?" — or they also want us to justify it in moralistic terms. Well, this just isn't the way we think. The worst experience I had with these kind of attitudes was with a social worker when I was in jail. I thought all she'd want of me would be background details. As it happened, and I suppose I was rather naive not to realise this, what she wanted was to talk to me about politics, to admit that what I'd done by wearing the costume, the one which had on it "I have been [redacted] by God's steel [redacted]", was somehow not quite right. If I'd put out a petition or something and sent it up to Parliament everyone would have been quite happy. She said to me, "Wendy do you think this is the most achieving, rational, intelligent way to carry on?"

I thought the Sorbonne students had something to say on this matter when they put out what were called 33 theses in 1968 revolt. They said — let us refuse to reply when asked where we are going. We are not in power, we do not have to be positive, we do not have to justify our excesses. So quite often when people ask "What are you trying to do?" I've got round just simply saying, "We're just trying to put out a newspaper."

Well, of course, given the society we live in, this is, of course, understating it a bit — just saying we're trying to put out a newspaper — and I find that that answer really freaks out the liberals — they think we must be totally frivolous in our attitudes. A lot of left-wingers feel that we have to justify the fact that we want to publish pornography, that we have to justify it in revolutionary terms — how it is contributing to anti-imperialism, the anti-imperialist struggle, or something like this.

I think that even if social repression were not connected with other forms of repression, we should still desire to be sexually liberated. I don't have to justify my desire to be sexually liberated in economic terms. I would just like

to be sexually liberated. I know that it's most unlikely that I'm going to become a completely free sexual being, but I'd like to do something about the fact that I'm so repressed and neurotic. I would imagine that people, if they did have any genuine interest in freedom, would feel sympathetic towards the movement.

SEXUAL MARXISTS

There have always been people within the Marxist movement who've argued that a sexual revolution would be a pre-requisite for a free society. There was Wilhelm Reich, a Freudian, who in the course of arguing his view, was thrown out of both the Marxist and the Freudian movement. I think it was a comment on the puritanism of both movements. He argued the economic repressions of society was anchored in the individual by the family through sexual repression.

As it happens I support this view but again even if it wasn't connected with economic repression I would still be in favor of sexual liberation. It takes a certain sort of person to be oppressed and not even notice it.

One of the things Reich was criticising in the Russian revolution was the fact that a lot of the moves towards abolishing the family, which he saw as a repressive sexual unit, were killed after the Bolsheviks came to power — they seemed to move back on the sexual liberation line and became more puritanical again.

A student in China was meant to have said when questioned about the fact that husbands and wives are sometimes separated, because the State requires them to work in different places — he said, "Of course they miss their families, but we know that our first job is to build Socialism." I think the reality principle — rather than the pleasure principle, is firmly established in that boy. Well, it's not my view — I think I'd call myself a socialist, but not a socialist in the sense that I feel the individuals need need be subjected to any ideology. I think it's this sort of puritanism in the Left which has led the Yuppies to call ideology a brain disease. I'd say that it's unlikely that people of a puritan nature who have been sexually repressed will ever, each and every one of them, involve themselves in a spontaneous

uprising in which they want to take control of their own lives; I'd say if there's to be a socialist revolution, I'm pretty pessimistic about this anyway, it would have to be a revolution inside each individual person to get rid of the repressions inside them and the norms and the values they've internalised.

THROW OFF YOUR REPRESSIONS

Some of the Marxists — Marcuse in his latest book, *Five Lectures*, — are coming more and more to this view. Because if you get around to thinking how you can free the individual you begin to realise that much of the repression is very deeply rooted. Most of you probably realise yourselves that you've absolutely no hope of becoming non-neurotic people, though you may be able to throw off some of your repressions.

Then the two girls started some lesbian activities. At this stage Otto Muhl came onto the stage with a goose and what was planned was that he was going to cut off the goose at the neck and put a condom, a french letter, on the neck and one of the girls with this — he had done this before.

Well at this, the Sexual libertarians freaked right out. They rushed up on to the stage, got most authoritarian and aggressive, started fighting Otto Muhl and amongst themselves. Some of the Sexual libertarians who weren't so freaked out tried to stop this happening. In the end they managed to get Otto Muhl under control, and as one final gesture he walked back into the middle of the stage and shat on the ground, thus sort of just pouring his contempt on them.



What we haven't come across here but will probably come across is some of the *live* pornographers, and Otto Muhl is one who's been doing some things in Germany and also over in England.

The Sexual libertarians in Amsterdam organised what they called a "Wet Dream" Festival and there were mainly films, but they invited Otto Muhl to put on one of his acts. Well he used to do things just like *acting* on stage and he has spent some time in gaol for these kind of things, but his act has become what he would probably call a more advanced one — anyway I'd say its certainly one which is pushing bourgeois ideas of experience much further and pushing people further in their willingness to extend the categories they're willing to think about and break through some of their taboos.

REMNANTS OF BOURGEOIS MENTALITY

Well, his act was this — First of all two assistants came leaping onto the stage saying "Throw off your repressions".

I think it certainly shows there are a lot of remnants of bourgeois mentality still left in these people. Some of course will argue that what they were trying to stop was the goose's head being chopped off. But I feel this is rather spurious as these people don't get upset when they know animals get killed this way every day and I guess this was their way of rationalising it since they couldn't cope with it anyway.

These are some of the way I think that porno-politics might be bringing these things out into the open and by extending the areas of experience in a way in which they will promote freedom in sexual matters. But I also see printing pornography as just a protest in itself. Now as far as I'm concerned, if something is forbidden, unless there is some good reason not to do it which I feel myself and understand myself, the fact that it is forbidden is enough for me to want to do it. So providing pornography is banned, or that it really freaks politicians right out, I'm going to be really keen to keep doing it.

The use of pornography and the use of different values, different language, does identify the counter-culture as the counter-culture. I think this comes out quite well with the Yippies — they're quite happy to be defiant, to be outside the establishment, outside the mainstream of society.

I think also its a way of de-mystification. A lot of NSW students, after a while, have come to agree with us that there is nothing more ridiculous than a politician sounding off saying "how filthy" or "how degrading".

Its almost like a little theatre — you do something and you know what their reactions are going to be. Sometimes, of course, the politicians learn the game rather well. Recently a poster went up around about Sydney which said "Willis (the Chief Secretary of NSW) is a Secret Muff Muncher", with a large picture of Willis underneath munching a muff — a muff is a *Well* Willis came out just before the elections and said "I don't know what the Labor Party is doing — it's only hurting itself with this kind of literature."

We thought it was the most amusing thing he'd said all year.

One thing we thought from the beginning was that a lot of censorship goes on simply because people are intimidated by laws. We had the feeling we could get away with an awful lot by going ahead in a pretty bold way.

SMUGGLE OTTO MUHL IN!

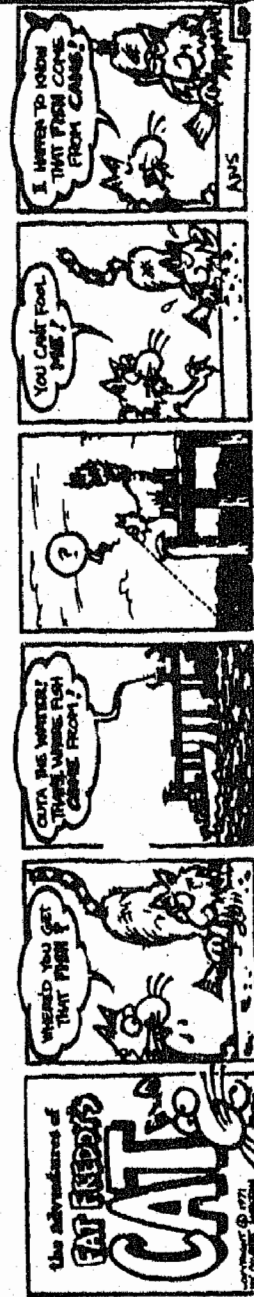
For instance, in Sydney last year they held two porno-festivals. There were 3000 people, and we saw people getting up and reading things from banned works, and blue movies, and slides, and nothing happened. There were no prosecutions, and the police were around, but they didn't bother doing anything.

So one of our points is, if you're not intimidated and you don't take the law so seriously, you may get away with it. Also of course, we're not embarrassed about being so-called criminals — we're not worried about the breaking of the laws. The only thing we are worried about is the penalties.

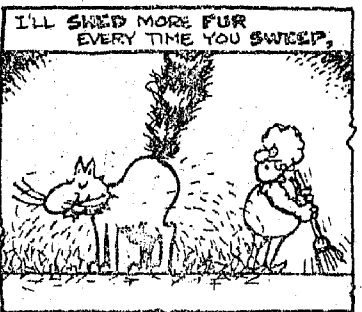
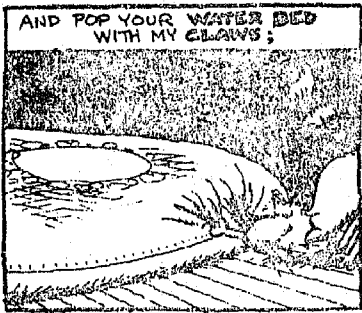
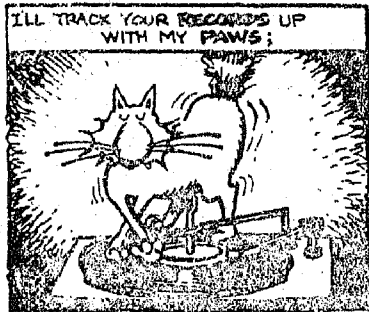
It is interesting to notice that nobody seems interested in "ESKIMO NELL", and that's only 12 months later. I was thinking that, as Albie Thoms suggested, if we smuggle Otto Muhl in here and put him on stage, in a couple of Universities, or in Hyde Park one day, it will take the heat off us.

If we just keep extending every freedom they just won't notice what we're doing any more.

Dedicated to our friends at E.T / Ikon / Lot's Wife / Prosh Rag / Thor / Thorunks / Me Jane / Felician. And to our other friends off the bus Manuals Committee / Mr Millhouse / Democratic Club / Vice Squad / Mr King.



MORE.....

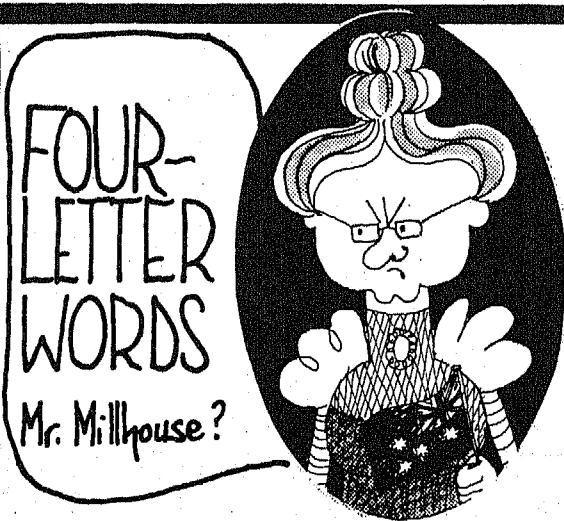


TAKE WHAT YOU WANT
TAKE WHAT YOU NEED
THERE IS PLENTY TO GO ROUND
EVERYTHING IS FREE

**steal now
pay never**

OBBIE HOFFMAN

being the first chapter of "Steal this book". Pirate Editions, inc. 640 Broadway New York City 10012 N.Y. U.S.A. \$1.95 (U.S.) and 25¢ stamp.



Like BACH (He had 20-odd children. Terribly sinful). and TCHAIKOVSKY (was a homosexual. Tut tut!) and Charmian GADD (who is a tremendous four-letter violinist).

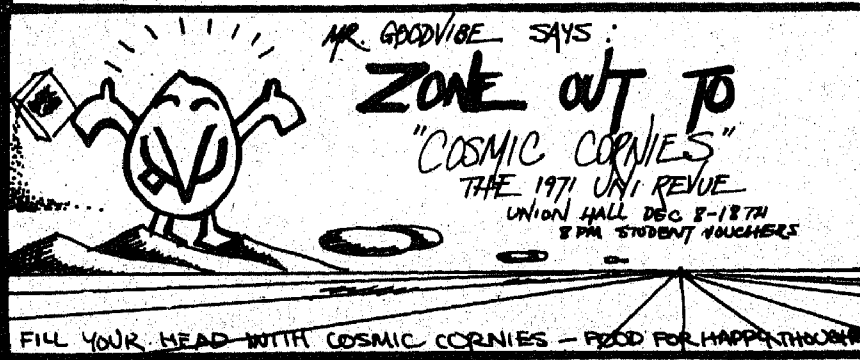
Of course, there will be a tremendous number of artists and composers who don't qualify, but who can still switch you on. Two series . . . one at 7.30 p.m., the other starting at 8 o'clock. Join the queue this coming Saturday (October 23) for your 1972 Youth Concert Season Ticket.

Brochures giving full details of the season are available now at the S.R.C. Office. Bookings at

ABC CONCERT DEPARTMENT
47 Gawler Place.

BRIGHT, HONEST, YOUNG
AUSTRALIAN WANTED
POSSIBILITY OF EARNING
\$5,000 per year

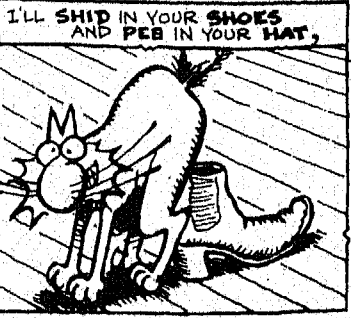
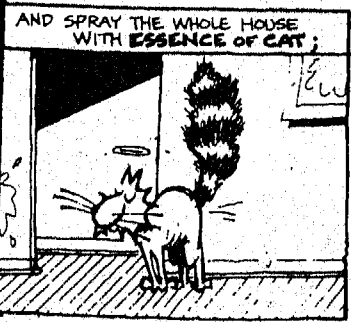
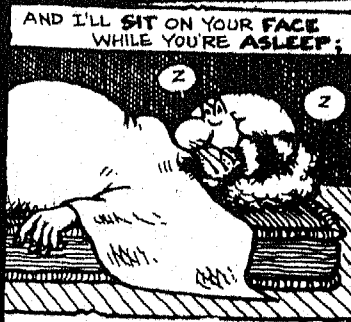
APPLY PHOENIX ASSURANCE,
75 KING WILLIAM ST.,
ADELAIDE.



However it is becoming more and more obvious that many students are abusing the Commune. A small group of people (all that is required at any one time) were prepared to do the necessary work such as cleaning and ordering but have found that they are the only ones doing anything and that if they were to stop, they would not be replaced. When these people have asked others to just clean up their own mess most students have shown a general animosity at this request.

Most students have shown a continuing lack of awareness of the hourly needs of the Commune and even how to use it to their own advantage. They do not know where the butter is kept, how to fill the drink dispensers, how to stack the drink crates properly, what to do with empty bread containers, what to do if the can opener is missing, where to get cigarettes, they still leave notes, to blow away, in the money boxes when they could get the correct amount from a friend or remember to pay later, and they leave paper cups and cans on the lawns and these are the people who scream pollution. Unless some analysis of this situation is made and action taken to remedy it, the Commune is doomed to failure.

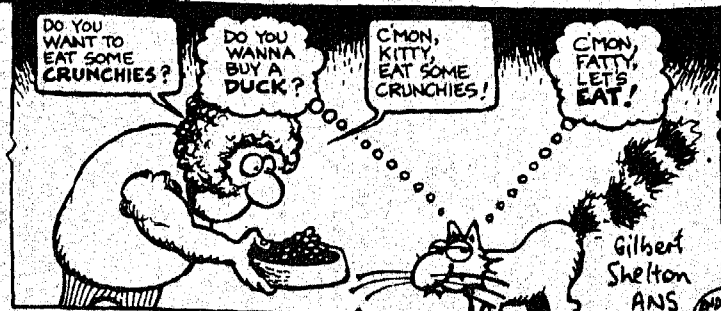
STOP PRESS: Last Thursday, students discovered that the Commune had lost about \$1300. A motion was passed directing the Student Association to pay the bills. The recuperation ball was also cancelled. Most student leaders thought that the Commune could now not function next year.



COMMUNE

This article was originally intended to be a record of the theory and practice of the Cheaper Food Commune. But lately, a serious problem, perhaps always present has made itself felt. Although a very large number of students are happy to use the Commune and take advantage of its cheap services, not enough students are prepared to take part in the running of the Commune. Most students have shown a surprising lack of ability to adapt to the Commune system. Perhaps the Commune is too large a step along the road to developing fuller human relationships. If this is the case, the Commune will not survive if the few people supporting it at the moment pull out. If this is not the case, then the Commune may survive, without a published record of its system. This article will attempt to state the position of the Commune as far as participation in its continued running is concerned.

The Commune began with the intention of providing cheap tea and coffee on a small scale using only the Lady Symon Kitchen, but developed to the stage where certain basic principles of human relationships appeared to be working in practice so well that demands were made for the principles to be accepted as far as possible by the Refectory. The principles are those of co-operation, trust, and participation in one's own life, with the mutual advantage of cheaper food than elsewhere available on campus. Some people have cooperated in cleaning up, filling empty food containers and ordering and collecting fresh food supplies. Some people have trusted each other with open unattended money boxes and have been prepared to pour their own drinks and spread their own rolls.



As ON DIT goes to press, the trial of Mataungan Association members for the recent death of a white Australian administrator continues. This trial is as blatantly political as the other repressive moves by the police force of Australian imperialists. The warning that Papua and New Guinea will become Australia's Vietnam has already become reality. Detailed analyses of Australia's economic interest in Papua and New Guinea could be given (e.g. 90% of all business and industry is owned by foreigners, 95% of all profits will be gained by foreigners. All coastal shipping services and all airlines are owned by foreigners and in the agricultural sector the indigenes earn less than half the income derived from the primary sector while the other 50% accrues to 1% of the population of foreigners). But at the moment we can take the time to listen to one group of indigenes attempting to do something about making their own decisions for themselves. The expressions are honest reactions to a situation our society is perpetuating. The quotes are taken from letters sent by the Mataungan Association to the Adelaide branch of the Workers-Students-Alliance. Names are omitted for obvious reasons.

Letter dated 20/7/71

It is with great sorrow and worries that I am writing this letter to you about what is happening here in the Gazelle Peninsula at present. It looks that the situation here will get worse and worse, if the Australian Colonial Administration does not change attitude as soon as possible. If he won't do it and keep on forcing his foreign policies as he's doing now there'll be mess chaos in the whole Territory.

Many good Australians who were in Territory for ages, and worked with indigenous side by side will suffer and leave their jobs because of the bad ruling of the Adm. to the indigenous people in P.&N.G. It is obviously, the indigenous have enough and more than enough of what the Colonial Administration had illy treated them with.

On 30th June 1971, police armed tightly up to the teeth with 303 rifles, shot-guns, tear-gas, shields and batons and attacked Matupit people shot 12 men all wounded. Some children were also unconscious from tear-gas and two were taken to hospital. This how the way the Colonial Adm. prepares a country like P.N.G. for Self-Government. The police (squads) one hundred and sixty in all led by the District Commissioner Mr. Jack Emmanuel and the superintendent Mr. Fini of Rabaul police force entered the village early in the morning at 5.30 a.m., while nearly everyone was still in bed. A Patrol Officer fired two tear-gases to a nearby house where the two children were badly hurt.

The situation here in the Gazelle Peninsula is not much different from the Vietnam situation. The bad ruling of Colonial Adm. is creating bad feelings and unfriendship between expatriates and indigenous people.

The only solution to prevent chaos, worries, blood-shed in this country is for the Colonial Adm. to leave this country and we'll have someone who is able to prepare it and its people for Self-Government and further for Independence.

On the 8th May 1971, the Mataungan Association formed its Local Government Council was officially opened by a leading village man at Matupit. There were thousands Mataungan supporters and other organizations present at the ceremonial occasion. The Council will organise and run by full native members.

The Mataungan Local Government Council was officially opened in opposition to the MULTI-RACIAL-COUNCIL. The Multi-Racialism was introduced against the wishes of the Tolai people in the Gazelle Peninsula. Without proper and clear consultation with the people the administration went ahead with his own idea. No real committee was sent around to ask the people whether they like it or not.

Now the Adm. and M.R.C. are charging the people to Tax to council they know not. It is of course, the Mataungan supporters and those who are not yet fully members of the Mata. Council Tax to the Mata. Council \$4.00 per head annually. The Council money collected last year was \$64,000 dollars. This money was collected before the introduction of the Mata. Council. This year the Council is expecting \$190,000 dollars.

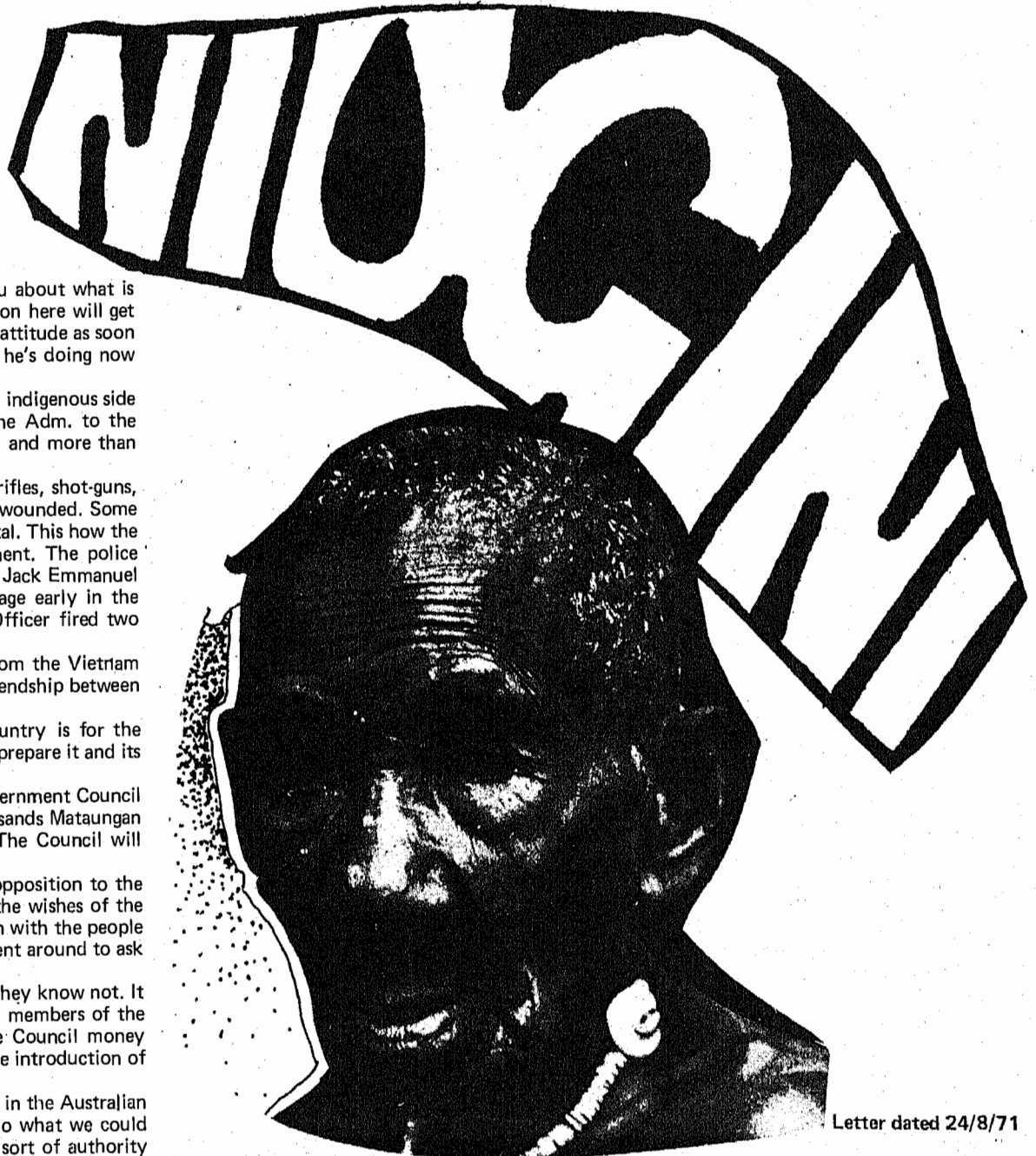
We the Tolai people have no longer have confidence and trust and faith in the Australian Colonial Administration here. We are only believe that, if we ourselves do what we could possibly do for our own existence we'll be quite sure that we have some sort of authority over ourselves and our country. Today we are more or less foreigners of our own country, laborers and slaves of the expatriates.

It is a pity to say that, the Government or police force asks our young men to join the police force, train and equip them they turn around hunt and shoot us their fathers and mothers. This is a hell on earth. Laws which are passed in the House of Assembly it's only for the safe-guard and interests of the expatriates. Our representatives or members of the House of Assembly are more or less - Rubber Stamps. That is all they are. "Our House of

Assembly, is like a shell without a core". The whole Gazelle Peninsula Problems is mainly caused by the Administration. A hand full of natives are used by the Adm. to enforce his policies here.

As I'm here writing this letter to you, I'm expecting police squads to arrest me
Police cars are all over the town hunting for me.

That's all until we meet again.
We stand as we are to the end.



Letter dated 24/8/71

On behalf of the Mataungan members for Democratic Rights and indigenous attitudes and customs we would like to tell you all that, the trouble here in the Gazelle Peninsula is getting worse as ever. The Administration is no longer listen to the views of the indigenous and co-operate with their ways of thinking so to understand them and get them ready for Self-Government. It is a pity to say the Administration is trying to enforce his foreign policies here which more or less cannot function rightly.

As we can see that, the Administration or Government here tries to take full control of the future Government economy, political etc., of the black people and they will be only laborers or slaves under the white power as the present situation. The Tolai people do not want such an attitude to be tolerated here in our country or T.P.N.G. After all we have no hope or faith any more in the Australian Government here. The treatment we have now as we were in the nineteen thirties. So sad to say we are bound in every unknown rule that we are not free to decide for ourselves what we think best.

The council or Native Local Government Council as it is called in the New Guinea Islands is control under the Administration Policies. Our council operate under the wishes of the Administration not the indigenous. By that mean we have no say within the council.

The trouble began in the Gazelle simply because of this. The native local Government Council being stolen away off the hand of the indigenous. The Administration's idea was to change the Native Local Government Council to a Multy-Racial-Council, which was against the wishes of the native people. The people were not consistent with the committee being sent around the villages tried to explain the conditions.

Concerning the situation here in the Gazelle Peninsula the people have no alternative. We will stand as we are until we get our Self-Government. We'll stick up for our rights.

At the moment the Administration tries every possible ways to frighten the people to loose interest of their activities. But still, we try our very best to face the sequences. We are prepared to obtain anything the Administration would do to us - gaol, shooting, torture, as we can see happening now.

After the murder of the East New Britain District Commissioner, Mr. J. Emanuel, last week, the police raided villages, houses being broke through property thrown out and spoilt, water tanks, kitchen equipment, vehicles money and men and women kicked and punched on the face. Policemen and police officers went from village to village with rifles and pistols.

The death of the District Commissioner Mr. J. Emanuel was a great surprise to the whole Gazelle and to the Mataungan Association as whole. We were very sorry for him not for the policies that he supported, but because of the position that he had, and as a human being just the same as us.

The death of the District Commissioner was the result of the land trouble between the Administration and a group of people or a clan. As it is now the Administration using the police force to take any land of the local people. Land hasn't been bought or court haven't clarified the Adm. would automatically claimed it. We ask Australian citizens assist us in every possible way to overthrow the Government policies operating here in our country, because as we can clearly see that it will cause a lot of trouble and chaos in years to come.

We are terribly sorry that the Administration uses our very sons to attack us their fathers and mothers, brothers and sisters. (policemen). The situation in the Gazelle Peninsula as we feel is worse than what we felt during the Japanese invasion of the New Guinea Islands - 1942 to 1945. People are afraid and worry over lots of things the Administration does to them which is not right or do not fit to their way of thinking - (Multi Racial Council, Land, Tolai, Cocoa Project, fermentaries). What mention above had own by the indigenous but now are in the hands of the Administration of Govt. So said to say that we had been bossed around by the Administration aimlessly.

We're certainly believe that any expatriate who comes to New Guinea is not for the purpose of showing the indigenous the right things or working together with them in the way to teach them what they can learn and be able to go back develop each individual region. The native people are the cheap laborers of the white men. I am sorry to tell you this but this is a fact. Once an ordinary white man comes to the Territory is a rich man. The Government gives more money to white men on any job they take up here than native people do. It does not matter even though natives have qualifications still they must get low wages. Some of positions in the Depts. natives could easily handle they do not give them to us. The policy here is white men must always be on top



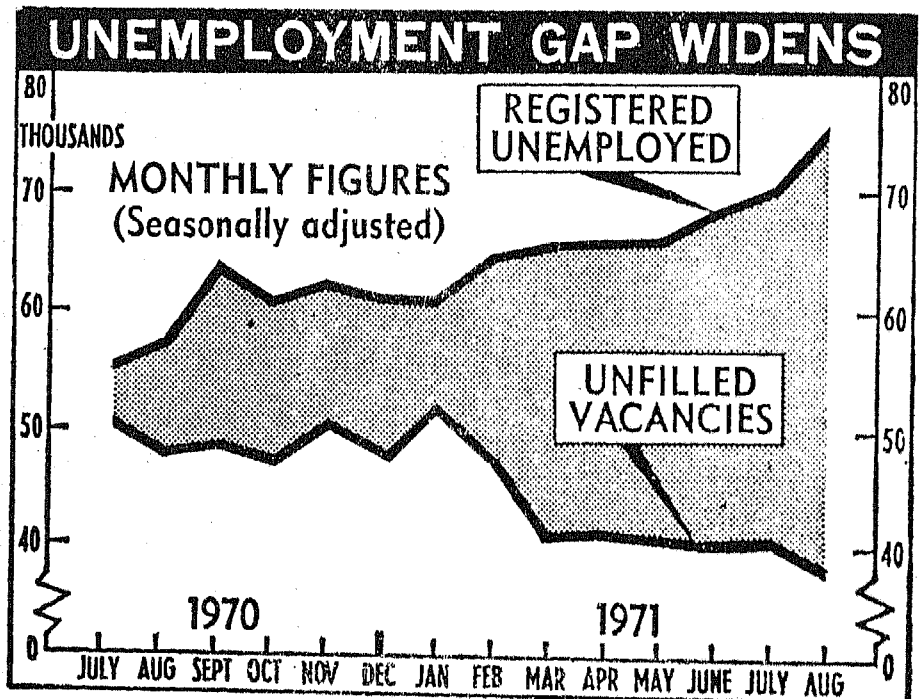
Photo taken in February of this year shows Mataungan followers defending one of their local fermentaries at Ngatur against 500 armed police and the attempted takeover of the local Tolai Cocoa Project by the Administration.

A NEW DEPRESSION!



THE DEPRESSION — JUST THE FACTS

Even adjusted for seasonal increases, the number of workers on unemployment benefits (the real state of unemployment) has risen 50 per cent in five months, and 20 per cent in nine weeks. Of 18,743 on the dole, almost two-thirds are at non-metropolitan offices of the employment service. Sydney has 991 on the dole. But Dubbo with a population of 14,000 has 463 on benefits, while Kempsey (work force about 5000) has 180. (Leeton 152, Narrabri 149, Griffith 165). Inverell which has 100 on the dole this year, had 27 at the same time last year, and eight at the same time 1969. Shepparton, with a population of 10,000 has 247 on benefits compared with 134 a year ago. Charleville with 168 on the dole, had only 16 two years ago.



Sign you name a little funny. Super underworld types might know where you can purchase a card that's not too hot on the black market. You might heist one at a fashionable party or restaurant. If you're a hat check girl at a night club, don't forget to check out pockets and handbags for plastic goodies.*

*The absolute best method is to have an accomplice working in the post office rip off the new cards that are mailed out. They get to know quickly which envelopes contain new credit cards. Since the person never receives the card it never dawns on them to report it stolen. This gives you at least a solid month of carefree spending and your signature will be perfect.

Finally, you can redo a legitimate card with a new number and signature and be sure that it's on no one's "hot list." Begin by removing the ink on the raised letters with any polyester resin cleaner. Next, the plastic card should be held against a flat iron until the raised identification number is melted. You can use a razor blade to shave off rough spots. This combination of razor blade and hot iron, when worked skillfully, will produce a perfect blank card. When the card is smooth as new, reheat it using the flat iron and press an addressograph plate into the soft plastic. The ink can be replaced by matching the original at any stationary store. If this is too hard, you can buy machines to make your own credit cards, which are made for small department stores. Granted, this method is going to require some expertise, but once you've learned to successfully forge a credit card, buy every item imaginable, eat fancy meals, and even get real money from a bank.

Whether your credit card is stolen, borrowed or forged, you still have to follow some guidelines to get away without any hassle. Know the store's checking method before you pass the hot card. Most stores have a fifty-dollar limit where they only call upstairs on items costing fifty dollars or more. In some stores it's less. Some places have a Regiscope system that takes your picture with each purchase. You should always carry at least one piece of back-up identification to use with the phony card as the clerk might get suspicious if you don't have any other ID. They can check out a "hot list" that the credit card companies send out monthly, so if you're uptight about anything watch the clerk's movements at all times. If things get tight, just split real quick. Often, even if a clerk or boss thinks it's a phony, they'll OK the sale anyway since the credit card companies make good to the stores on all purchases, legit or otherwise. Similarly, the insurance companies make good to the credit companies and so on until you get to a little group of hard working elves in the basement of the U.S. Mint who do nothing but print free money and lie to everybody about there being tons of gold at Fort Knox to back up their own little forging operation.

The Dole is getting harder and harder to get. Apparently a means went through at the beginning of the year to get rid of hippies and dropouts who were living off the magnificent sum of \$10 a week (\$6 if you're under 21). So if you've got long hair and only a few jobs in the last few years they hassle you — get you to come in every morning at 9 o'clock, make you write out lists of how many jobs you apply for every day and call you alarming epithets like "sponger" and "parasite". In an argument they are forced to admit that dropouts have different ideas but they control the money.

In America they have communal Work situations to get over this. Each person in a group goes to work and supports the others for a proportionate time per year. Since the average wage for factory work is about \$70 a week (including overtime) it is easy to support large numbers on this amount.

- pretend you're a psychotic.
- demand a clerk's job.
- apply in writing for jobs you'd normally apply for in person
- turn up at interviews looking freaky
- make a list of jobs each day you'd never get and apply diligently.

GET SELF-SUFFICIENT!

TAKE FROM THE CAPITALISTS

FREE BOOKS

If you need books for your university or school course, try writing to the publisher telling him you are a lecturer at some school and are considering using the book on your lecture at some school and are considering using the book on your

FREE RECORDS

If you have an address you can get all kinds of records and books from clubs on introductory offers. Since the cards you mail are not signed there is no legal way you can be held responsible although you get all sorts of threatening mail, which, by the way, also comes free.

FREE SECURITY

For this trick you need some money to begin with. Deposit it in a bank and return in a few weeks telling them you lost your bank book. They give you a card to fill out and sign and in a week you will receive another bank book. Now withdraw your money, leaving you with your original cash and a bank book showing a balance. You can use this as identification, to prevent vagrancy busts, travelling, as collateral for bail.

FREE TELEPHONE



IT'S TRUE!

From an article by John Hepworth in The Review, August 27, 1971:

One thing that J. K. Galbraith says is most pertinent to our present circumstance. I quote:

"The question inevitably arises whether a similar cycle of speculation and collapse to that of October 1929 could again occur. The simple answer is: of course!

"Laws have been passed to outlaw some of the more egregious behavior which contributed to the big bull market of the Twenties. Nothing has been done about the seminal lunacy which possesses people who see a chance of becoming rich.

"On the assumption that history does not repeat itself precisely we may never again see the particular lunacy of the late Twenties. But, if we survive to suffer such things, we can undoubtedly count on some variation.

"The time to worry will be when important people begin to explain that it cannot happen because conditions are fundamentally sound."

Have you heard what the important people are saying lately? Do you think it's time to worry?

"We have nothing to fear but fear itself"

Churchill

So we gotta start to devise ways to beat the capitalist economic system. A few suggestions: grow yr own veges. squat on farm land. study herbal remedies. barter. communal living including finance and property. set up alternative education systems. Bicycle or walk. Self-entertainment. Give.

And you can build yr own house....

THERE'S NO PLACE LIKE A - GEODISIC DOME

A HOME OF YOUR OWN:

This is mainly concerned with Survival Tactics for the Urban Guerilla who is Dropped Out and busy infiltrating the old society or launching new Alternatives. When the Urban Guerilla retreats to his Rural Community, he might find the following useful.

A gentleman in a commune on a cliff-top in St. Agnes, Cornwall, built himself a geodesic dome home for free, by hustling paint and cardboard. His way of going about it was as follows:

Obtain sufficient cardboard (of the type with two flat sheets outside and a corrugated centre), from large cardboard boxes, which are given away by shops which sell washing machines, radiograms and television sets; (or go to the cardboard factory direct and get the cardboard before it is made into boxes.

Cut out 30 equilateral triangles of cardboard, the larger the better - 4-ft. sides are ideal and will produce a dome which gives you good headroom - leave an inch flap on all three sides. (At this stage you can paste silver foil on the inside of the triangles so that they reflect heat and light from inside the dome - something the St. Agnes gentleman could not afford - then if you stand in your dome in front of the foil, you can feel your own body heat reflected - the dome acts like a concave reflector with all its facets angled back at you.)

Bend the inch flap in on all three sides (for stapling together). When the foil-paste is dry, paint on a first coat of an oil-based paint (or if you can hustle it, a polyurethane paint). Staple the flaps together with a heavy industrial half-inch stapler. Staple them together in groups of five triangles, to make up three-dimensional pentagons. Six of these pentagons go to make up your half-sphere.

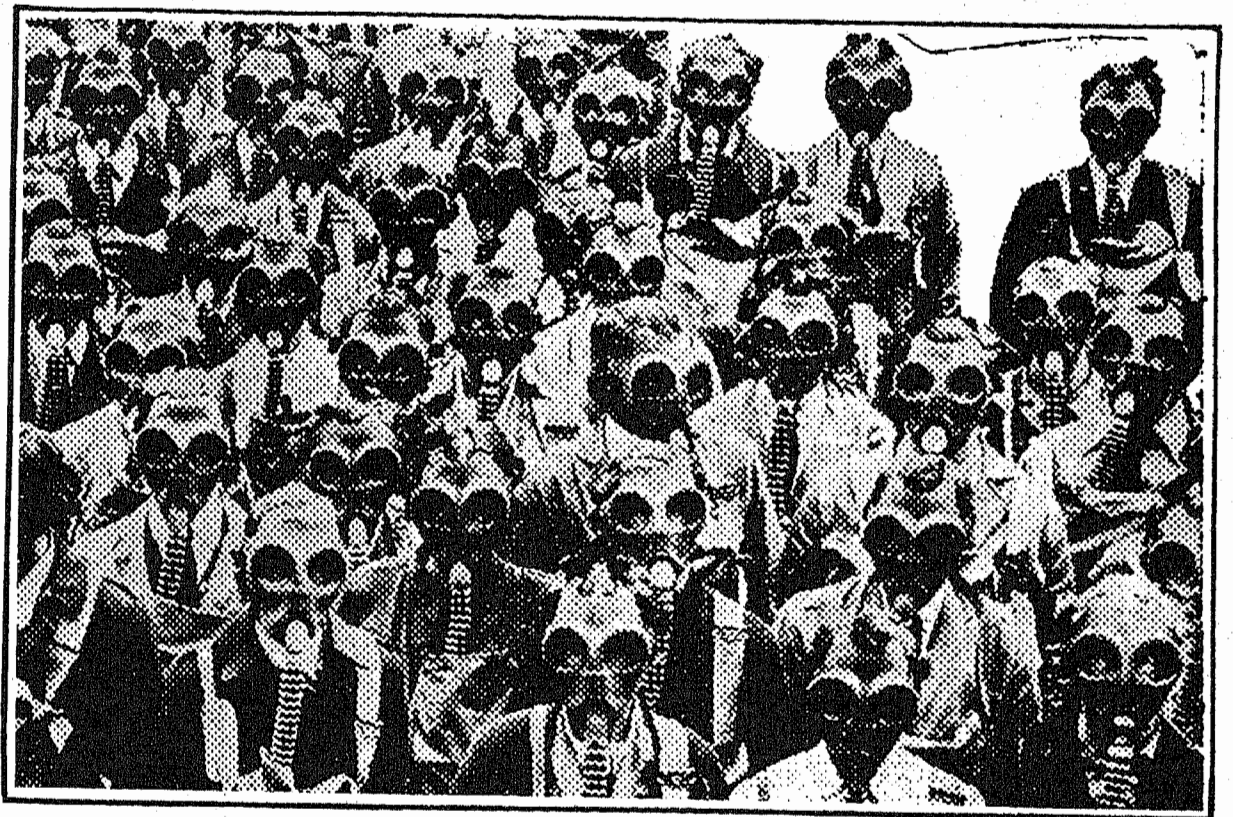
When you stand the half-sphere on the ground, you will notice it's standing on five points. Cut off half the length of the points and put those bits in the gaps, and you've got a perfectly flat bottom.

Give another coat of paint, which will run down the cracks of your home and make it waterproof. If you use white paint, it will look like a spacecraft.

socio~ economic rape

COLIN TALBOT

from HIGH TIMES.



"What if he IS right? ", asked Tom Wolfe. Of course he's right.

You don't have to read his books to know Marshall McLuhan is right. He said the medium was the message, so we should listen and stop playing Russian roulette with nature.

What he said was that the Gutenbury type revolution had caused man to become linear in his thinking. However, with the invention of the electric media late last century. We've got the chance now to become more sensory, non-linear, or - more cosmic, if you like.

It's been happening a little in the arts - non-linear artists, musician, even non-linear education to a small extent with free schools.

But it shouldn't stop there. Media isn't (aren't) just TV, radio, telephone and so on. Roads, cars, houses, buildings, schools are media too. It's time for a non-linear revolution in these areas.

The people who are running this country (off the road and into a telegraph pole) haven't caught onto the message, but the youth of this country are the electric babies to change the system.

Statistics prepared by one of the few in the power generation who is non-linear, Paul R. Ehrlich, are frightening.

In his book, Population Bomb, Ehrlich says that if the population increases at the present rate, without any new restrictions, then in 900 years, to house all the people a building 2000 stories high would have to cover the entire earth. Half of the building space would be required just to run the machine, and the other half would house the six by ten to the seventh power people on the earth.

In fact the world would eventually become a mass of human protoplasm, multiplying outwards at the speed of light.

But have no fear. Nature will win out.

We've got to think of some immediate problems. For instance the motor car.

Cities are for people, not for automobiles. Yet about 30 per cent of our cities' space is taken up with car parks, roads and freeways for cars.

And not only are we bowing down to these machines, but they are exhausting crap into the air and accounting for a large percentage of the air problem.

And if you've seen the brown cloud that hangs over Sydney, you'll know what air pollution is. If you'd been a child in Los Angeles in 1969, when broadcast alerts forbid you to run, skip or jump in the streets because of the killing air pollution, you'd know.

So public transport, the lesser of the polluting and space-taking evils should be improved. Motorists should be restricted from using the city area entirely.

Turn the streets into malls, orchards, gardens, parks rest areas.....anything.

Bring back the good old non-polluting bicycle. Cheap, efficient and healthy. We could do what the youth of Brussels did and have a fleet of white bicycles around the city for people to use and replace.

Studies show that cars are inefficient for transporting people to central points, when time and restrictions in movements are considered. Both bicycles and public transport (buses, trams, trains) win out.

Cars are dangerous. They kill and maim (I'm not for getting the driver) and they cause lung cancer through pollution.

If people must use cars, a community transport pool could be formed to cut down on the number.

And if cars must be used, the present internal combustion engine should be banned.

The Detroit big wheels have apparently designed cars which run on electricity and (almost) pollution free cars but they intend to get as much from the present situation as possible. They're making money, so why change the status quo.

So less cars would mean more space and health for people.

McLuhan says cars will be passe in ten years because of the innovations of the electronic media, so why let our lives revolve around these cans.

The emergence of the electric media means other things. It means there's no need for concentrated areas for information gathering. The downtown complex should be stopped from expanding further - diversify, decentralise.

In Berkeley, California, where there is high mental consciousness, it was suggested that the multi-story office blocks were not necessary now.

These blocks only serve as status symbols for the capitalist companies. The development of communications makes multi-story blocks unnecessary.

The solution is to take them down and recycle the material, or to turn the buildings into community centres, schools, amusement, recreation and education centres.

Something has got to be done to stop the mad industrial cycle, and it won't be done at the managerial level, because they are too busy capitalising.

In Australia BHP has announced it is recycling the drink cans it produces by the millions. How very cosmic of the BHP boys to recycle the steel to make more cans and more pollution.

The next step is to reduce the working week, to give the worker more free time.

With this time, people could prepare their own food, reconstruct, and perform a lot of functions which they now pay to have done.

More time to live life, to construct their own environment and less time spent in the production of unnecessary, but shared by more people.

Teach people how to reconstruct and renovate, and use the surplus material instead of producing more and committing more ecological rape.

With cities for the people, no cars and only public mass transport allowed in the area, and the office space reduced and decentralised, with existing space being shared by the people for other activities, the city would become more sociologically sensible.

Factories are of course another source of space that can be utilised. Workers should be educated to what the possibilities can be. Factories scaled down in size and used as multiple-use environments.

Tradesmen to relearn their art so that they can utilise existing materials, and reconstruct, to recycle the available material.

This revolution has to start in the inner suburbs, where the city complexes are looking for further office-block expansion. Where the Housing Commissions want high-density low income groups to be caged in multi-story tenements. Where the transport boards want to cut in with six-lane freeways.

With inner-suburban consciousness, with solidarity, these bureaucrats can be thwarted, as they say in paper tiger country.

Experiments are being conducted overseas now in areas called 'middle city' which I guess would be our inner suburbs. The idea is to rehabilitate these urban ghettos and make communities.

The simple act of tearing down fences (then recycling the wood) is a start. Then there are communal transport and food co-operatives. Utilising free space for people, closing off streets to motor cars.

School space can be utilised for community use. You can start the revolution in your own home, and become non-linear. Houses are a carry-over from the Gutenberg Galaxy, when no-one thought out of line. Do you want doors? Do you want square rooms; if not make them flowing, landscape your house.

Help to save the people, help to save the country. These ideas aren't new. People are beginning to experiment all over the world with non-linear ideas. Let us know if you have any.

If you're interested in saving your part of the earth as a contribution to saving the whole earth, you should find out where your State Government is at.

What is the population density; how many vehicles are used as against how many are needed. What percentage of your space is being donated to the car. What happens to garbage. Can it be recycled for the use of organic farmers in Australia?

What spaces in your community can be utilised for co-operatives. You can approach unions, churches, civics, schools.

For instance a co-operative has been formed in Carlton to run an organic food shop, which will be supplied by local and rural organic growers.

Start growing your own vegetables and find out if there is a place where you can market your surplus products.

Contact your local community action group and lobby to keep the various government and semi-government bodies from turning your area into a high-rise/parking lot/industrial/ freeway complex!

Reviews: CONSERVATION, edited by A. B. Costin and H. J. Frith (An Australian Pelican). A DIRTY STORY: POLLUTION IN AUSTRALIA, by Derek Whitlock (Sun)

If the substance of this review is critical of the above two books, it is so from a perspective that recognises the need for a revolution in theory and action among ecologists. If ever there was an issue in our society that cries out for revolutionary attitudes, that issue is the environment. But in Australia the conservation and pollution concern movement is encapsulated within our political and cultural history. It is thus oriented towards the interests of our capitalist system and not towards the end of our exploitation of nature.

At the outset however let it be said that these two books are a useful addition to the growing literature on most aspects of pollution in Australia. They are on a par with similar left-liberal concerned discussions in America. But if you think there is no real serious pollution problem in Australia then these books must surely jolt you from the Australian complacency that responds to all the serious human problems. If you are not left with a feeling of moral outrage at the environmental crimes committed in your name then you are either a managing director of some polluting corporation or a living descendant from the creation of our egalitarian mythical past the lucky digger.

Pelicans CONSERVATION more stolidly details scientific arguments on the nature and quality of resources, land and soil conservation, water pollution, Australia's (diminishing) vegetation, wildlife, minerals and fish, and ends on liberal pleas for a realistic economic and legal policy towards pollution control. Derek Whitlock's is a more critical yet far more readable free-wheeling eye-full of dirty Australians and dirty Australia. Both are admirable on the point that they give close attention to the crisis in the environment, not thousands of miles away, but right outside your window. And the cause, more often than not, is you.

In CONSERVATION a multitude of environmental problems are aired and given an Australian content and in many cases new scientific and statistical data is offered within the confines of closely reasoned pleas for change. But it is hopefully not too critical to say that often the assumptions, both for analysis and for change, are conditioned and structured by those very values and activities that contribute to the essence of the problem. Lip service is paid to the need to re-evaluate our key political notions of progress, production for production sake and economic and material growth as an end in itself. But often it seems that this is just a realigning of some of the worst tendencies of our society and that with some enlightened governments and scientists the earth will be saved.

Most ecological handbooks can be quickly judged by looking to the conclusion on what to do. If there are ideas about writing to your local MPs or voting into Local Council, State and Federal politics conservation-minded politicians then you know that the analysis will be suspect, that there will be a good deal of moralising, panicking and worrying but no clear identification that the cause of the environmental crisis is closely linked with society's existing social and economic structure and that the way to save the earth lies in direct radical political action.

The assumptions on which some of the scientists operate in conservation are much harder to spot. There seems to be an over-emphasis on quantification of data, of determinist input/output models of stability that leave out the important factor of man's ability to act and change himself and his environment, of the acceptance of only slight modifications to our present policies directed by rational scientific experts, and of emphasising management, planning and control of our environment which suitably rids the problem of its most glaring excesses. In most cases then an argument for the operation of state controlled neo-capitalist management in the important areas of our environment. And there is a great deal of profit to be made there!

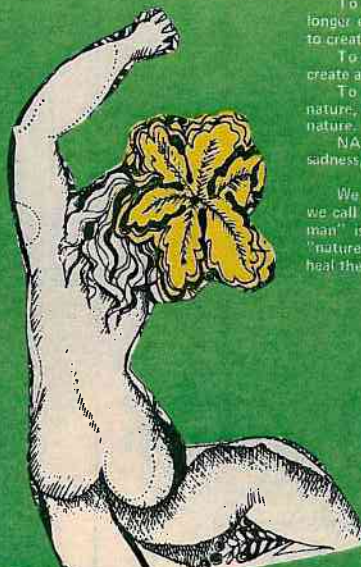
One of the keys to spotting the inadequacies of this approach is to look for hints that technology and science can, if we are lucky and if we pay for it, solve some of the problems. The book is dedicated to that educational elite in our universities who in a few years will have the responsibility of managing our resources (and more effectively rationalising the exploitation and control over the majority of the population). The assumption often sees technology as an end in itself, as neutral, value-free, objective phenomenon with its own momentum and self-perpetuating rationality, and operates as a veil over the perceptions of our best minds so that if a problem does not have a technical solution, then it is not a real problem. The search is for, and this book does not offer it, a reordering of technologies according to ecologically sound principles. We need a technology that will help harmonise society with the natural world.

The criticisms relate then to the acceptance of bourgeois notions of analysis (particularly in the chapters on law and economics), a tendency to work within the narrowly accepted scientific method and thus within our economic and political system.

Derek Whitlock's Dirty Australian does not suffer in its style with the characteristic stilted academic prose, or charts and statistics, and restrained reasonings as do many of the contributors in Conservation.

His book has a great deal of urgency to it, of the desperation of one active in ecology politics, and his moral outbursts are often perceptive and telling. He introduces touches of bitterness and satire to his argument. His points are continually rammed home and aimed primarily at the average urban Australian polluter. There seems to be a greater identification and criticism of Australia's past and of our current political and social values in dealing with the problems. The book is rich with quotes from the biggest polluters, the biggest defenders of progress, development, economic growth and the Australian way of exploitation. The reader is continually taken on visual rides through our polluted cities and landscapes overflowing with material affluence and effluence. The prose is as rich as the subject he describes so well.

His conclusions are more left-liberal than most. "Pollution in Australia is essentially the effluence of affluence and



To stop exploiting nature for profit we have to be the sort of people who can no longer exploit each other. To express an ethic of love towards the natural world, we have to create that ethic of love in our personal and social relationships.

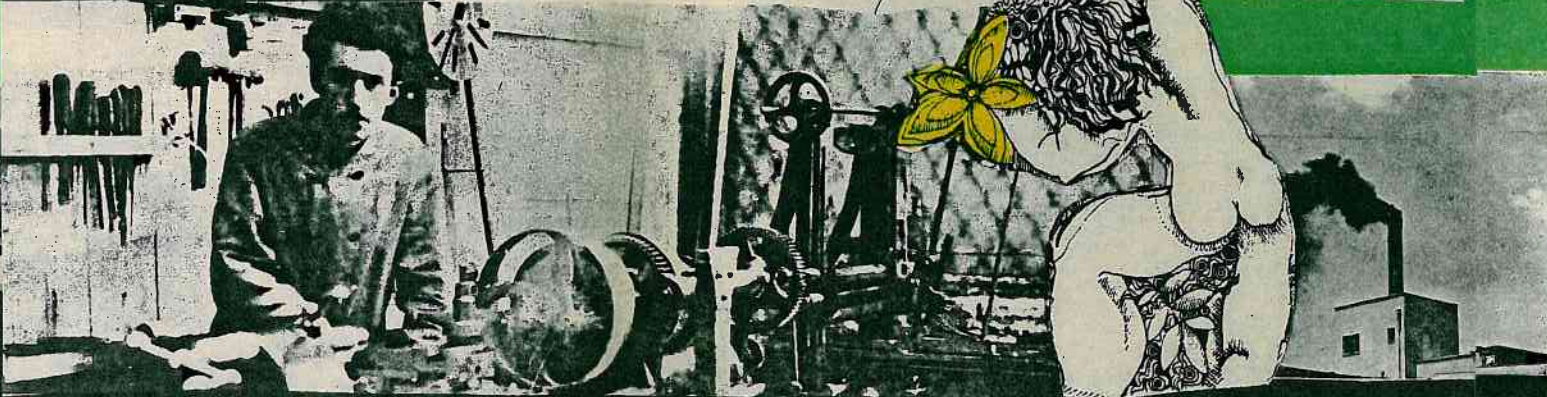
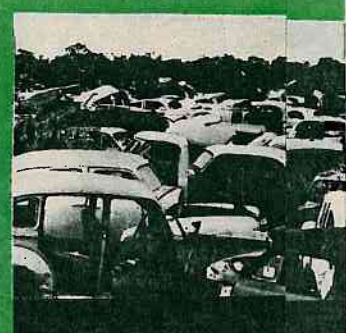
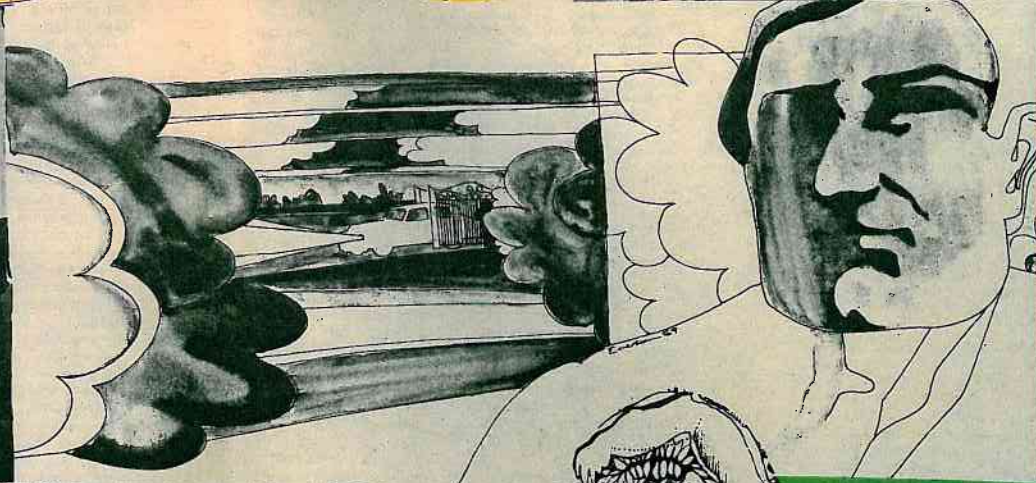
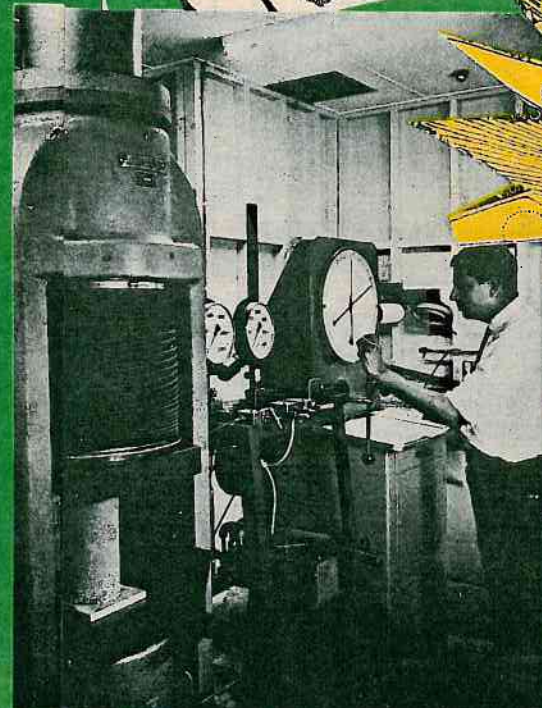
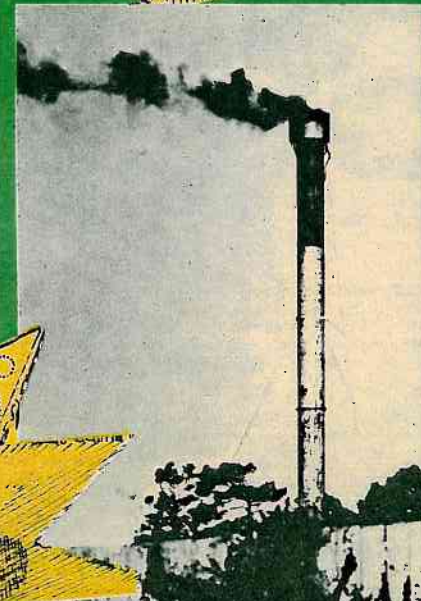
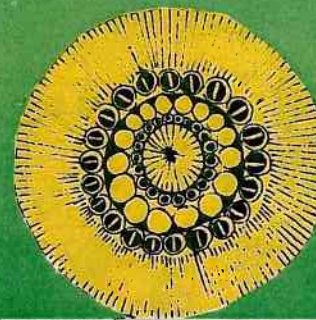
To expect a total reversal of the trend of environmental destruction, we have to create a similar total restructuring of our lives.

To understand the continuous process of change and interaction between all of nature, we have to understand that same process between man and man, and man and nature.

NATURE knows no wars, no national boundaries, no hate, no greed, no boredom, no sadness, no pessimism and no ugliness. Will mankind ever know this?

We cannot feel that it is worth giving our time, thought, and moral devotion to what we call "the world of nature", unless we also entertain the conviction that the "world of man" is worth devotion as well. But this works two ways, for the value we confer on "nature" reflects itself back on humanity, to enhance and double the value of both and heal the division between them in our minds.

Judith Wright



overcrowding. It is the added egg laid by the Progress. It is the litter of people made messier by technology. Its favorite habitat is the cities where 90 per cent of us live. It is the result of our breaking nature that we may be comfortable in the way television. Where it is strongest, it makes nonsense of the migrants to Teach in the Sun and Live Tall in Australia of diverse shape, smell and chemistry. It is ubiquitous and like rats, depends on people to prey has such a hold that it cannot be controlled, let alone unless there is a revolution in deeply-entrenched attitudes." He mixes his political and social concerns accurately drawn examples of pollution excesses (relevant for South Australians) and the beginning movement to combat Progress.

At times you do wish however that his style was not so much at those who can stomach only a brief popular approach. It is a pity that his rhetoric, wit and wit did not end more on a note of a hard hit political commitment. He avoids many of the obvious positions and assumptions and gives evidence of work out some eco-tactics which are revolutionary. Hopefully I am not too far wrong on this last point. He seems to support more community power to the people type responses, basic grassroots organisations and here has a strong point.

There is a danger however that such moral outpourings, clever, perceptive, relevant do not stop there, but attempt a search for a radical method of analysis and expression and a radical solution.

One wonders if Derek Whitfield could ever come to the following conclusion: "It is necessary to overcome not only bourgeois society but also the long legacy of propertyed society, the patriarchal family, the city, the state - indeed, the historic splits that separated mind from sensuousness, individual from society, town from country, work from play, men from nature. The spirit of spontaneity and diversity that permeates the ecological outlook towards the natural world must now be directed toward revolutionary change and utopian reconstruction of the social world. Propertyed society, domination, hierarchy and the state, in all their forms, are utterly compatible with the survival of the biosphere. Either ecological action is revolutionary action, or it is nothing at all. Any attempt to reform a social order that by its very nature pits humanity against all the forces of life is a gross deception and serves as a safety valve for established institutions." (Murray Bookchin)

Chris White

The following topics being projects I would set if I was a director of a progressive publishing company.

A book that has as its starting point the radical assumptions shown by the quote from Murray Bookchin.

A book that tries to find some method of analysis arrangement that would link the ecological life processes to our political, cultural and economic structures and values. This hopefully would be an invigorating Marxist approach (perhaps a bit less ethnocentric than some), a science of man and nature, including the creations of man like his machines, his ideas, his art, his ethics, his actions and man as the thinking, reasoning creature that has emerged from tens of thousands of years of slow evolution into a state of dominance and power of the whole of nature.

A book that places the present environmental crisis in comprehensive historical perspective. A critical look at the imperatives of industrialisation and the ethics of our Christian outlook. (See Judith Wright, Quadrant, "Conservation as a Concept" and Lynn White, "The Historical Roots of Our Ecological Crisis" in The Environmental Hand book edited by Garnett de Bell.)

A book tempered by an ethic of love for nature.

A book critical of man's desire to replace natural environments with artificial environments (i.e. The Disney Imperative, see Outlook, Vol 14 no. 1 1970).

A book critical of the liberal political assumptions of ecologists: one which would expose the mass media - advertising world's creation of false, empty slogans of concern and that structures and controls any eco-action.

A book which details accurately in Australia which corporations are the polluters, what affects legislative pollution control is having on them, and which businesses are making profits out of this in the pollution-industrial complex.

A book which examines how differing political and economic systems are coping with the environmental problems. Perhaps a society such as China, with a commitment to a non-exploitative, non-profit making mode of production, is more successfully in overcoming pollution problems. The thoughts of Mao might just be found to make good ecological sense ("Who ever wants to know a thing has no way of doing so except by coming into contact with it, that is, by living, practising, in its environment... If you want knowledge, you must take part in the practice of changing reality." Mao, On Practice).

A book which examines in detail some of the recent fights of conservationists, which assesses the strategies and tactics of community response to pollution and which seeks to understand how and why people are affected and willing to act. Movements such as the successful Cooloola sandmining campaign in Queensland and the other anti-sandmining campaigns, the save the Barrier Reef campaigns, the save the Little Desert campaign in Victoria, the save Halletts Cove campaign, Noirlunga Sandhills and Lake Bonney, in SA, the save the red kangaroo campaign, the campaign against the Clutha giant in NSW, the campaign against the superphone jets, and the campaigns that come to the surface wherever people are concerned about their environment.

A book which will inspire the ecological movement and give a similar function to... (text cut off)

A revolutionary imagination towards the environment is slowly growing out of the old forms of culture, the vinyl and aerosol institutions, that carry all the inane and destructive values of privation, competition, commercialism, profitability and elitism. For the moment this new culture only attempts to express ecological ideas, along with the rock and dope and love and openness. These ideas are usually applied in perverted and degraded form by the mass media. Mass action has yet to be organised with any new imagination. But the signs are clear. The earth is in danger of being saved when the politics, the dope freaks, the loveniks and the musos get together with the ecological cultists and fight for their own kind of life, their own kind of world.

manwell - academic games continue

MANWELL AND ACADEMIC RESPECTABILITY A further comment by Chris White.

I have expressed opinions on the charges made against Professor Manwell in earlier editions in ON DIT and have commented on the University's Commission of Enquiry which is considering these charges. I would like to state again in summary form these opinions.

I consider that the charges made by Professor Andrewartha against Professor Manwell of "flouting the scholarly precepts that one should teach within one's area of professional competence," "flouting the scholarly precepts of scientific method," "lacking judgement and perspective in teaching" and "lacking the quality to deal with subtle academic jobs that call for wisdom, responsibility, sense of proportion and ability to collaborate with colleagues," even if the facts that constitute these charges are substantiated, in no way should be regarded as "grossly and persistently neglecting his duties."

I believe that Professor Manwell has honestly attempted to introduce into his teaching in Zoology matters which he considers to be scientifically and socially important and relevant for students to consider. I feel that it is a breach of intellectual freedom if an academic member is dismissed because he has asserted his right to teach according to his own conception of fact and orthodoxy rather than according to any pre-determined orthodoxy. I would agree with Neo-Science that "if Manwell is guilty of anything it is that he has not been subversive enough," of the accepted narrow disciplines of academic wisdom.

I find it incredible that in an age of widening concern by scientists and all people about the growing deterioration of the environment, and when it is widely accepted that there is a need in universities to create socially relevant interdisciplinary courses, that an eminent scientist actively concerned with ecological, social and political matters can be charged with teaching outside of his discipline. I repeat what I wrote in a special ON DIT broadsheet last week: "That such charges could be considered seriously, and that a Commission of Enquiry has to decide whether this constitutes a neglect of duties is itself a criticism of the nature of education, not only in the Zoology Department, but in the rest of this university. If there was any pretence at giving students a relevant education today, Professor Manwell's actions would not be under question."

I argued at the lawn meeting that the Commission of Enquiry should find that the charges do not constitute an offence under the statute. I believe after hearing the submission from counsel for Professor Manwell that the Commission should state at its next meeting (this Friday 10.30 a.m. in the Council Rooms) that the charges are trivial and of no consequence and that further evidence and submissions should not be called. I believe that if the Commission considers that there is a prima facie case to answer under the statute that it will have eroded principles of intellectual freedom and openly aligned itself with the conservative, status quo interests of big Science and Big Business. The precedent set by such a decision could be invoked further against many academics attempting to make their courses stimulating, critical of our society and relevant to the needs of students today. Such a precedent would be for example invoked against the teaching of Professor Medlin at Flinders.

I would encourage all students and staff to seriously consider the implications of the Commission's proceeding and its conclusions.

NEO - SCIENCE

We reprint a section of the broadsheet Neo-Science which appeared the day before the Commission of Enquiry's first meeting and which pertinently commented on the charges.

"The scientific method which led to the ever-more-effective domination of nature came to provide the pure concepts as well as the instrumentalities for the ever-more-effective domination of man by man through the domination of nature."

"Science, by virtue of its own method and concepts, has projected and promoted a universe in which the domination of nature has remained linked to the domination of man - a link which tends to be fatal to this universe as a whole."

H. Marcuse, ONE DIMENSIONAL MAN

MANWELL ENQUIRY OPENED IN THE PRESENCE OF 120 OBSERVERS

Mr. Elliott Johnston, Q.C., made a submission to the University's Commission of Enquiry on behalf of Professor Manwell that none of the charges made by Professor Andrewartha constituted grounds for a consideration of the offence of "grossly or persistently neglecting his duties." Earlier a staff-student meeting with about 300 present passed a motion saying that they considered the charges to be trivial and of no consequence. The Commission, which reconvenes this Friday, 22nd October at 10.30 a.m. in the Council rooms, will give its decision this Friday, 22nd October at 10.30 a.m. in the Council rooms, will give its decision dismissal statute.

At the lawn meeting earlier that afternoon, sections of the letter from Professor Andrewartha to the vice-chancellor detailing the charges were read out. It was argued, that if Professor Manwell considered his interests would not be unduly hampered, the Enquiry should be open. The meeting passed the motion with only one academic, Dr. Casley Smith dissenting. At this stage the Commission of Enquiry was still formally closed. A second motion that the charges be immediately dropped was defeated in favour of a motion reading that those staff and students present considered the charges to be trivial and of little consequence and that the Commission should

At 2.00 pm. about 120 students marched up to the Administration building. They were told that the Commission was to be closed. A deputation to the vice-chancellor requested that students be allowed into the meeting while the question of whether or not it was to be open was considered. The vice-chancellor consulted with the chairman of the Commission, Professor Carver (Physics), and students were allowed to enter.

Mr. Johnston, acting for Professor Manwell, requested that the meetings be made public. He said that Professor Manwell considered that the matter was of such importance that it should be looked at openly before the university community. He wished the meeting to be public so that there would be no possible misconception about the nature of the charges. Usually complaints constituting grounds for dismissal related to acts of gross moral turpitude usually associated with the academic's attitudes towards his students. (As was the case with the dismissal of Professor Orr) There was no suggestion in this case that the charges related to this type of offence. He wished the Commission to be open because he maintained the charges were untrue, and his actions in no way were commensurate with the gravity of "grossly or persistently neglecting his duties".

Mr. Johnston informed the Commission that his client would not consider legal action against any person giving evidence which related to his suing Professor Andrewartha. This assurance removed any substantial legal objection being made to the Commission being open.

The Commission then retired to consider the question, and at 3.00pm. Professor CARVER announced that the meeting would be open.

THERE IS THE NEED FOR A TRULY SUBVERSIVE SCIENCE AND A SUBVERSIVE SCIENTIFIC METHOD.

Science within this University and within society, can only deal with questions for which the paradigm assures us there are well defined answers, and for which society (or the elements of society that direct how research funds are to be spent) is willing to pay. Social and scientific radicalism proposes a new paradigm and a new ethic based on social responsibility; the new paradigm is defined out of normal science, and responsibility rejected as subversive.

There is one definition of normal science; all exceptions "lack professional competence."

DEVIANT SCIENTISTS MUST BE DISCIPLINED.

"The scholarly precepts of scientific method" that Manwell is accused of "flouting" rationalise the exploitation by big business of the environment, and at the same time mystifies any possible solution. It is not just that the methods

Mr. Johnston then submitted that the charges, assuming their accuracy could be proved, did not constitute actions that could be said to show a failure to do certain things when there was a duty to do them. He submitted that charges 6, 7, and 8 were totally outside the offence contemplated by the statute and thus it was not proper for the Commission to consider them. (Charge 6 related to alleged inaccuracies in a book published by Professor Manwell and his wife on genetical and evolutionary mechanisms; charge 7 related to Professor Andrewartha's personal assessment of Professor Manwell's personality, where it was asserted that Professor Manwell "lacks the quality to deal with subtle academic jobs that call for wisdom, responsibility, sense of proportion and ability to collaborate with colleagues". charge 8 related to Professor Andrewartha's criticism of Professor Manwell's attitudes on fruitfly spraying).

Mr. Johnston submitted that charge two, which said Professor Manwell lacks judgement and perspective because of the excessive number of books he set for students, did not disclose a neglect of duty rather more a overzealous approach. He submitted charge 4 (d) related to Professor Manwell's alleged tendency to be irascible. Charge 5 related to Professor Manwell's failure to attend as representative all the Science faculty meetings. This was supposed to indicate that he was a "broken reed in matters of administration". Charges 4(a) (b) (c) related to personal allegations of Professor Manwell's inability to show courtesy towards staff members. This again should not constitute a gross neglect of duty. The submission continued saying that even if the facts were true, charges related to the topics set for essays in honours year, the subject matter of some four human biology lectures and the type of exam paper set did not amount to "flouting the scholarly precept that one should teach within one's area of professional competence" and "flouting the scholarly precepts of scientific method", and even if they did, this was no grounds for dismissal.

Mr. Brebner in countering the submission said on behalf of Professor Andrewartha that the charges were an aggravation of things which as a whole indicated that there were grounds for saying Professor Manwell had fallen down on his duty. He suggested that there was a strong case that all the charges could as a whole be taken to be relevant to "grossly and persistently neglecting his duty". He argued against all the points raised on behalf of Professor Manwell.

There were some comments made by the university solicitor, a few questions asked and then the Commission adjourned to decide whether or not there was any case for Professor Manwell to answer.

of solving problems are determined by the interests that pay for (and refuse to pay for) research, but that the very "scientific method" itself defines only a restricted set of problems as worthy of consideration.

A problem is rejected because it falls outside or between disciplines; the much praised "scientific method" is just the body of work that the community of (self defined and self perpetuating) scientists accepts as constituting their field at any one time.

To those within the profession, the method is never considered and certainly never examined; to those outside, the METHOD is a shibboleth to be invoked at times of celebration (by vice-chancellors at Commemorations) and of crisis (by Andrewartha against Manwell). Against such a fundamentally conservative position, change appears as eccentric or subversive; if necessary the whole academic establishment can be brought to bear on the deviant.

AN APOLOGY

In a report about Dr. J. R. Casley-Smith of the Zoology Department receiving \$15,000 from the Australian Army (last On Dit, Sept. 16, p. 15), I indicated that Dr. Casley-Smith had applied for the position that Prof. Manwell now holds. This report was in error. Dr. Casley-Smith at no time applied for any position in any way connected with Prof. Manwell's appointment.

The comment then indicated that Dr. Casley-Smith had "backed Prof. Andrewartha in the University Council against Prof. Manwell." It is more correct to say that the Council was debating its policy on "the situation of a staff member suing for libel a head of a department who had made complaints against that member's academic work." The personalities involved were not formally known to the Council. Dr. Casley-Smith moved the motion to financially support the head of the department, in the event of a successful libel action against him, not to show favoritism between the parties, but to uphold the principle that such complaints should not be frustrated by threats of libel actions. He indicated that if the charges were found to be malicious, the University should financially assist the staff member concerned. It could not be said that Dr. Casley-Smith "backed Prof. Andrewartha in Council against Prof. Manwell."

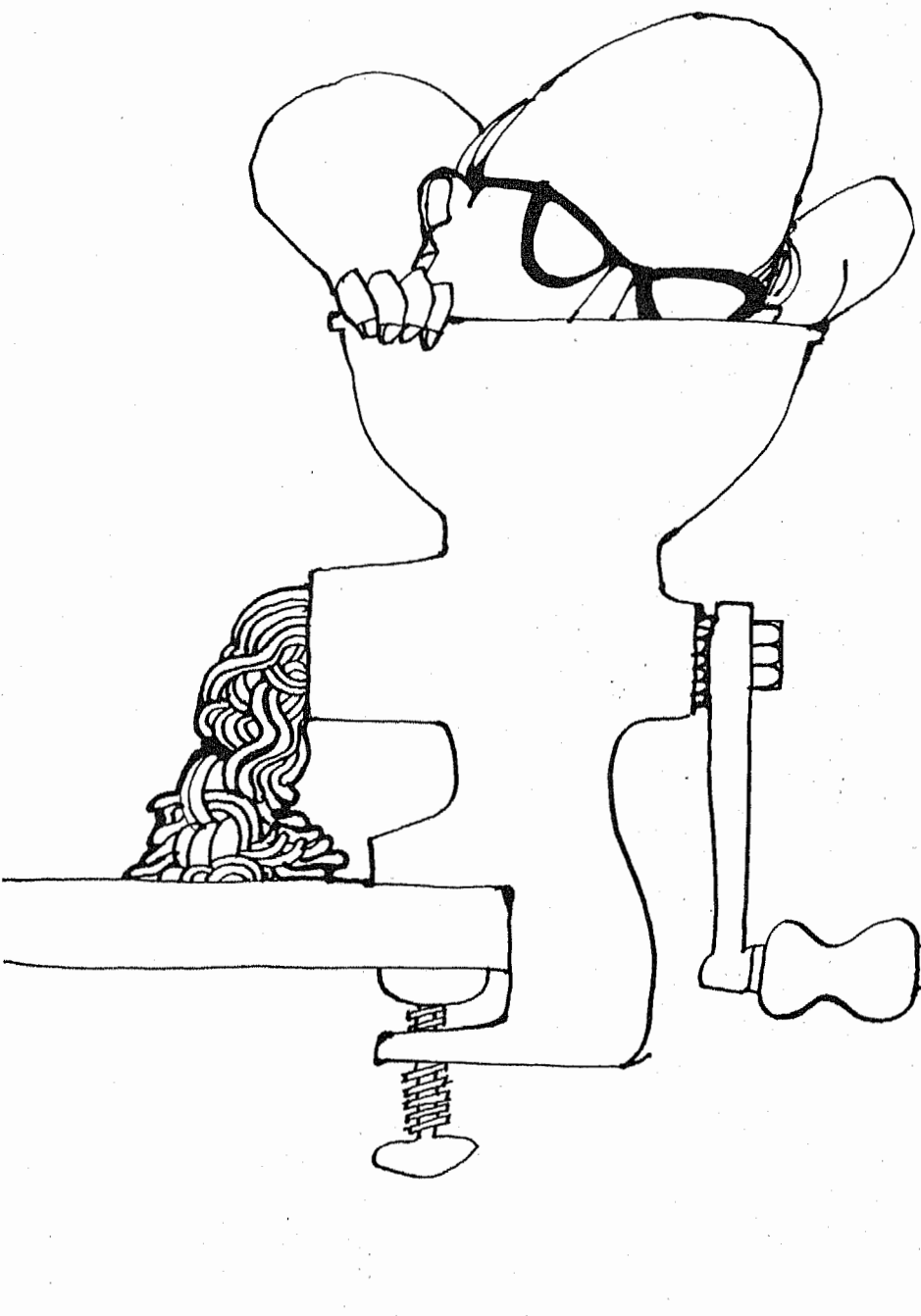
On the subject of his recent research grant, Dr. Casley-Smith has said that he has no qualms or doubts about accepting research money for this project from a military institution, such as the Australian Army. He said that the Army wanted to provide its soldiers with food which could be easily carried — i.e. in a dehydrated form — yet would still be pleasant to eat. To do this it is necessary to carry out a complete investigation of the distribution of water in the muscles, and the factors which hold it where it is found. Thus the research is basically a Physiological and Medical problem, in the area in which he has been working for some years. Any method for the production of the "tasty dehydrated steak" will be a byproduct of the research; yet the research is essential if the steak is to be achieved. Other benefits will be the purchase of equipment which would not otherwise be obtainable in our present impoverished situation.

In reply to the argument that scientists should not accept research money from military institutions, he thought that the responsibility should rest with the individual conscience of the scientist. In his view this would also apply to the situation of the military wishing to support research on chemical or biological warfare. Apart from the fact that much of this research was to find antidotes to such weapons, he considers that if people are going to be killed the means do not matter much, provided that their effects are not randomly scattered through non-combatants. In his view, war itself is the enormously important fact, not the means employed.

Since he can not conceive of any piece of research which can not be used either for good or evil, he does not consider such research to be intrinsically improper for a university. In his view, use or misuse of knowledge is the responsibility of each individual, not just of its discoverers. Thus the citizen who happens to be a scientist may well argue very effectively that something he discovered should be used for good rather than evil, but he should go on working on it. If he did not, someone else would, and the final applications may well have more good than evil in them. Of course it may not be the best utilization of a university's resources to work on any particular problem, but he feels that each case should be judged on its merits.

On the subject of the political and social roles of the university, Dr. Casley-Smith considers that they have none, except insofar as they train people to think and give them the facts to think with. In his view any attempt to use the universities for political ends is a prostitution of their roles. Naturally individual members will hold strong, sometimes violent views on many subjects, but he considers that the university, as such, should not be affected by these. What members do in their own time is their own business, he considers, but when they are working as part of the university they should try, as far as humanly possible, to remain detached and objective. Of course this does not mean that emotions have no part in the academic life, they are what make the whole thing fun. But these emotions are different from those of politics and social roles. To mix the two is dangerous, not only for the university, but for political and social responsibility as well.

Chris White.



The Military-Industrial Complex in Australia. By Mike Duigan and Greg O'Leary. A Radical Education Pamphlet.

Available at Union bookshop and from 12, Martlesham Crescent, Daw Park.

The manipulators of modern society prefer to work in secrecy. Yet certain pieces of information are released officially, partly because of pressure, partly to give an impression of open discussion and partly to influence people by the way in which the information is presented. Other information is "available" but only if one knows where to look and is prepared to work through large masses of printed reports. Another source is the popular press. Reporters often slip in news embarrassing to the Establishment, either in an obscure part of the publication or in an otherwise pro-establishment article.

This diffuse and fragmented way in which vitally important information is made available makes it extremely difficult to get a clear picture of the nature or the extent of the manipulation of our society. Now, however, Michael Duigan and Greg O'Leary have performed an invaluable service by collecting and fitting together enough fragments of the jig-saw for at least the outline of the picture (and in some parts the detail) to be clear.

The Military-Industrial Complex in Australia starts by drawing attention to the exploitation of Australia by certain American interests. Next come three succinct summaries of 1) direct military involvement (bases, projects, etc.), 2) business interaction with the government and 3) the participation of academics either directly in research or indirectly by rationalizing military aims. The last is so large (it overflows into the other summaries) that the pamphlet could well have been titled **The Military-Industrial-Academic Complex in Australia**. Reading this pamphlet reinforces the uneasy feeling, formed from other reading that the Universities are among the major supporters of aggression and manipulation.

The role of some academics is not surprising. Former vice-chancellor at Adelaide, A. P. Rowe, who originally came to South Australia to pave the way for WRE, had personal experience of the success of science in World War II (see pp 4-5 of *If The Gown Fits* by A. P. Rowe, Melbourne University Press, 1960). Some of the academics mentioned by Duigan and

O'Leary have even closer links with the military: R. J. O'Neill of ANU is a Duntroon graduate (p 40); W. A. Townsley of the University of Tasmania is a former Chief Instructor at the Army Education School (p 41); J. Cleary of Queensland was an ASIO agent (p 45); and V. C. Funnell of Flinders was in the British Army (p 45).

Duigan and O'Leary provide a useful summary of the economic interest Big Business has in war (pp 30-32) and also touch upon the way in which firms can influence academics by providing money (e.g., p 36, p 40). Maybe greater emphasis could have been given to some of the more devious manoeuvres of Industry.

In some cases business-based foundations (including the Ford Foundation) act as "respectable" fronts for C.I.A. finance (e.g. see F. Lundberg *The Rich and The Super Rich* Thos. Nelson and Sons 1969 esp. pp 268, 269, and 272). In other cases the opposite occurs: Industry gives the money to a professional association to distribute so that squeamish academics need not sully themselves by direct contact with business.

Only one example being (and not in Duigan and O'Leary) some of Professor Badger's research donated by the American Petroleum Research Fund administered by the American Chemical Society.

Another aspect of the Industrial-Academic relationship is that some academics obtain power over others in the same profession.

The officials of professional organisations handling grant money can count on support from grateful recipients. Recipients can build up empires of students who do research. An academic who heads such a group can participate to a greater or lesser extent in a large number of projects and amass an impressive publication record (e.g. Professor Badger and his group published at least fifteen papers in one year — see 1964 *Australian Journal of Chemistry*: Professor Badger's name appears first on each of the published articles).

As students in such groups are usually working for degrees it is not difficult to impose conformity. Industry benefits by cheap research (the academic equivalent of sweated labor) and by a pool of prospective

employees. The academic can then attract new recruits by describing the wonderful jobs obtained by former students. Of course, not all academics regard students as a means to the end of self-advancement. Many academics are content with no more than that their efforts at teaching and advising are helpful to students. But which type of academic has power in the University? Maybe this could be the topic of a future pamphlet. The distinction between academics with the laudable ambition to do a good job and the excessive ambition arising from a lust for power could form an interesting study. The numbers and distribution of academics in these categories must have a profound effect on the part played by the University in society.

Another striking feature of Duigan and O'Leary's synthesis is the range of projects financed by the military and by industry. If the State is to finance research through public money why through the military interests? To take medical research: is this sponsored by the military as a propaganda exercise, as a means of attracting and committing workers who would be repelled by a more open statement of aims, or for both reasons? Although military-financed medical research can result in discoveries, these are often ignored until there is another major war (e.g. see R. Hare's *The Birth Of Penicillin* George Allen & Unwin Ltd., 1970).

Similarly, sociological and anthropological research may be financed from military and industrial sources (pp 34-44 of Duigan and O'Leary). Such research often involves confidential information which the individuals being studied will only impart if they are approached under the guise of friendship. The subsequent betrayal of such people is unpardonable. Of course, not all sociologists, anthropologists or historians use living individuals; many rely on the study of written and other cultural sources of material. But when the prime motive of such work is that the findings will lead to the more efficient manipulation of the culture studied, the work can only be regarded as moral and intellectual prostitution.

Although Duigan and O'Leary make no recommendations for reform, Humphrey McQueen, who wrote the foreword, suggests that radical students could do so in various ways. McQueen also recognises that many radicals have been driven out of Australian Universities: he names Brian Fitzpatrick, R. F. Irvine and Gordon Childe. But radicals are not the only ones to suffer. Both A. P. Rowe and S. S. Orr can only be described as conservative. Yet because they resisted the idea that the University was no more than a tool of the State and of industry, Rowe was driven from the University of Adelaide (*If The Gown Fits*) and Orr from the University of Tasmania (See W. H. C. Eddy Orr *Jacaranda Press* 1961, especially pp 640-641).

Humphrey McQueen seems to find hope in the thought that there are more radicals in the universities today. He does not mention (he may not know) that two South Australian academics are under attack for their convictions: Brian Medlin at Flinders and Clyde Manwell at Adelaide. Each treats his discipline (Medlin: Philosophy; Manwell: Zoology), as a broad field of learning, interesting in its own right and as something which is relevant to human problems in Adelaide NOW. While many academics pay lip service to these aims by uttering platitudes, Medlin and Manwell reason from known facts and reveal the sources upon which they base their conclusions. Hence they are dangerous to a system which emphasises that decisions can only be made by "experts" who have access to special knowledge which is beyond the comprehension of other men and women.

So far Flinders has shown more tolerance than Adelaide. But neither University has shown support for the individual academic whose ideas might offend the military-industrial elite. At Adelaide the situation has become critical: all readers of *On Dit* know that Manwell has been threatened with dismissal. Can we afford to let this happen? If all academics must conform to business and military pressures as a condition of remaining employed the universities as we know them will have failed.

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SHOPLIFTING

This section presents some general guidelines on thievery to put you ahead of the impulse swiping. With some planning ahead, practice and a little nerve, you can pick up on some terrific bargains.

Being a successful shoplifter requires the development of an outlaw mentality. When you enter a store you should already have cased the joint so don't browse around examining all sorts of items, staring over your shoulder and generally appearing like you're about to snatch something and are afraid of getting caught. Enter, having a good idea of what you want and where it's located.

Camouflage is important. Be sure you dress the part by looking like an average customer. If you are going to rip off expensive stores (why settle for less), act like you have a chauffeur driven car double parked around the corner. A good rule is dress in the style and price range of the clothes, etc., you are about to shoplift. The reason we recommend the more expensive stores is that they tend to have less security guards, relying instead on mechanical methods or more usually on just the sales people. Many salespeople are uptight about carrying out a bust if they catch you. A large number are thieves themselves, in fact one good way to steal is simply explain to the salesclerk that you're broke and ask if you can take something without paying. It's a great way to radicalize shop personnel by rapping to them about why they shouldn't give a shi if the boss gets ripped off.

The best time to work out is on a rainy, cold day during a busy shopping season. Christmas holiday is shoplifter's paradise. In these periods you can wear heavy overcoats or loose raincoats without attracting suspicion. The crowds of shoppers will keep the nosy "can-I-help-you's" from ~~being~~ing up your style.

Since you have already checked out the store before hitting it, you'll know the store's "blind-spots" where you can be busy without being observed too easily. Dressing rooms, blind alley aisles, and washrooms are some good spots. Know where the cashier's counter is located, where the exits to the street and storage rooms are to be found, and most important, the type of security system in use.

If you are going to snatch in the dressing room, be sure to carry more than one item in with you. Don't leave tell-tale empty hangers behind. Take them out and ditch them in the aisles.

An increasingly popular method of security is a small shoplifting plastic detector attached to the price tag. It says "Do Not Remove" and if you do, it electronically triggers an alarm in the store. If you try to make it out the door, it also trips the alarm system. When a customer buys the item, the cashier removes the detector with a special deactivation machine. When you enter the store, notice if the door is rigged with electronic eyes. They are often at the waist level, which means if the item is strapped to your calf or tucked under your hat, you can walk out without a peep from the alarm. If you trigger the alarm either inside the store or at the threshold, just dash off lickity-split. The electronic eyes are often disguised as part of the decor. By checking to see what the cashier does with merchandise bought, you can be sure if the store is rigged. Other methods are undercover pigs that look like causal shoppers, one-way mirrors and remote control television cameras. Undercover pigs are expensive so stores are usually understaffed. Just watch out (without appearing to watch out) that no one observes you in action. As to mirrors and cameras, there are always blind spots in a store created when displays are moved around, counters shifted, and boxes piled in the aisles. Mirrors and cameras are rarely adjusted to fit these changes. Don't get turned off by this security jazz. The percentage of stores that have sophisticated security systems such as those described is very small. If you work out at lunch time, the security guards and many of the sales personnel will be out of the store. Just before closing is also good, because the clerks are concentrating on going home.

By taking only one or two items, you can prevent a bust if caught by just acting like a dizzy klepto socialite getting kicks or use the "Oh-gee-I-forgot-to-pay" routine. Stores don't want to hassle going into court to press charges, so they usually let you go after you return the stuff. If you thought ahead, you'll have some cash ready to pay for the items you've pocketed, if caught. Leave your I.D. and phone book at home before going shopping. People rarely go to jail for shoplifting, most if caught never even see a real cop. Just lie like a ~~liar~~er and the most you'll get is a lecture on law and order and a warning not to come back to that store or else.

The lining of a bulky overcoat or loose raincoat can be elaborately outfitted with a variety of custom-made large pockets. The openings to these pockets are not visible since they are inside the coat. The outside pockets can be torn out leaving only the opening or slit. Thus you can reach your hand (at counter level) through the slit in your coat and drop objects into the secret pockets sewn into the lining. Pants can also be rigged with secret pockets. The idea is to let your fingers do the walking through the slit in your coat, while the rest of the body remains the casual browser. You'll be amazed at how much you can tuck away without any noticeable bulge.

Another method is to use a hidden belt attached to the inside of your coat or pants. The belt is specially designed with hooks or clothespins to which items can be discretely attached. Ditching items into hidden pockets requires a little cunning. You should practice before a mirror until you get good at it.

A good idea is to work with a partner. Dig this neat duet. A man and woman walk into a store together looking like a respectable husband and wife. The man purchases a good belt or shirt and engages the salesman in some distracting conversation as he rings up the sale. Meanwhile, back in the aisle, "wife" is busy rolling up two or three suits. Start from the bottom while they are still on the rack and roll them up, pants and jackets together, the way you would roll a sleeping bag. The sleeves are tied around the roll making a neat little bundle. The bundle is then tucked between your thighs. The whole operation takes about a minute and with some practice you can walk for hours with a good size bundle between your legs and not appear like you just ship in your pants. Try this with a coat on in front of a mirror and see how good you get at it.

TECHNIQUES



Another team method is for one or more partners to distract the sales clerks while the other stuffs. There are all sorts of theater skits possible. One person can act drunk or better still appear to be having an epileptic fit. Two people can start a fight with each other. There are loads of ways, just remember how they do it in the next spy-movie you see.

One of the best gimmicks around is the packaging technique. Once you have the target item in hand, head for the fitting room or other secluded spot. Take out a large piece of gift wrapping and ribbon. Quickly wrap up the item so it will look like you brought it in with you. Many stores have their own bags and staple the cash register receipt to the top of the bag when you make a purchase. Get a number of these bags by saving them if you make a purchase or dropping around to the receiving department with a request for some bags for your Christmas play or something. Next collect some sales receipts, usually from the sidewalk or trash cans in front of the store. Buy or rip-off a small pocket stapler for less than a dollar. When you get the item you want, drop it in the bag and staple it closed, remembering to attach the receipt. This is an absolutely perfect method and takes just a few seconds. It eliminates a lot of unsightly bulges in your coat and is good for warm-weather heisting.

A dummy shopping bag can be rigged with a bit of ingenuity. The idea is to make it look like the bag is full when there's still lots of room left. Use strips of cardboard taped to the inside of the bag to give it some body. Remember to carry it like it's filled with items, not air. Professional heisters often use a "booster box," usually a neatly wrapped empty package with one end that opens upon touch. This is ideal for electrical appliances, jewelry, and even heavy items such as portable television sets. The trick side can be fitted with a spring door so once the toaster is inside the door slams shut. Don't wear a black hat and cape and go around

waving a wand yelling "Abracadabra," just be your usual shlep shopper self. If you can manage it, the trick side just can be an opening without a trick door. Just carry the booster box with the open side pressed against your body. Briefcases, suitcases and other types of carrying devices can all be made to hold items. Once you have something neatly tucked away in a bag or box, it's pretty hard to prove you didn't come in with it.



ON THE JOB

By far the easiest and most productive method of stealing is on the job. Wages paid to delivery boys, sales clerks, shippers, cashiers and the like are so insulting that stealing really is a way of maintaining self-respect. If you are set on stealing the store dry when you apply for the job, begin with your best foot forward. Make what employment agencies call a "good appearance." Exude cleanliness, Godliness, sobriety and all the other WASPY virtues third grade teachers insist upon. Building up a good front will eliminate suspicion when things are "missing."

Mail clerks and delivery boys can work all sorts of neat tricks. When things get a little slow, type up some labels addressed to yourself or to close friends and play Santa Claus. Wrap yourself a few packages or take one that is supposed to go to a customer and put your label over theirs. Blame it on the post office or on the fact that "things get messed up 'cause of all the bureaucracy." It's great to be the one to verbalize the boss's own general feelings before he does when something goes awry. The best on-the-job crooks always end up getting promoted.

Cashiers and sales persons who have access to money can pick up a little pocket change without too much effort, no matter how closely they are watched by supervisors. Women can make use of torn hems to stash coins and bills. Men can utilize cuffs. Both can use shoes and don't forget those secret little pockets you learned about in the last section. If you ring up items on a cash register, you can easily mistake \$1.39 for 39¢ or \$1.98 for 98¢ during the course of a hectic day. Leave pennies on the top shelf of the cash register and move one to the far right side every time you skip a dollar. That way at the end of the day, you'll know how much to pocket and won't have to constantly be stuffing, stuffing, stuffing.

If you pick up trash or clean up, you can stick all sorts of items into wastebaskets and later sneak them out of the store.

There are many ways of working heists with partners who pose as customers. See the sections on free food and clothing for these. There are also ways of working partnerships on the job. A cashier at a movie theater and a doorman can work out a system where the doorman collects the tickets and returns them to the cashier to sell again.



A neat way to make a large haul is to get a job through an agency as a domestic for some rich slob. You should use a phony identification when you sign up at the agency. Once you are busy dusting the town house, check around for anything valuable to be taken home. Pick up the phone, order all sorts of merchandise, and have it delivered. A friend with a U-haul can help you really clean up.

CREDIT CARDS

Any discussion of shoplifting and forgeries inevitably leads to a rap on credit cards; those little shiny plastic wonder passes to fantasy land that are rendering cash obsolete. There are many ways to land a free credit card. You can get one yourself if your credit is good, or from a friend: report it stolen and go on a binge around town.

RACISM - THE DEBATE CONTINUES

Dear Editors,

I refer to the article by Bob Ellis entitled 'Racism in South Australia' published in the last issue of 'On Dit'.

I have been asked by the Premier, Mr. Dunstan, to write to you pointing out a number of errors of fact in the article.

Mr. Ellis writes that "children in South Australian schools are taught that Aborigines were living in the stone age, primitive, nomadic and unsophisticated. These classifications are not only false and condescending but form the framework of our racist ideology." As a bald assertion, that is true; those words are used in some courses in certain contexts. However, to read into their use the 'framework' of 'a racist ideology' is absurd, whether it be done from a Marxist base or from a more reasonable ideological position.

To quote from all the books involved would take up too much space, but your readers may wish to verify the accuracy of this statement for themselves, and I therefore refer them to books concerned which are "Our Wide Wonderful World - IA" by Patricia Lloyd, "Into Orbit - 3A" by Reginald Brown, "Migrants of Legend" by George Finkel, "Investigator Social Studies, Books 1 and 3A", "Australia-A Society Study" by Smith Woodward, "The New Social Studies Guide - Upper Section - Further Along", and the Education Department's "Social Studies Guides for Grades 1 to 7, and for High Schools".

Aborigines are studied in Primary Social Studies courses from Grade III on. The Grade III course studies their way of life and culture and traces changes forced upon them by the advent of Europeans. In the Upper Primary reference is made to Aborigines under the topic of "Migration of Peoples of the World". The aim of the course is to lead to an understanding of the problems of the Aboriginal in our community today as a result of European settlement. In Secondary Social Science courses Aborigines are studied at Second Year level under the topic of "Social and Cultural Characteristics of Australian Minority Groups". This discusses the present situation of the Aborigines in the outback, the fringe and the city, and makes specific reference to "their pride, individuality, and initiative", the fact that they "see little need for affluence, social climbing and authoritarianism in their communities", the fact that White Australians have an appalling record in relation to Aborigines, and the fact that "their labour has often been exploited".

With respect to other matters raised or asserted by Mr. Ellis, the accurate position is as follows:

1. The State Government did not spend \$5,000 to ensure the performance of a football game by Aborigines. In 1970 an Aboriginal football carnival in Western Australia was financed by the Commonwealth supported organisation known as "The Aboriginal Sports Foundation of Australia".

2. The Aboriginal population in Port Lincoln, as distinct from the Eyre Peninsula district, is 250 persons, not 400, and although employment remains a problem because of the ever increasing pressures of converging population on the larger country towns, there are also increasing numbers of Aboriginal employees within the towns.

3. In 1959 three timber frame houses were built in Mallee Park. The flooding first occurred when, in 1962, adjacent land was cleared for a drive-in which then created a water catchment area. Subsequently the three timber frame houses were sold on site and alternative housing was provided in the town for the Department of Aboriginal Affairs. This incident occurred during the last Playford administration.

4. Mr. Ellis says that today "The Aboriginal population of Port Lincoln lives in 16 houses constructed by the Department of Aboriginal Affairs of the Commonwealth Government". The facts are as follows: 16 houses owned by the State Government Department of Social Welfare & Aboriginal Affairs.

- 7 families are housed by the S.A. Housing Trust.
- 8 families live in S.A. Railway cottages.
- 3 families own their own homes.

5. The area known locally as "The Jungle" is not part of the Mallee Park Reserve. It is an area of private lands where Aborigines, mainly itinerant workers, and sometimes their families, camp from time to time. The numbers fluctuate considerably. This land is located behind the Cresco Fertiliser Factory.

6. A high proportion of the maintenance and renovation work on the departmental housing in Port Lincoln, as elsewhere in the State, is undertaken by a departmental work team which moves into the area when a considerable amount of work has accumulated. This team usually stays in the area for a few weeks at a time, thus fulfilling the double function of upgrading the Aboriginal housing and providing valuable employment for the Aborigines in the work team. However, when there is no work team in the area, contracts are let for small jobs with local contractors for urgent electrical, plumbing, etc., repairs as it would be uneconomic to send a work team and unreasonable to expect the family to wait. The Department has seven such work teams working throughout the State and not one as stated in the article.

7. One Aboriginal tenant was requested to vacate the S.A. Housing Trust house she rented in December, 1970. Another Aboriginal tenant was requested to vacate the

house he rented from the S.A. Housing Trust in January, 1971. However, they were not left homeless in that alternative housing was available and taken up in both instances. In neither case was there any threat of removal of the children and placing them in welfare institutions.

8. The powers of the Trust in relation to Group B houses referred to by Mr. Ellis are contained in Sections 22-28 of the South Australian Housing Trust Act 1936-65. Briefly, Group B houses were to be houses erected from gifts of money or income derived from investment of donations. As no charitably minded persons or organisations have seen fit to make gifts for this purpose no Group B houses have been erected by the Trust. There are other limiting factors on Group B houses, e.g. the restriction that the total cost, including land, fencing and services, were not to exceed 640 times the daily wage which, related to today, would mean building a unit for \$4,800, which would be impossible for a housing authority such as the Trust.

The Trust does not require applicants to nominate their race and does not in any way segregate applications so that it is not possible to extract the number of aboriginal families who are currently applicants for housing. It is general that applicants are processed in order of applying and as applicants come in line contact is made and their circumstances investigated. While the Trust does expect applicants to meet certain standards before being approved for housing, no judgment is made on which consideration is given to racial origin. All applicants sign a tenancy agreement before occupying a Trust rental house and are required to comply with these conditions during occupancy. The tenancy agreement is identical in all cases.

9. The South Australian Housing Trust has no power to 'remove' people from towns.
10. The low interest money available for housing is not used by the Trust for industrial purposes.

Finally, Mr. Dunstan has asked me to say that the above is not designed to make a case out of that asserts the State of the Nation is free of racialism in attitudes towards the Aboriginal population. This would be patently not true. However, he believes that things are getting better, and will continue to do so, providing the issue is kept in front of people. He believes that Mr. Ellis was helping, in effect, to do this.

Yours sincerely,
A. BAKER
(Press Secretary)

Dear Editors,

Thank you for the opportunity to reply to the remarks made by Mr. Baker on behalf of the Premier.

Unfortunately Mr. Baker, and one assumes Mr. Dunstan, appear to have missed the point of my argument, for which I may in part be to blame due to my rushed and rather contorted prose. My essential point was however, that racism and its manifestations are not restricted to overt acts of discrimination based upon the criteria envisaged in the Prohibition of Discrimination Act. Rather, I was attempting to demonstrate that acts, which while not directly employing criteria such as skin color but which do, in fact, act to create or reinforce inequalities for people of different racial and social backgrounds are none-the-less racist and in the long run more important to identify and combat.

To choose an example from US experience, since this is less likely to offend domestic prejudices; the inequalities in the US education system, while not based on legislation or a program of separate schools have been rightly described as racist even though the determining factor is economic. That is, slum children have poorer schools and deprived environments, but slums are predominantly populated by Blacks, Puerto Ricans etc. Hence the bussing program.

This was my point in relation to the activities of sections of the S.A. Housing Trust.

With regard to Mr. Baker's remarks about school texts and activities I can only beg indulgence to make a more detailed study of the books and courses. I should like to emphasise however that the classifications to which I referred, taken admittedly out of the classroom context, derive in part from, and serve partly to reinforce, the particular form of Social-Darwinism to which I made reference. That is, the view which conveniently seeks to locate Aboriginal culture within an early stage of European cultural evolution, suggesting an evolutionary imperative which would duplicate the European experience and hence justify a belief in the physical and intellectual inferiority of the Aborigine. This belief I felt informed some of the debates on the Prohibition of Discrimination Bill. Rowley, in his book, "Destruction of Aboriginal Society," also comments on the effect of this ideology in frontier periods in Australian settlement. With regard however to the enumerated comments:

1. The particular football match to which I referred was in fact the Springbok game held at the Norwood Oval. Without laboring the point, the SA Government was prepared to spend \$5,000 on a massive police guard to ensure that a football team, selected on admitted racial grounds, was able to enjoy the presumably more important right to play sport than to acknowledge the rights of black South Africans to a recognition of their humanity. One does not have to be a Marxist to recognise that the Government's response was one of crass opportunism, (presumably a "more reasonable ideological position"), and "racist" in so far as it condoned an originally racist act.

2. As Mr. Baker points out my figure of 400 includes people of Aboriginal decent in the Eyre Peninsula region. My point still stands however that only a small percentage is regularly employed or receiving an income capable of providing anywhere near the basic necessities. Further, that the response of individuals, like anybody else in a similarly hopeless situation is alcoholism, with its resultant chronic malnutrition and unstable home environment. In the "jungle" for example, methylated spirits is resorted to when money is insufficient for cheap wine and meat scraps are collected from the waste dumps of the meat processing factory. This then informs the whole vicious circle of poor health, poor work attendance record, therefore less possibility of work, therefore greater consumption of alcohol etc.

Australian Governments are particularly sensitive to the potential social disruption which might be caused to white Australia if "cheap Asian labor" were permitted to enter Australia, but remarkably blind to the impact of European migrants on the Aboriginal population which traditionally filled unskilled laboring jobs. The result has been, as I pointed out, the growth of a welfare class.

3. Besides a small property near Poonindie controlled by the Aboriginal Lands Trust, Mallee Park was the only land dedicated for the benefit of the Pt. Lincoln Aboriginal population. Like most land so dedicated it is useless, rendered so in this case by the activities of European economic interests. No indemnity is paid to Aboriginal people for the loss of such land.

4. A misprint occurs in the sentence quoted by Mr. Baker. I wrote, "The Aboriginal population lives in 16 houses constructed by the Department of Aboriginal Affairs or the Commonwealth Government." All are owned by the State Government Department. I did go on to explain the Commonwealth had recently financed the construction of several new houses and that Aboriginal people also lived in Housing Trust rental units and private homes. However, on Mr. Baker's figures, for a population of 250, a large number of whom are unemployed or living on the poverty level the 31 homes provided by the state or its agencies does not seem an excessively high number. The Housing Trust, which supposedly seeks to provide low cost housing for lower income earners provides only 7 out of a total of 467 it has built in Pt. Lincoln. The percentage of the relatively affluent white population which is housed by the Housing Trust is considerably higher than that of Aborigines who are almost all in the low income groups.

5. "The Jungle" as Mr. Baker correctly points out is not part of Mallee Park but in fact the nearest habitable area. It directly abuts the former reserve and is separated by a dirt track subject to flooding. A low mallee scrub covers the whole area.

6. The key phrase in Mr. Baker's statement is "when a considerable amount of work has accumulated." It is often a matter of months and even years before repairs are made and open drains and flooding sewerage often constitute a direct health hazard. The Aboriginal inhabitants are under the impression they may not carry out their own repairs and local contractors have refused to carry out necessary emergency repairs - particularly plumbing which, as I pointed out is often affected by the Todd water.

7. Mrs. E. Elliott, a widow, was a tenant in a Housing Trust double unit located near the Pt. Augusta Hospital. Living with her were her two sons and a daughter and several grandchildren. She is an invalid and requires constant medical attention. She sought unsuccessfully on a number of occasions to obtain a single unit Housing Trust home since she was faced with hostile neighbors. Eventually she was evicted in December 1970 after complaints from her neighbor about her sons' language. Her doctor gave her a note which she delivered to the Housing Trust representative requesting that she remain in Pt. Augusta in order that she receive regular medical attention. As Mr. Baker observes in his point 9, the Housing Trust has no power to remove people from towns - except by denying them Housing Trust accommodation. The local Department of Aboriginal Affairs officer was unable to offer other accommodation, would naturally not allow her to move in with other families and she was obviously not in a position to buy a home. Rental of a private nature is practically impossible for Aborigines in Pt. Augusta. The local welfare officer is also faced with the responsibility of keeping the Trust 'on side' for later prospective tenants.

She moved to Hawker where a Department home was available. There is no doctor in the town and she eventually had to be hospitalised for intensive treatment in Pt. Augusta. She is now living at Hawker and attempts are being made to convince her to enter the Old Folk's Home on Davenport Reserve. She is an Adnjamathana woman of the Flinders Ranges, conscious of her cultural differences with other Aboriginal groups. No other Adnjamathana person resides in the home. To her the residents are "strangers" and potentially hostile.

According to the Hawker District Council the home she is presently occupying is due to be removed to Nepabunna Mission in the near future and she is likely to be faced with a

new housing crisis. It is likely that in this circumstance she will be offered no alternative than to enter the Home, whereby her grandchildren will have to be fostered or placed in an institution.

Mr. and Mrs. W. Coulthard were tenants of a small, two bedroomed Housing Trust home. They had a daughter and several grandchildren living with them. They repeatedly sought a larger home, however, when they took up residence they were handed a packet of seeds by the Local Housing Trust officer and told that if they proved satisfactory, (presumably acted like middleclass whites), they would be considered for a larger home. They were eventually evicted in January of this year and their household items taken to the department office since no alternative accommodation had been arranged. They were then allowed to re-occupy the home - without furniture or the refrigerator in which they kept milk for the children.

The family attempted to move to Hawker having obtained permission to use the Davenport Reserve truck. This would have meant over-crowding of a family in the town as no vacant dwelling was available. In Hawker however they had sympathetic relations. Just before Hawker the truck was met by the local policeman who turned them around and sent them back to Pt. Augusta on the instruction of the local welfare officer.

Eventually they were offered two alternative houses. One in Melrose was a deserted railway house which had formerly been used to store stock fodder. The other, a house at Quorn, was offered rent free by the owner.

Understandably the family chose the disgusting conditions at Melrose. Again, Mrs. Coulthard is an invalid and the nearest doctor was at Pt. Augusta, requiring considerable travelling expense. The family now lives on Davenport Reserve where permit regulations are used to exclude the daughter from visiting the family.

8. As I believe I pointed out, my argument was not that there existed overt discrimination in the application for Housing Trust homes. Failure on the part of people unfamiliar with the necessity to re-apply at regular intervals means that many people, (usually Aborigines at Pt. Augusta), lose their position in the order of applications. Others continue to apply but hear nothing because an appropriate department official has not recommended them. One man at Davenport has applied for 7 years.

Mr. Baker's statement that they must "meet certain standards" is the core of the argument. To go back to my earlier US example it is a parallel case of economic and social criteria disguising racial selection procedures, with the added element of surveillance by a welfare office whose failure to recommend may be the cause of failure to meet certain "standards".

9. No, but "great and powerful friends" have.

10. Mr. Dunstan at a recent meeting on campus claimed that insufficient funds were available to assist in emergency home building projects, largely due to the failure of the Commonwealth to assist. Mr. Ramsay, General Manager of the Housing Trust has gone further to say that the Housing Trust is a business not a "social welfare agency."

Yet in the "Advertiser", Oct. 18, Mr. Scriven, Director of Industrial Development is quoted as saying, "the SA Housing Trust, which built premises for industrial concerns had 'more money than before' Perhaps some of that money might go to assisting the housing project, or are machines more important than people?"

Yours,
Bob Ellis.



SOUTH EAST CORNER HOLIDAY PROJECT

The South-East Corner of the city is a residential area just a half a mile from the Adelaide University campus. Yet in this area

* About one-third of the population consists of migrants, with their own special problems.

* 5 out of 7 new children at the local primary school cannot speak English.

* A Royal Adelaide Hospital survey found extensive cases of malnutrition among the elderly people.

* About 500 elderly men subsist on a pension, alcohol and little else in doss houses whose owners make large profits.

* Young kids who are caught shoplifting enjoy their internment at a reformatory because the conditions are much better than at home.

* There are no social centres outside school hours for the kids.

* Housing is old, derelict, in some cases condemned. Yet large, poor families live in them.

* The City Council, which has the resources to help these people, is dominated by a clique of Rundle Street traders and aristocratic gentry which is more interested in building car parks.

SOCIAL ACTION is renting a house in Carrington Street to be used as the centre for an extensive student commitment in the area. Perhaps our only definite plan at this stage is to set up a Holiday day-camp activity for the kids of the South-East Corner such as was attempted at Mansfield Park last holidays. Through our contact with the kids, however, perhaps we can meet the families and get ourselves accepted as residents.

WHAT IS OUR RATIONALE?

We are trying to improve the quality of life for the people of the S.E.-Corner.

We are trying to compensate for the privileged position in which we find ourselves at this university.

Perhaps we are trying to put into practice some of the theories about society which we have all evolved for ourselves. Above all, we believe it is possible to create a community - a gemeinschaft - in the real sense of the word.

OK, NOW WHERE DO I FIT IN?
This is a project towards which every student and staff member can and should contribute. There are a number of opportunities:

* **SURVEY** To help prepare for our commitment, we are undertaking an extensive survey of the South-East corner. We want to get a feeling of the hopes, needs, aspirations and

opinions of the people with whom we want to communicate. This will take place (probably on a weekend) soon after the exams finish, i.e. before university students are dispersed into their various forms of vacation activities.

The survey questionnaire is being prepared by experts. What is urgently needed is to have people to help with the surveying itself. It will only require a few hours of commitment, but could be tremendously valuable, both for the project and as a personal experience. Please help with this yourself and convince your friends to help too.

* **PEOPLE*** The house in Carrington Street will be a centre for the holiday project. A number of committed people are needed to live full-time for a fixed period in the house to act as a semi-permanent core.

More people will be needed on a day-to-day basis for activities with the kids. Here there is a great opportunity for initiative, imagination and good fun.

If you have time and/or enthusiasm and/or ideas, or if you can find your holidays a drag, then the opportunity is here.

* **MATERIALS*** To help equip the house and entertain the neighbourhood, the project needs furniture (chairs, tables, glasses, cups etc.), games, bats, balls, plasticine, paints, pencils, picture books, toys, etc. etc. If you know anyone who has such unused items floating around (in any condition) please let them know of our need.

If you know of a millionaire looking for a worthy charity to which to donate, then the South-East Corner project can use the money. Rent of the house costs \$15 per week.

WOULD YOU LIKE TO HELP?

If so then there are a number of ways to join in.

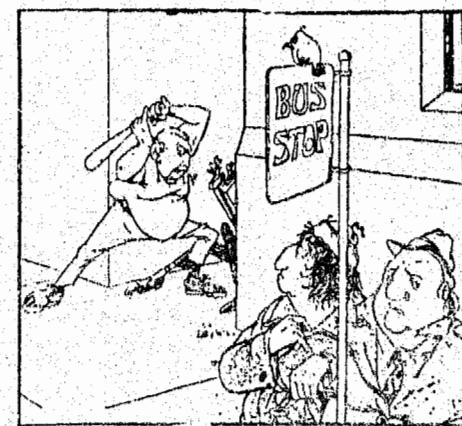
Either
(1) Put your name on the list posted in the Napier foyer and in the SA/A Room.

Or (2) Leave a note in the AUS Room (Old SRC Offices).

Or (3) Contact Christina Juchniewicz (Ph. 4-2647), Andrew Parkin (Ph. 31-7833), David Pearce (Ph. 31-8224), or Sally Paterson (Ph. 61-4796).

Or (4) Come to a Social Action meeting; **TUESDAY** (Council Meeting) 1 p.m. in Room 1 behind Games Room. **WEDNESDAY** (Lead-in Meeting) 1 p.m. AUS Room in SAUA Office. **THURSDAY** (Survey Planning Meeting) 1 p.m. SA/A Room behind Games Room, and **FRIDAY** (Strategy Meeting) 1 p.m. Tom Cooper's Room, Top floor of New Wing in Maths Wing.

All held every week. **AT HARVARD UNIVERSITY**, students exposed slum landlords. **IN CHICAGO**, Saul Alinsky. **IN HARLEM**, Tom Hayden, **AT BERKELEY**... **IN ADELAIDE**.



'We'd better not get involved - he might be a plainclothes policeman going about his work!'

ELECTION OF MEMBERS OF THE COUNCIL

Candidates for election

Nominations have been received as follows:

(i) **Four members of the academic staff:** Professor J. H. Carver; Dr. F. R. Dalziel; Professor R. A. Jensen; Professor D. O. Jordan; Mr. J. F. Keeler; Mr. D. St. L. Kelly; Dr. G. M. E. Mayo; Dr. E. H. Medlin; Dr. H. J. Rodda.

(ii) **One person in the full-time employment of the University otherwise than as a member of the academic staff:** Dr. R. C. Heddle; Mr. M. J. Tyler.

(iii) **One postgraduate student:** Mr. W. D. Gould; Mrs. S. M. Williams.

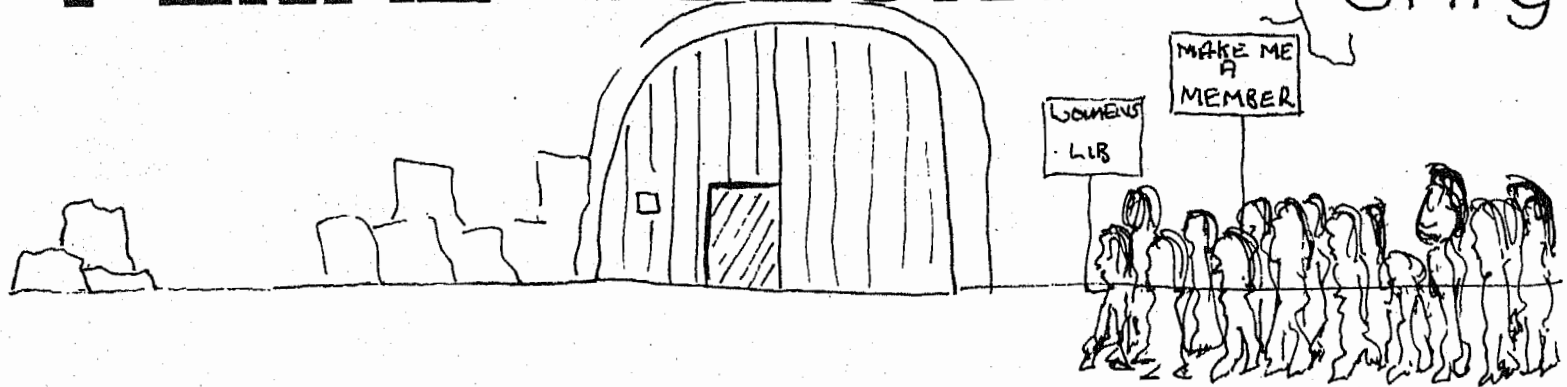
(iv) **Six persons not engaged in the employment of the University:** Miss V. T. Baddams; Mr. W. J. Bentley; Mr. W. R. Crocker; Mr. S. J. Jacobs, Q.C.; Dr. E. W. Radoslovich; Mr. P. A. V. Roff; Mr. B. J. Samuels; Mr. M. K. Smith, F.R.C.S.

Voting

The appointed day for the election is Wednesday, 24th November, 1971.

PENAL COLONY

members only



The bourgeois press represents Women's Liberation as a group of man eating ogres. Their cartoonists have long pictured the ogre woman and her sheepish pinafoored husband. This invasion of the male-supremist status-quo is relatively common in the middle and working classes, and found to a lesser extent with women who hold hierarchically superior jobs to their husbands. Generally, the woman, occupying herself only as a housewife, is a passive background ogre who swallows the breadwinner and his bread the moment he enters her house

In fact for a lot of men, leaving the home is freedom. It is the wife who won't let him smoke in the lounge, who makes him put his clothes away, stops him putting his feet up on the couch. She makes most of the decisions about the home environment telling hubby when to cut the lawn, what color to paint the kiddies rooms and where the "David Dryden" print collection is to be hung.

Mrs. Everidge with her ducks, gladies, chenille bed-spreads, and TV chairs is one of these expansive women. She extends her body to cover the whole home to the detriment of poor smothered mothered Norm. To say nothing of little Kenny.

The cartoon, pinched from the Sunday Mail hits at a weak

point in Women's Lib. Yer liberatee! Women call at a suburban home to talk to the missus. Hubby answers the door in his apron. "Oh, never mind" says one of the women.

The implication behind this is the association that Women's Lib. aims not only to release women from their servile roles, but also to make them dominant over men. This is at least partly true.

Both men and women are forced to play roles according to their sex. If a role is a distortion of the individual's identity then both men and women are distorted; both are repressed; and both are equally in need of liberation. Is the plasticity of make up, bras and all the other sexual object stuff, any more repressive than the plasticity of short neat hair, suits, collars and ties? Is the afternoon tea or the tupperware party any worse than drinking with yer mates at the pub? And are they not both caused by the same repressive society.

The W.L. movement spends a lot of time talking about the way women are exploited sexually in advertising. However the Marlboro man is an image in every man's fantasies. From the way he talks to his girl, drives his Monaro, and watches his horse, he must have another 10 girls off camera. In the same way cosmetic advertisements structure and exploit a woman's

sexuality, so do numerous cigarette, alcohol and car advertisements structure and exploit a man's sexuality.

In the area of sexual relations it is far more valuable to talk about roles rather than who dominates who. Many men feel bound by the role of the dominant partner. They must initiate sex, satisfy the woman, give her an orgasm, not ejaculate too soon and say thank you afterwards. Much W.L. propaganda centres around sexual liberation'

The existence then, of W.L. without a counterpart Men's Lib. or better still, just a People's Lib., is absurd. The demand for the rights of women as individuals regardless of sex, is supported by a movement centred around sexist principles.

If liberation as opposed to regression is the battle of life against death, go out on the street and look at the dead people. There are at least as many dead men.

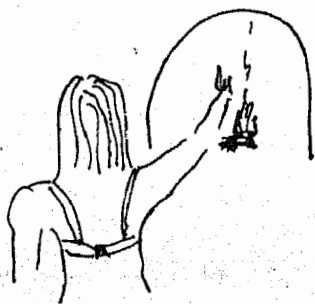
Peoples Liberation
Recognise your Bodies
Free your Minds.

DALTON

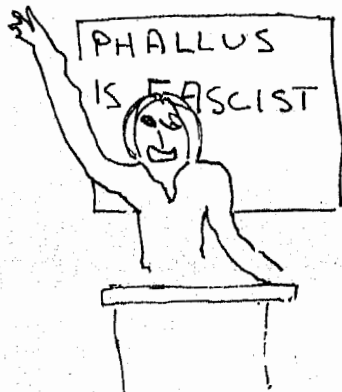
PROWSE



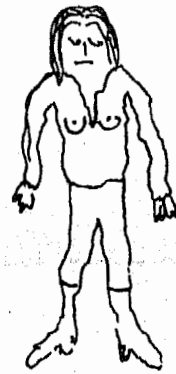
One night as
I was putting
on my make-up
I started thinking
of it as a sex
goddess disguise



I threw my pancake
in the fire



I joined Womens Lib
and changed my
consciousness

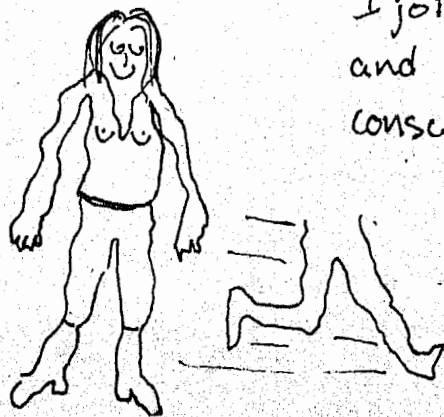


DEATH TO ALL
MALE
CHAUVINIST
PIGS

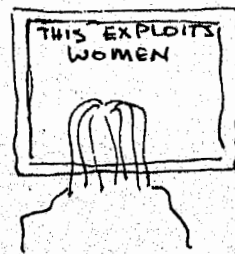
My clothes changed



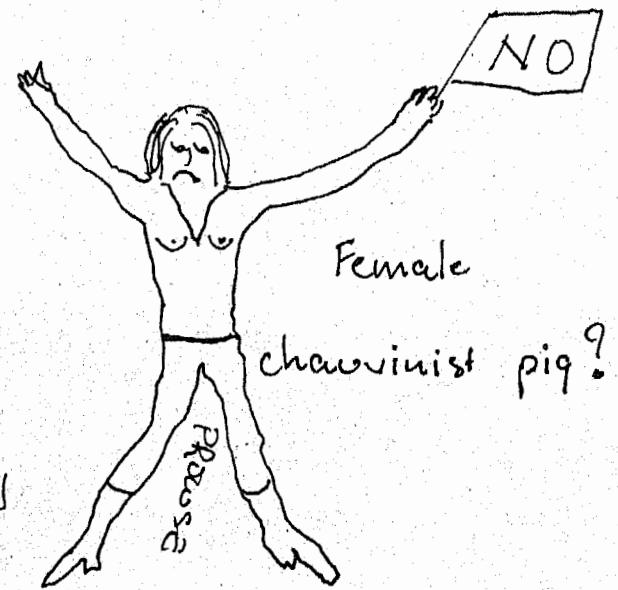
No more subservient
roles for me whether
social or sexual



Some men were now
terrified. I could beat
them on their own terms.



But what had
I become?



and....

**LIBERATE ALL PEOPLE FROM SEXUAL ROLES.
FROM THE PEOPLES LIBERATION MOVEMENT.**

During the last few months an incredible thing has happened on campus. First of all it was Women's Lib. Then a Men's Lib. group started meeting. And now there's a Campus Camp group. The first meeting was held last Tuesday night. Of course, it's fairly obvious why these things should follow each other. Basically they're all saying the same thing - liberate people from sexual roles. Let's not have males, females, camps, lesbians - let's just have people. Let sex be something to enjoy, a means of communication, not something which confines and restricts us in stereotypes.

Naturally there are different structural problems that each group has to fight. For women it's things like equal pay, equal opportunity in education and employment. For homosexuals it's law reform. But we all know that any real liberation can only come with a complete overthrow of the existing society.

Anyway, the good thing that has come out of all this - or rather, the best thing - is that people have been talking to each other, in a way they've never done before, and discussing problems and feelings they've never discussed before.

AT LAST

The so-called Gay Liberation has hit Adelaide, and not too soon either. Whatever the figures are, it is evident that there are a hell of a lot of homosexual people around. The trouble is it's far too easy to shut up about either homosexuality or any of the other less frequent sexual conditions. Before you know it some churchman of the "Majority" tells the world it's bad, bad, BAD, a lot of people believe it, the isolated homosexual shuts up even more, and you've got a one-sided view. If you want to hear the other side, come along to our CAMP Inc. meeting.

FIND OUT that the true homosexual, with the best will in the world, is unable to change the direction of his desires, and why treatment is generally useless.

FIND OUT that a homosexual love affair can be just as romantic, just as emotionally satisfying as an "ordinary" affair.

FIND OUT that homosexuals do not go around indiscriminately attacking their own sort. Mind you, they are fairly secretive about it at times, but can you blame them?

Come and support CAMP Inc. to get the message to these people that they are not dealing with a fresh criminal - fringe group. This may be the way to demonstrate to our society just how inflexible it is, to shock it out of its undies to discover that so many "nice" people are homosexuals, and to get it to take a look at itself and the authoritarian one-way strictures it imposes. Join with us, with the Women's Lib., and Men's Lib. to form the People's Lib., to show them that people can live differently.

Even let your hair down a bit if you feel you are homosexually inclined, but too hung up to admit it to yourself.

Finally, let's get to and pull down the taboos by which a society ignores what it doesn't want to see.

Further information contact:
CAMPAIGN AGAINST MORAL PERSECUTION,
C/- Student Association Office
University of Adelaide.

TODAY THE VAGINA - TOMORROW THE WORLD.

(These are some excerpts from a book by Jerry Della Femina, an ad man who worked on a campaign to sell "feminine deodorant sprays". The book is called From Those Wonderful Folks Who Gave You Pearl Harbor).

"We're having problems with a new product called Feminique. It's a vaginal odor spray, plain and simple, but the magazines and the networks have decided that this country is not quite ready for the word vagina. We can't even say what our product is."

Feminine hygiene is going to be a big business for agencies. The American businessman has discovered the vagina and it's the next thing going.

What happened is that the businessman ran out of parts of the body. We had headaches for a while but we took care of them. The armpit had its moment of glory, and the toes, with their athlete's foot, they had the spotlight too. We went through wrinkles, we went through diets. Taking skin off, putting skin on. We went through the stomach with acid indigestion and we conquered hemorrhoids. So the businessman sat back and said, "What's left?" And some smart guy said, "The Vagina". We've now zeroed in on it.

And this is just the beginning. Today the vagina, tomorrow the world. I mean, there are going to be all sorts of things for the vagina; vitamins, pep pills, flavored douches like Cupid's Quiver (raspberry, orange, jasmine and champagne).

If we can get by with a spray, we can sell anything new. And the spray is selling. In the first few months of 1969 the manufacturer of Feminique put something like \$600,000,000 worth of it into the stores in test areas without one commercial ever being on the air. The maker of Feminique expects to break even if he has sales of \$1,500,000 in the first year. But before the advertising even starts he's got \$600,000 in the till. He's going to make it on re-orders alone.

I ran into censorship again when trying to run a print ad for Feminique in McCall's magazine. The publisher said, "This line about taking care of the most important part of you - you can't say that." I said, "Well, look, I wrote the ad and I happen to think that it is the most important part of a woman."

He got very red in the face and he looked at me and said, "Mr. Della Femina, did you ever hear of the heart?" I told him that when I went to bed with a woman I didn't particularly look for the heart. He said, "You are not going into my magazine with this ad. The story is closed..."

Since then he has been fired and the man who took his place came up to our agency last summer asking if her could have the very same ad in his magazine.

JESUS SAVES AND BILLY PROPHETS...

by Dick Gaik/Good Times, San Francisco

"I am a messenger of God," says Billy Graham, unofficial chaplain to the President of the United States, third most popular man in the country according to the Gallup Poll, the uncrowned Protestant pope of America. He said that from a platform built in the Oakland Coliseum through a 50,000 watt sound system to 40,000 believers.

The Rev. Dr. Billy Graham kept referring to Jesus Christ as "superstar" during his ten day crusade at the Coliseum at the beginning of August. "Jesus Christ Superstar" was the title of his opening sermon. He liked the phrase and kept using it night after night. But it wasn't Jesus who was packing them in at the Coliseum. It was Billy Graham, Superstar, and one of the smartest and best oiled organisations in the country.

In ten days Billy Graham drew more people to the Coliseum than the Oakland Athletics thus far this baseball season. An estimated 330,000 attended the crusade. The first Sunday of the revival meeting 41,000 came.

All this didn't just happen. If it was the spirit of God at work, as the Graham people contended, then instead of using miracles to wow the people these days, God is employing sharp Madison Avenue techniques, tight grass roots organising, lots of media, and smooth show biz techniques all fueled by \$400,000. That's what it cost to put on the show.

One of the powers behind the Oakland crusade was fertilizer millionaire Lowell W. Berry. He was treasurer of the executive committee which put on the show. The committee was composed of 50 clergymen and business types similar to Berry who put up the \$400,000. (They all got their money back from collections taken during the crusade. The \$400,000 was reached on the seventh night. I don't know what happened to the rest of the money.)

Said Berry, when asked why he supported Graham: "This country is on the verge of anarchy, disintegration and revolution. We have to turn to Jesus if we are to be saved."

Then he was more interested in saving his business than in saving souls for Christ? I asked.

"No," he answered somewhat in a huff. God had been good to him and he was just returning the favor.

Larry Turner, Crusade Associate, set up shop in Oakland a year and a half ago. He had 12 secretaries working for him. "All Christian girls," he explained.

Turner enlisted 2000 churches and 4000 clergy (mostly fundamentalist). He recruited a 5000 voice choir, 1000 ushers and enough businessmen to finance it. His chief technique was involving lots of people. "Prayer Hostesses" were recruited to open their homes for morning prayer meetings in the week preceding the crusade - an idea borrowed from the Kennedy style political coffee parties.

About \$200,000 was spent on radio, newspaper, television, and billboard advertising. After all, Madison Avenue sells cars why not Jesus? - or rather Billy Graham? It was Graham's picture which dominated all the ads, not Christ's.

The programs at the Coliseum resembled a TV variety show. Cliff Barrows, the master of ceremony, was a relaxed, smiling Ed Sullivan. Featured were such stars as Ethel Waters, the retired black Broadway actress and singer; Norma Zimmer, former Lawrence Welk singer; George Beverley Shea, the gospel singer; and the 5000 voice choir.

Testimonies about how Jesus changed their lives were given in polished, well-practised delivery by such notables as Tom Lester of the TV show Green Acres, and Rick Carreno, a 13-year veteran of the Hell's Angels. There were no ordinary sinners up on stage - each was a star in one way or another. The show was well paced. There were no draggy moments.

The superstar, Billy Graham, was last on the program of course. On a recent TV talk show he said that if he hadn't received his evangelistic "calling" he would have gone into politics. With his booming voice and simple phrases he sure knows how to sway a crowd. Each night he would throw in just enough sex to titillate the audience.

"Solomon had 700 wives and 300 concubines," said Graham. "Boy, did he have sex." The audience laughed nervously. His point for telling that biblical tidbit was that even with all his women, Solomon couldn't get any satisfaction.

"Women," he warned, "get cancer of the cervix from illicit sexual liaisons. Within marriage sex is to be expressed - but not outside marriage," said Billy.

try to stop the bandolier production or advertising on the grounds that it materially aided violent revolutionaries, but no such luck. Even that gimmick didn't materialise.

A new cross-corporation idea will be tried - "concept look." They would find one well-known "youth idea" and build a whole line of products around it - goods which exist in numerous forms already, but which need a new identity every so often. The whole deal will be displayed all at once as a "total concept package." The idea they chose will surprise and shock the whole trade and youth market: "The Hare Krishna Look".

From head to toenail, the entire package will have something to offer. There will be a band, a dance, and all the rest of the schlock which goes with mass marketing a simple idea stolen by capitalism.

Starting with the shoes, the decision was made to imitate genuine Hare Krishna freaks by using plain old sneakers. Red Ball, a major tennis-shoe manufacturer is handling this. The sneakers will look old and tattered with holes in the big toe position. They will be custom-made for shuffling back and forth from foot to foot for hours on end. An old ad the company used a few years back will be resurrected: "Red Ball Jets make you run faster and jump your highest."

Naturally, the most important part of the costume is the robe, or "Honest Man's Toga", as Levi-Strauss will call them when they hit the racks. The cotton robe will be made with Zafaran, a synthetic saffron being finalised now by Dupont. Zafaran, a trademark copyrighted by Dupont, is the Arabic word from which saffron is derived. A major advantage of the robe is that it can be marketed as both a men's and women's item with no change in production assembly.

The Hare Krishna Look for the head will be designed by Hare Tail, Inc., a corporate spinoff by Ford Enterprises, which is in itself a tax loss subsidiary of Ford Motor Company of Dearborn, Michigan. Hare Tail, Inc. will mass produce wigs with a cute 14 inch ponytail for people who aren't quite ready for a natural.

Straight Arrow Publishers, a west coast outfit who produce Rolling Stone, is negotiating controlling interest in the Krishna Consciousness Magazine; Bak to Godhead. The name and content will remain the same, but the format, style and distribution procedure will change considerably.

Facial design by Revlon, of course. This will include a plain pancake makeup with nothing nail polish (two varieties: "Humble Clear" and "At One"). The company that manufactures the \$2.98 Sears Peace Medallion is currently completing an earring mold for the Hare Krishna nose and ear. It will be available through the mail or over the counter at Discount Records stores. Gillette is finishing a spray which will give the eyes that empty burned-out look of purity. It will come in "regular" and "new Morning". And for those who want the complete look, Zildjian has come up with finger cymbals to be marketed at under \$10 a set.

During the month, Dunkin' Donuts will be test marketing a new cookie called "Krishna Crunchies", which will resemble the food the street corner Krishna heads pass out. Baskin-Robbins will add a new flavor to their thirty or so, "Hare Cherry".

No total concept package does well without its own self-generating publicity, and here's where Buddah is putting together some studio musicians to be known simply as "Hare". Their first album, "Back to Godhead", is due for release. Buddah has already packaged the second record, although it has yet to be recorded. Tentative title - "Hare Goes Electric". Liner notes for the first record will have dance instructions, like old Chubby Checker LP's. They will teach the art of standing on the sidewalk doing the two-step hop made famous by Hare Krishna freaks around the country. Melanie, who is under contract to Buddah, has seen the advance layouts on the Hare Krishna Look and is toying with the idea of adopting it for her act.

Although it will probably be the most celebrated "new look" in the youthschock market, the Hare Krishna Look has been virtually blotted out of print. Women's Wear Daily killed a story three weeks ago on it when they got too many conflicting reports and feared lawsuits.

The saturation campaign has begun. Buddah records has reserved a charter plane from American Airlines for 175 extras from the Los Angeles area central-casting area dressed as Hare Krishna freaks; it is tentatively to fly to Boston where the extras will join the regular half dozen Krishna heads at their usual downtown spot on the Boston commons at the exit to the Park Street transit station. Here the taping for a 15-minute segment on American Bandstand will take place, and the full regalia for the Hare Krishna Look will be unveiled for the public and the press.

HARE KRISHNA

by the hip-capitalists.....

by Tom Miller/Iconoclast

For the past three or four years, marketing experts in major corporations have established a consistent pattern of taking quality make-shift ideas out of "youth culture", dressing them up, mass producing them with low ideals and high prices. Bell-bottoms, leather clothes, head bands, long hair (wigs) can all be charged on credit in suburban shopping centres.

The individuals who come up with these ideas are usually titled "assistant vice president in charge of youth marketing," but they are better known as "house freaks". During the first week in July, there was a "house freaks" conference, of sorts, in Nogales, Sonora, a Mexican border town across from Arizona. After three days of getting ripped on Tequila, frequenting the brothels on Canal Street, and trying to buy \$40 kilos on expense accounts, they set about their business.

Each of them admitted that their individual items were doing well, but the recessive economy demanded that they co-operate to some degree to reinforce each other's product sales potential (or PSP as it's called in the trade). Their last effort to "keep up with the action", bandolier cross-chest belts - the guerilla look - was only mildly successful. They half-heartedly hoped the Justice Department would

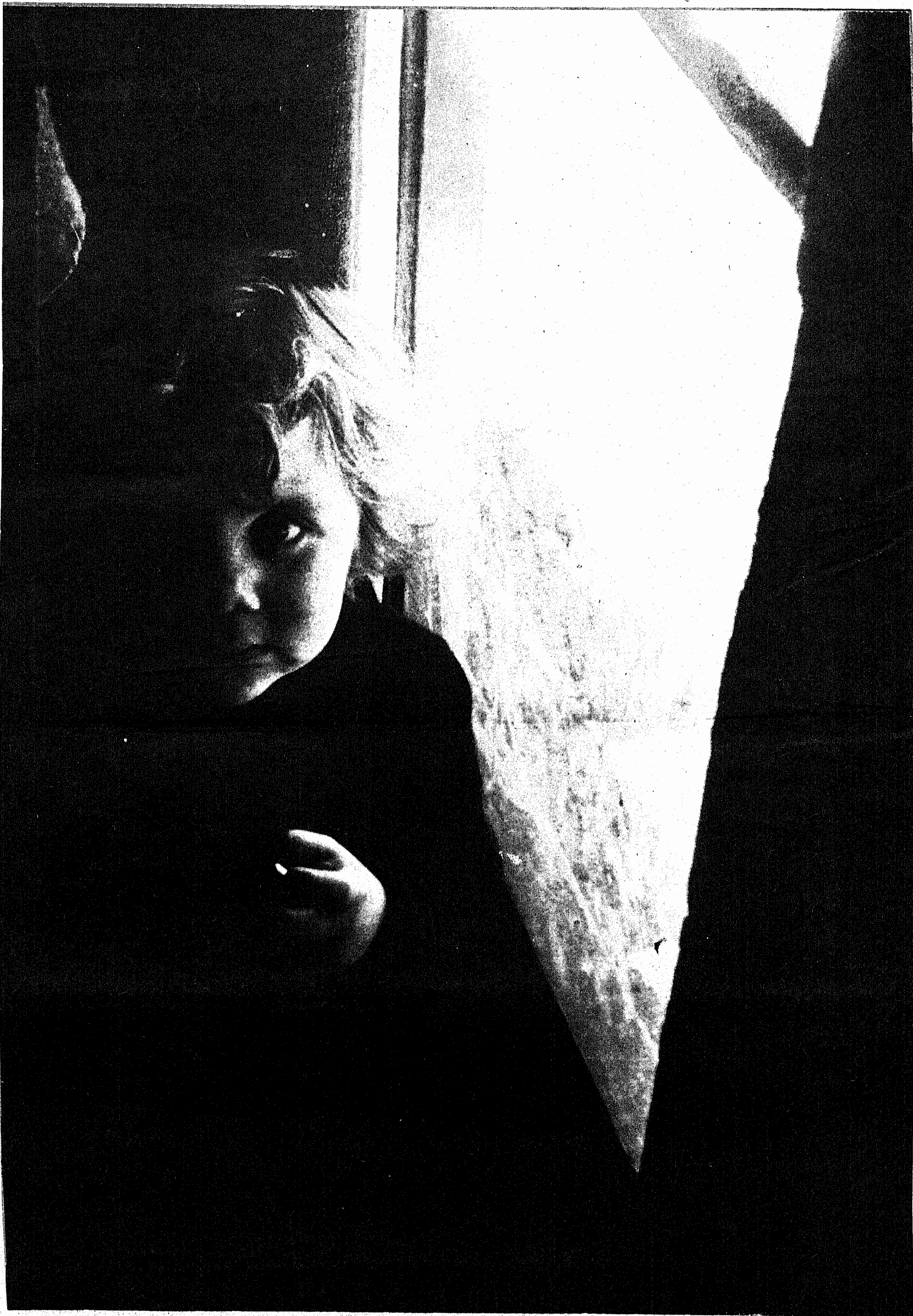


a place to come and talk. a health food restaurant. a library. cheap coffee. somewhere to sell the gear you make yourself. people concerned about the environment. swap stuff. a sanctuary. clothes cheap and well made. workshops on street theatre. a sewing machine to mend your jeans on. a gestetner. silk screens and people to show you how. op. shop. sandals. anti-vampire equipment. pottery. jewelry. books. and later records. posters. rip off the hip capitalists. draft counselling. Ned Kelly. films. open from 11am close when we feel like it. Candles. Rock music. Jug bonds. Marvel comics. Heads. Cosmic environment (wethink) if it's finished in time. forget your sexual roles. beds. batik. get self sufficient. bring in your veges that you grew too many of. wholesale groceries. silk screener T. shirts.

Glear Light Bazaar

Anyone interested in helping or putting gear for sale in shop contact
Vivette 22 Lambert Road Joslin
Pat 69 Fullerton Road Kent Town
Pauline 1 Brougham Place Nth Adelaide
or come down to the shop on the weekend.

Basement Bowmans Arcade Building
King William Street. City.



" Well you've cracked the sky / Scrapers fill the air /
Will you keep on building higher till there's no more room up there?
I know we've come a long way / We're changing day to day /
But tell me / Where do the children play?"

- Cat Stevens -