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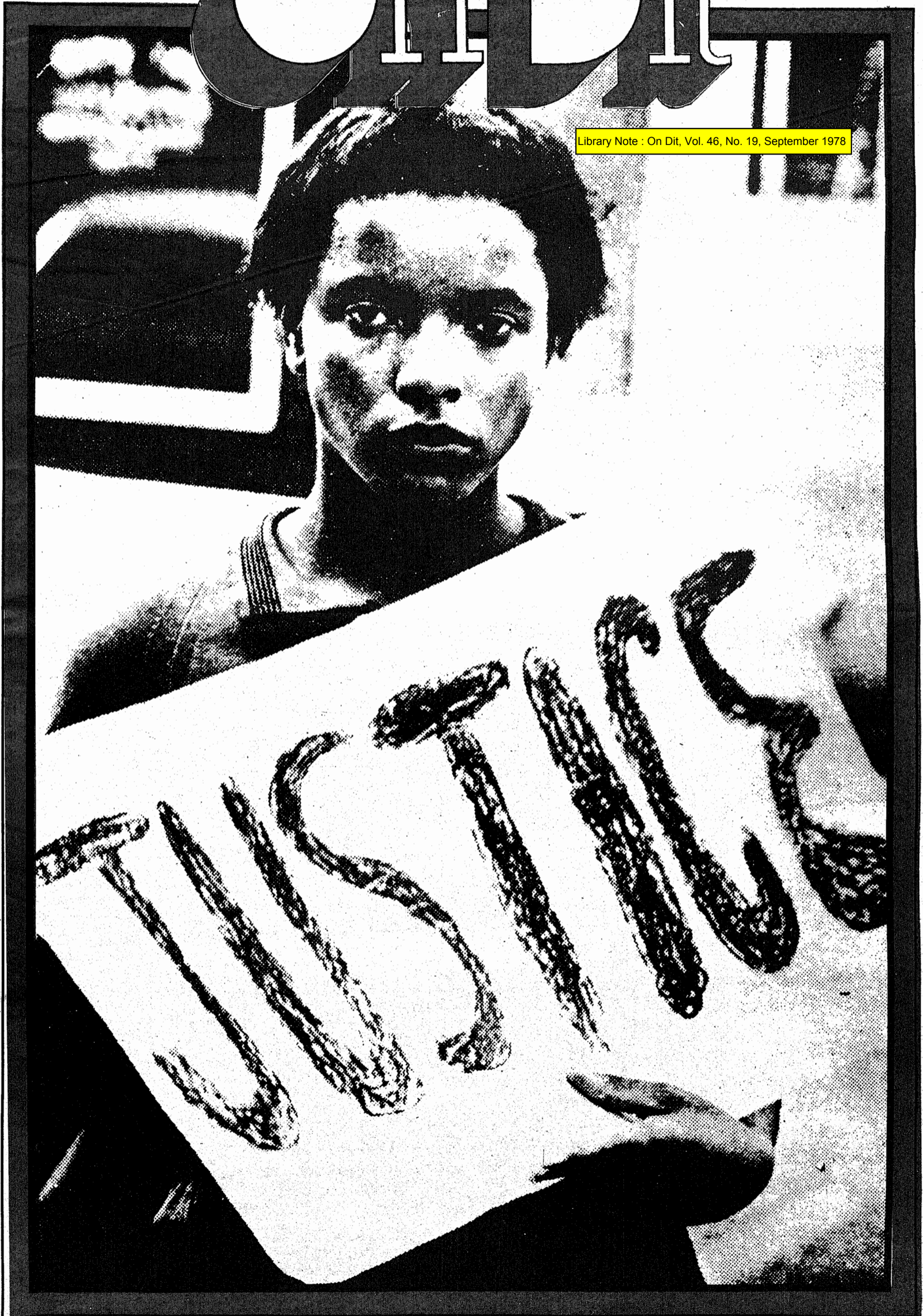
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On Dit

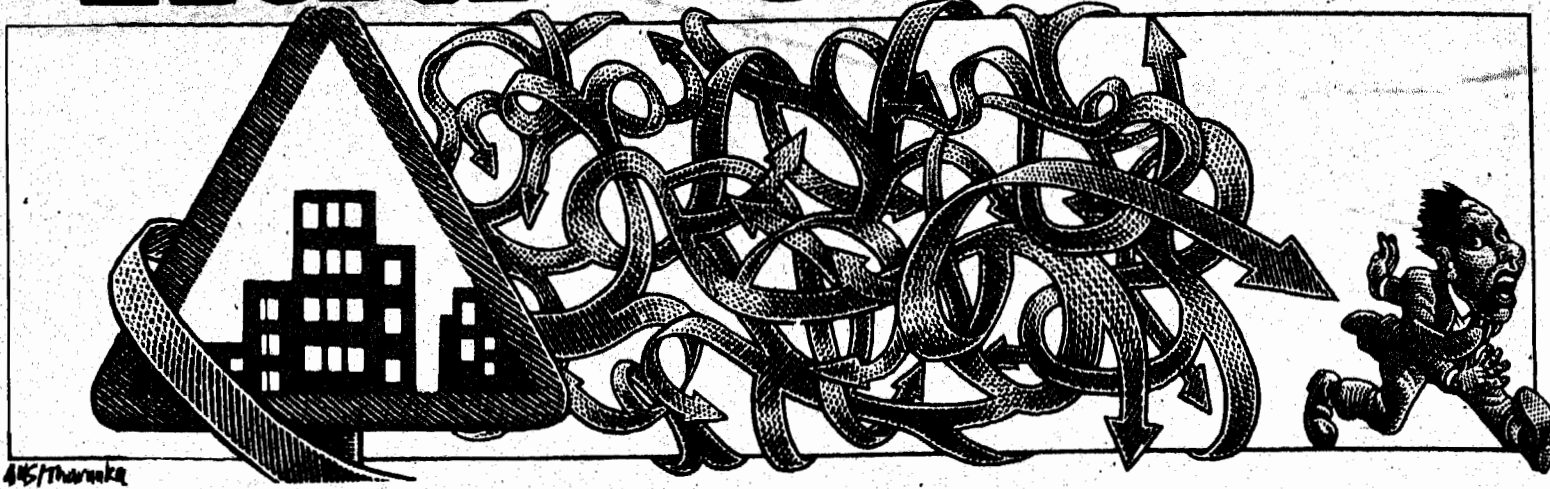
Library Note : On Dit, Vol. 46, No. 19, September 1978



we had to Print

Readers will bear with me, I hope, in replying in a brief manner to some letters in this issue. Nick Xenophou and Terry Connolly raise the issue of the Julian Glynn affair. Nick's letter is printed in which he reveals all. As is his right. Nick knows that I have expressed a personal distaste towards the raising of serious charges (and I'm not questioning their validity) by one student against another when a personal feud between them has occurred. However as editor I have said - that if you write an article my policy and the items news-worthiness would force me to publish it.

As Nick's letter indicates the story has a long history, but it was only in 2nd term that verification of the changes that Nick makes was obtained. (For controversial news On Dit normally requires two independent sources - a Woodstein touch!

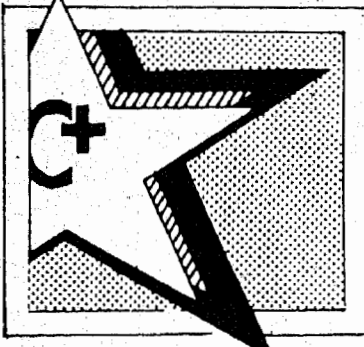


The situation was clouded by the fact that an abortive 'national front', which came up with very little was also part of the investigation. And a draft article - written by Nick Xenophou was declared libellous by On Dit lawyers. A major ground of the lawyers opinion was that Nicks writing showed malice (which is a component in assessing defamation). The lawyers in fact said it would be wise not to print

anything by Mr Xenophou about Mr Glynn. The needs of truth and the principle of full disclosure are likely to be satisfied in this instance in a certain court case in January in which they will feature in the evidence. In that forum the question of personal enmity would have been eliminated. However Nicks letter appears to be directed at me rather than Mr

Glynn. I don't intend to sue..... The Wong saga probably needs comment also to place it in context. Vincent Wong asked for a column - which I knew could be right wing (but not that right wing). And it has troubled me that the right wing has been underrepresented in On Dit of late. Thus in order not to lose faith with that constituency I acted to

salvage the column when the author went overboard. To the editor is reserved the privilege of maintaining the 'stylistic' nature of On Dit and it was in this semi-artistic area I feel the preservation of VW as an anonymous column falls. If I had disclosed the authors name the whole concept would have fallen flat.....Besides I believe in second chances.....(The resurrected wong begins next week).



Thanx to:-
Gordon Laverick, Juliet Davies, Mark Burford, Kerry Hinton, Bulstrode Whitelocke, Karin, AUSST^o Australia Party, Uniting Church Synod Office, Greg Ede, Mrs Osman, Nonee Walsh, Jane Mitchell, Colin Pickering, Graeme Newcombe, Lavatory O'Seal, Simon Strelton, AUS Melbourne, Peoples Voice/Farrago.
Michael Danby, Simon Marginson Robert Dunne, Geof Hanmer, Scott Wilson, Steven MacMillan.



BILBO

And talking about that name.... Bilbo wonders where AUS got that name from. Sandebolt, of 13 Middleway, Paradise. Could AUS be jibing at a certain religious "extreme moderate"?

Bilbo understands that by the time this column hits the press the clubs and societies council will have declared the Liberal Club elections (results of which appeared in last weeks - On Dit) invalid.....

(God Squad)
Bikie-christian John Smith, and AUS President Peter Noonan had a clash of timetables at Flinders University recently. They both held a lunchtime meeting on the same day. Noonan with the advantage of the Plaza (their version of the Barr Smith Lawns) and a free bar-be-que managed a crowd of 150. Smithy in the adjacent North lecture theatre complex drew 300.
AUS is believed to be looking at the possibility of buying a motor-bike for Peter Noonan.
But with AUS's battered budget it may have to be a Vespa Motorscooter.....

But don't think that Bilbo is anti-Liberal. And jsut to prove it we'll give one the last (or later) word. Perhaps the ultimate throwaway line. Telling a student association worker to buzz off "Haven't you got any student money to waste or something....".

And speaking of extra ordinary things to say how about this-
STUDENT(to student "heary")
"But isn't that bending the constitution.
STUDENT HEAVY. "Thats what we're paid for".

Credits

Edited and Published by John Sandeman for the Students Association of the University of Adelaide.

Typeset by Linda at the SAUA. Legally vetted (or not as the case may be) by Kerry Hinton. Printed by Bridge Printing Office, Murray Bridge.



The fake cheques that were distributed with ON DIT last week (many distribution points were missed and you get yours-this week) really had an impact. In one campus bank branch a bank official was observed making the rounds - asking for "Mr Sandebolt" (the name of the cheque).....

Editorial

the BEAR FACTS



In a submission to the Australian Broadcasting Tribunal's public inquiry into the renewal of commercial television licenses, one of the scriptwriters of 'Here's Humphrey' has described the program as 'a commercial for all the products that are available, carrying the image of Humphrey clearly marked'. (c) SOUTHERN TELEVISION.

The submission, by Mrs Elizabeth Mansutti, A.U.A. Dip. T., was received by the Tribunal in Sydney on September 15, the last day of the period allocated for the receipt of submissions.

Mrs Mansutti is featured in glowing terms in the application by Southern Television Corporation Limited (the operator of Channel NSW 9) for renewal of their licence. She is described as an 'Honorary Educational Advisor' who has provided 'the major proportion of scripts for "Here's Humphrey" over a period of three years'.

According to the stations' application, they also sent Mrs Mansutti to Canberra in October 1977, with Dr. Deane Hutton and Mr Ian Fairweather, to attend the Australian Children's Film and Television Seminar.

The station's application reports that one of the 'concrete benefits' of this exercise was the arranging of a production workshop involving Mr Patrick Dowling, of the B.B.C.

In her submission to the Tri-

bunal, Mrs Mansutti quotes 'a visiting B.B.C. producer', who we understand to be Mr Dowling, as describing 'production pressures and conditions' for children's programs at NWS as 'a nightmare'.

In fairness to NWS, it is possible that Mr Dowling was comparing their facilities to those at the B.B.C. and if this is the case, then the comparison is not really valid, considering the relative sizes of the operations.

Nonetheless, it must be embarrassing for NWS that Mrs Mansutti has chosen to make this submission, at this time. One of the chief focuses of the submissions to the Tribunal from the public is the quality and nature of children's programming, and the stations are coming in for increasingly vocal criticism from the public for both the violent content of children's programs, and their advertising content.

In her submission, Mrs Mansutti concentrates on the commercial aspects of the promotion of Humphrey B.Bear, pointing out that Southern Television Corporation must make substantial profits on the sale of licenses to various manufacturers to produce goods bearing the Humphrey logo.

Mrs Mansutti argues that the Tribunal should fix a condition of renewal for NWS 9's licence, that they should divert a fixed proportion of these profits to

the production and development of children's programs.

Although NWS 9 General Manager Mr Rex Heading was prepared to speak to 'On Dit' about Mrs Mansutti's submission, he was not prepared to be quoted at all. He said that the Tribunal was a body with judicial powers, and he would reply to Mrs Mansutti's submission at the Tribunal, which he considered to be the appropriate forum.

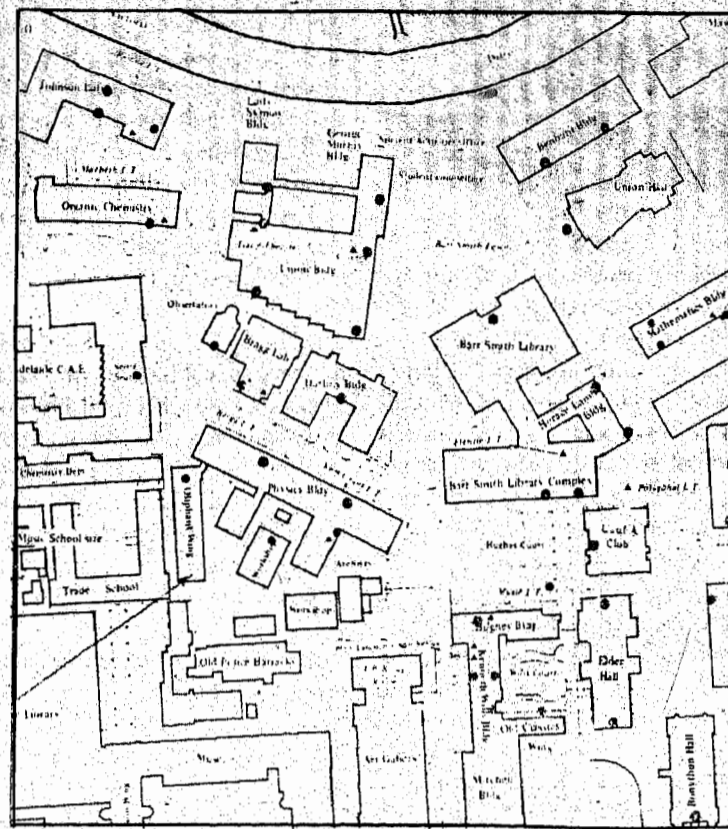
One point made by Mr Heading does deserve repeating, however, and that is that as the South Australian stations will be the first to face the Tribunal, then they will be put in the awkward position of having to answer for all the structural defects of the entire Australian television industry.

As there are some 56 submissions to the Tribunal from the public, many of them from interstate, Mr Heading's fear appears to be well-founded.

It is to be hoped that all the organisations who have submitted to the South Australian inquiry from interstate will do the same interstate, since would be most unfair if in fact the South Australian industry were put in the position of having to answer for the entire industry.

If they do not, then it is to be hoped that the Tribunal will take cognizance of this, and apply their arguments to the interstate stations.

Computing Punch Room Shifts



The Student Area in the Computing Centre, is being enlarged. Because the University has to spend the money this year, the work can not be done in the long vacation, and is therefore being done now. This means that the old space will be unusable for most of third term.

DIRECTIONS:

The Physics Department have kindly agreed that an area at the southern end of the ground floor of the Oliphant Wing can be used for this purpose. Students are therefore advised that all punching should be done there during third term.

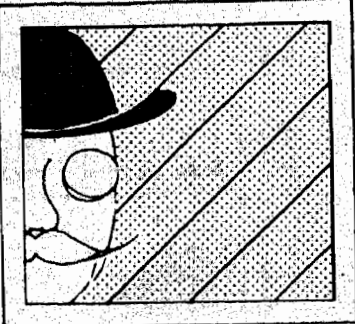
Go around either end of the Physics Building to the courtyard at the western end. There is an archway in the Oliphant Wing. The door to the punch area is the eastern door on the south side under the archway. See Map.

Input decks can either be left with the supervisor in the

I.N. CAPON DIRECTOR

SAUA WHEN THOSE COMMITTEES MEET

- STUDENTS ASSOCIATION COMMITTEE MEETING TIME-TABLES
- Public Affairs Committee meets fortnightly on Mondays at 4pm.
- Media Committee? (your guess is as good as mine).
- The Executive Committee meets Monday evening at 6pm weekly except when Union Council meets.
- Meetings are held in the Students Association Office and all are welcome.
- Social Activities Committee meets every week on Wednesday at 1pm.
- President KERRY HINTON



Vincent Wong

Dear John and friends,

Speaking personally I am amazed and astonished that such a prominent group of part time, no time and other university students could make such a catastrophic misunderstanding of my article and be so fetish with themselves and their importance in the university scene.

Firstly John and friends although flattered with the 'prominent misogynst' title I am however saddened to announce that such phrasedogy is both untrue and uncalled for. It is a well known

fact that I not only converse freely with women but I also have a girl friend, who is the 3rd most important thing in my life, behind the Glenelg Football Club and my complete collection of Cliff Richard records.

Secondly John and friends the coincidence of known homosexuals and Women's Movement members in the debate posed a question which it seemed, to be without answer. Your kind letter of disgust has I am pleased to say shed new light on this very problem for me. As for being prejudged against these groups I feel free to state your offence taken was most rash and typically over-reactionary.

Thirdly John and Friends as to my own sexual hackles who cares? There is too little to my own body to worth worry about knowing but may I say to you all 'well Done' in having such wonderfully interesting and thought provocative anatomies of your own.

Yours without further prejudice, offence or abuse.

VINCENT WONG

New Papers, two new radio stations

Two new papers, two new radio stations. On Dit has learnt from sources that can only be described as 'informed' that Ethnic Broadcasters and the Progressive Music Broadcasting Association are the likely recipients of the two spare Adelaide radio licences. The Broadcasting Tribunal heard licence applications in Adelaide recently. An announcement is expected soon and may beat this article into print.

If Ethnic Broadcasters and the PMBA join 5UV as Adelaide's public radio station - then the third applicant - Christ Centered Radio will be the unsuccessful licence hopeful. Similar Grups interstate have already received the 'thumbs down'.

On Dits source believes the EB1/PMBA successes are 90% certain. EB1's licence will mean an expansion of the service of ethnic programming on SUV. Some English but mostly foreign language broadcasting is involved. A hole of some dimensions will be made in SUV programming. PMBA will provide the sophisticated, progressive music programming that ABC-FM cut out some months ago - and Student

Radio provides in part. Adelaide will catch up with Brisbane, Mel Melbourne and Perth if PMBA is successful and a modern music is what we hear on public radio.

On Dit also understands from more than one source (including two employed by the station that channel 9 will be in 'big trouble' at the licence hearing in October.

The two 'alternative' papers proposed for Adelaide sometime soon and announced in On Dit last term are both closer to publication.

'Spectrum' will be produced by the Adelaide Free Press group starting later this term. 20cents will buy this production of the Unemployed Workers Union and assorted environmentalists and others.....Sooner or later weekly will evolve.....'The Metallic Tadpole' will be produced as a Community Improvement Through Youth (CITY) projects and funded with state government money. A monthly youth (18-25) orientated format is aimed for.....

Fees; to be Voluntary?

AUS Under Pressure

AUS is at present in a quandary concerning payment by Melbourne Uni of its AUS fees (a levy of \$2.50 per student). At Melbourne University membership of the local student union is voluntary following special Victorian government legislation.

AUS has a policy of requiring payment of the levy for each and every student on each member campus. (Even, where as in the case of Melbourne University, membership of the campus student union is voluntary).

The Melbourne University SRC has achieved a high percentage of student membership - which would mean AUS would receive most of its fees if it elected to accept fees only from students who decided to join AUS voluntarily (as individuals). AUS, however with the knowledge that the Victorian government is planning

to bring down a 'voluntary membership' bill for the remaining Victorian campuses is insisting on full payment of the levy for all students on the Melbourne campus. This decision reflects AUS's unionist principles in the face of what it perceives as government interference in student affairs. The WA and Queensland governments are considering action which would have a similar effect on AUS as has occurred in Victoria. An earlier anti-AUS act in WA has been found to have loopholes in WA; while in the deep north Joh is displaying increasing impatience in the failure of the right wing to take over AUS.

The Melbourne case contains a few further twists and turns. The SRC voted originally to make payment in full by a vote 15 to 13 and a cheque was drawn up. Where upon the President Bernard Bartl resigned.

Bartl who is a popular president and whose resignation was met with regret by most SRC (despite political differences) - felt that the vote had made his position untenable.

Following the subsequent election, Bartl was re-elected; and the cheque was cancelled. Which puts the question of AUS fee payment right back in the hands of AUS itself. Bartl's saga may indicate a clear vote of students against the AUS position - yet AUS wants (compulsion) and all, has survived succession campaigns on many campuses this year (including Adelaide U).

Locally affiliate campus, Sturt CAE is behind on payment of its 1978 AUS fees. AUS officers are understood to be using their not inconsiderable powers of eloquence on the Sturt Student Activities committee.

AUS Law Suit News

It seems as if all the court cases brought against AUS last year by disgruntled students are dying natural deaths. The case of John Bell although it went against AUS still awaits settlement, at our last report. The case of Robert Clark VS Melbourne Uni went AUS's way on appeal (although that was too late to stop the Victorian Government amending the law), and UNSW student Michael Farrell lost his case and had massive costs awarded against him. At this stage we have no word as the progress of the case of Michael Yabsley VS

Here in Adelaide, our very own Nick Xenophou bailed out of his case, right at the appropriate moment, settling with AUS, the SAUA the Adelaide University Union and the University for costs, after State Parliament amended the University of Adelaide Act, to remove one of his causes of action. Xenophou, it would seem, either had much more sense, or much better advice than his interstate pals.

It seems fairly clear that the series of writs taken out around Australia against AUS was encouraged, if not organised and co-

ordinated, by the Australian Liberal Students' Federation, whose National President at the time was our own Julian Glynn.

One thing is certain; if Xenophou had not pulled out when he did, then he, like Mike Farrell, could be facing a massive legal bill, and possible bankruptcy (like Farrell). If ALSF did organise the writs, or even simply encouraged them, then Xenophou has nothing to thank them for, and he is probably fortunate to have had the advice and assistance of local heavies



NEWS

PM embarrasses STUDENTS RALLY

Fraser suicides

EDITORIAL - PAGE 6

This story is about AUS holding a rally on September 28th at 4pm in the Rundle Mall. Now that you've read that I'm afraid you have got the message.....

But I think it is morally justifiable to use a trick headline to get you to read the first sentence. (Don't ask me how, though).

Even though it was a gimmick, trashy, indulgent and a waste of space.

Perhaps you think its unfair to make an article about AUS interesting or even funny. False advertising. It actually gets you to read about AUS - and now you've read about the rally there's really no reason for you not to go.

Especially as you probably agree with the things the rally is about even if you haven't read them. And here they are so I can prove to you that they are unexceptionable. (Please read them so I can prove my point.....).

Can Spear Grass hold his top goat title?

By rural writer ALAN GOODALL

PSST! Wanna tip for the world goat racing derby? Put your money on Spear Grass.

The big billy goat is in secret training near Goodooga, in north-west NSW.



We note:-

- (a) Unemployment in Australia is at crisis point, and both incomes and social welfare, particularly health care, are deteriorating.
- (b) The 1978 Federal Budget worsens these problems. It has destroyed Medibank, frozen public spending and neglected unemployment, thus lowering most peoples living standards while benefiting the wealthy and the private corporations.
- (c) The maximum student allowance remains at \$17.35 below the poverty line, it's only available to a small number of students and is being eaten away by inflation. The trade off of TEAS rises for family allowances helps few students and disguises the poverty of many. TEAS should be increased to at least \$75.00 per week and students should be assessed for TEAS grants on the basis of their own income, not that of their parents.
- (d) The Government is negotiating with private lending institutions to introduce a Student Loan Scheme, which would undermine TEAS.
- (e) Cut in expenditure on schools, Universities and CAE's are lowering the availability and quality of Education.
- (f) Student Unions and other community organisations which are critical of the Government are under attack. The right of students and workers to control their own union is being removed.

And accordingly we resolve: that there should be a National Day of student rallies on September 28 to demand that the Federal Government act to tackle these problems. These rallies should be organised around the demand:

Education for all, not just the rich. Social needs, not private profit. Student control of student affairs.

There now; that wasn't too difficult was it? And relatively painless. And if you managed to translate them into english they make sense. (Mostly anyhow). So why not turn up. Who works on Friday afternoon anyhow at 4.00pm anyway?

It seems a small thing to do so small you might wonder what it will achieve. The first reason is simply that if one believes something is wrong one should DO SOMETHING about it. Besides (if idealism isn't enough for you) it can be proved that demonstrations do have an effect. And we don't even have to mention 'nam. The 1976 AUS rallies will suffice.

Following the FRASER government increased TEAS (tertiary allowances) substantially which made a lot of student lives more bearable. (You may be fortunate and not need TEAS but many students do. So with a justified cause and the action able to achieve something the case for participation in the rally is overwhelming.

Come along.

GOOD READING IN THE WEEKEND AUSTRALIA
EROTIC

Our most amazing work of art

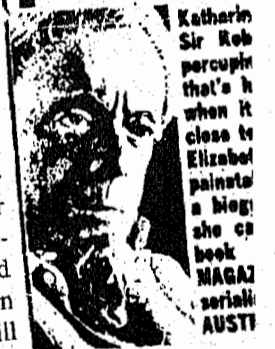
PETER WARD says Donald Friess boezians is one of the most amazing work of art ever produced by an Australian. One of the most spectacular events this century in any country. MAGAZINE 5

CAREER IN CHA

Should today's 18-year-olds before university? WEEKEND ONE puts the case for deforming uni.

SWING INTO SUMMER '78

HELPM Genius porcup



LEN EV takes a tilt at slopes - Mag

PLUS PICKER - Page MAX HA - Page Chess and bridge

Dear Editor,

EXPOSE CRIMINAL ACTIVITIES OF MSD!

The "Malaysian Students Department" ("Malaysian Spy Department") is clearly up to NO GOOD'

Lately its agents have been actively working through certain isolated individuals on various student campuses to counter the widespread opposition to the illegal and anti-people "Malaysian" government among Malayan and North Kalimantan students in Australia.

Their activities involve:

1. Gathering information on students through student collaborators who are known to be regularly visiting the local MSD officials. These student spies actually act as agents for the MSD to whitewash MSD "activities" amongst the majority of students who are very hostile and justifiably suspicious of them.

2. Intimidating students from taking part in political activities through direct and indirect threats and pressure - e.g. currently creating a white terror campaign using "red scare" tactics, warning students against being involved in political activities.

3. Attempts at buying over Malayan and North Kalimantan students by financing their club activities and other means such as collaborating with certain Australian Government agencies. The Australian Development Assistance Bureau now actively discriminates against the Malaysian Union of Students in Australia by unilaterally stopping payments of the usual travel expenses to delegates to MUSA Annual Conference as a form of nasty blackmail. ADAB however gives money to some Overseas student organizations which support the anti-people "Malaysian" government. ADAB IS also attempting to set up fake student bodies to divert students from joining their own national organisations.

Students must take a firm and principled stand against accepting the dirt money and other forms of bribery from the "Malaysian Spy Department" and ADAB which are being used to promote their ulterior motives!

Malayan and North Kalimantan Students Unite to Vigorously OPPOSE and EXPOSE "MSD ACTIVITIES"!

KCT (name with-held for obvious reasons).

TERRY "JOHN THE BAPTIST"

Dear John,

Under your editorship On Dit this year has dramatically changed its format, and the change has been for the better. But the content and editorial policy cannot be so universally praised. Apart from criticisms of the juvenile outbursts of Vincent Wong (whose real name, I note, you continue to suppress) and of the cutback of record reviews, you have, I believe, failed to do your editorial duty in coverage of student issues.

Your recent expose of Scientology was a worthy piece of journalism, but I question whether the same investigative spirit is being applied to student issues. I refer, of course, to the allegations of Nick Xenophou concerning the involvement of a prominent student liberal in last years ballot rigging.

While you may claim that many of your readers, with justification I might add, find the sordid intrigues of student politics distasteful, the fact remains that

the campus has the right to know the full facts about students who seek to publicly represent their interests. This is particularly the case when the person concerned is on record as publicly attacking the allegedly 'undemocratic' AUS - yet according to Nick, is himself implicated in a particularly undemocratic practice.

I trust that you will see fit to print this letter, and allow Mr Xenophou space in your paper.

Yours sincerely
TERRY CONNOLLY

NICK SPILLS THE BEANS

Dear John,

In last week's editorial (Vol 46 no 18) you proudly proclaim that 'On Dit' is an 'open' and investigative paper, willing to go to the Supreme Court if necessary, to bring out the truth. (You even refer to the Scientology article fitting 'the Woodstein White Knight Image of journalism'). However, the laudable spirit of your editorial is shattered when placed in a factual context.

The issue which destroys any illusions of you being a latter-day combination of 'The Washington Posts' Woodward and Bernstein concerns a major political scandal which you have, by your own conscious and deliberate actions, 'covered up' from the Students of this campus.

During March of this year, as soon as certain facts came to my attention, I informed you quite explicitly and on repeated occasions that a prominent Liberal Student was involved in last year's ballot rigging. For seven months you have been fully aware that during July 1977, Julian Phillip Glynn, then Federal President of the Australian Liberal Students Federation, encouraged and participated in the stuffing of Ballot Boxes at the Students' Association General Elections. Yet, despite your claim that there 'is no doubt that a paper has

(an) investigative' role you published nothing.

What I find particularly horrifying is that you have grossly neglected your responsibilities as a journalist and have effected (wittingly or not) a covering-up of Mr Glynn's extraordinary and reprehensible activities. This is especially so in the light of your knowledge of surrounding circumstances concerning the ballot rigging which exemplify the former Liberal Students Federation President's culpability.

One instance is that shortly after the names of those persons involved in the ballot rigging were made public Mr Glynn was rushing around Adelaide informing Liberal Party Parliamentarians and Officials that the persons involved in the ballot rigging were expelled from the Liberal Club at his instigation (they were not they resigned of their own accord) and he had 'cleaned up' the Liberal Club. You were aware of this gross and unmitigated hypocrisy - yet you still published nothing.

What upsets me most is that the individuals involved in the ballot rigging were made to suffer enormously through massive political and personal victimisation. (It should be noted that the Left-dominated Students Association did not call for an investigation in 1976 over 4

phony and very crucial votes cast for 'left' candidates in the 'On Dit' by-election). I feel great sympathy for those individuals in that respect; yet Mr Glynn, [redacted] of the Liberal Students, didn't have the courage to stand with his erstwhile colleagues and has escaped public scrutiny from an action more reprehensible by his [redacted]. Nevertheless, your own conceptions of natural justice have allowed Mr Glynn to continue on his merry way, (a man who still has the audacity to attack the 'undemocratic extremists' in AUS!!!!).

The facts contained above are in a necessarily brief form. I have approached you on numerous occasions offering to be interviewed to bring out the truth; yet I have been continually stonewalled. Your last editorial in which you praise your 'oodstein' journalism was the final straw, which has compelled me to give the truth behind a major scandal which you have been too timid and quiescent to publish.

A disillusioned friend,

NICK XENOPHOU
'ON DIT' EDITOR 1977
Former member Australian Liberal Students Federation Executive and Adelaide University Liberal Club Executive.

NOTE

Two passages in this letter have been edited (although we will probably be accused of censorship). One is probably sub-judice, and the other is in our opinion unsubstantiable.

I FEEL SO MAD

Dear Editor,

I am writing to express the unmitigated disgust with which I was overwhelmed when I saw those revolting black abominations with which V. Wong's column was polluted.

This writer, whom I regard as next to Margaret Kirhurod in terms of wit and peering intellectual insight, captured with delightful phrasing and radiant truth the essence of the abortion situation.

The poetic vitality of his language, the crystal clarity of both his message and its truth serve to illustrate the injustice done to this man by editor and offended homosexuals and their sympathizers alike. This intellectual giant, this social commentator who has the lucidity of Alistair Cooke, the perceptiveness of Bronowski and the courage of Rocky Roberts, should never have been restricted, chained and nauseatingly diluted by an editor who apparently has not the fortitude or the sense to cater to that vast and silent majority - that wonderfully erect and muscular pillar of strait-laced purity, which stands silent but united like a great, thick monolith or a massive girthed tree pulsating with life - the followers, nay the disciples, of Anita Bryant!

PROSH

The Editor

On Dit

Dear Sir,

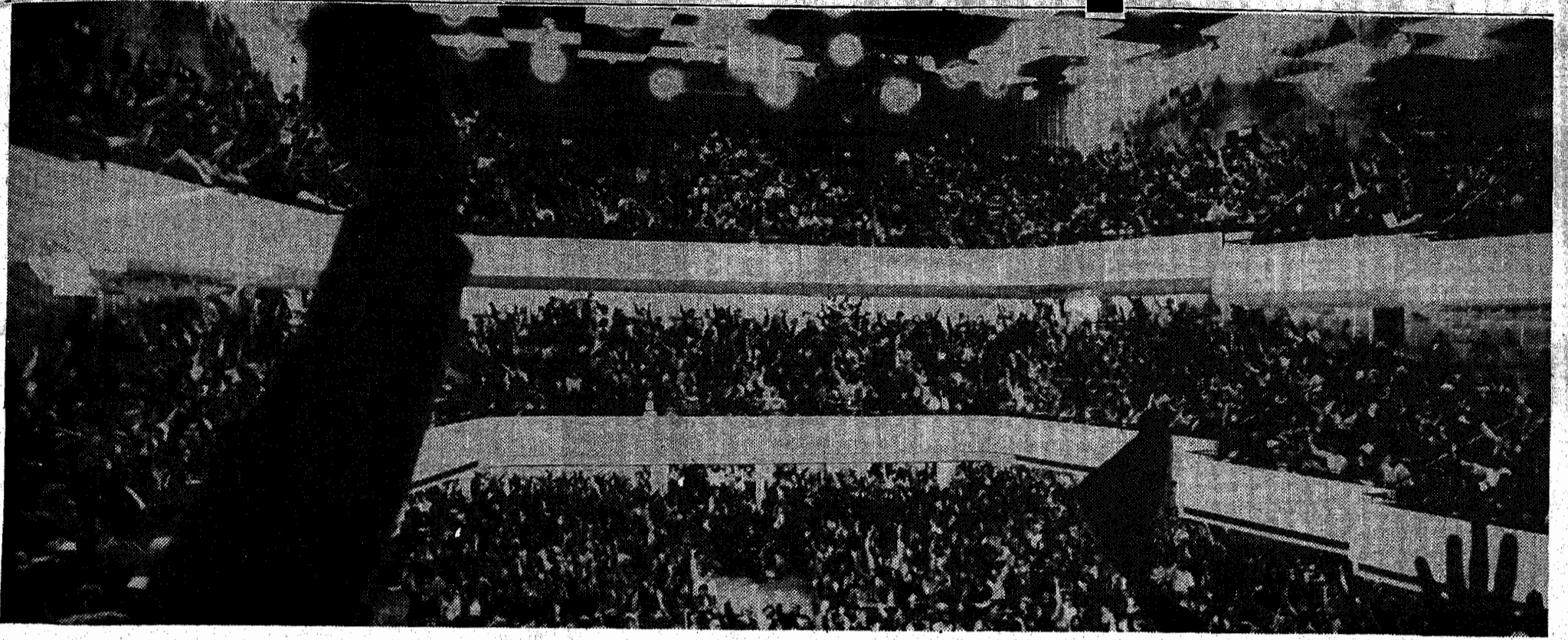
My sister, Mrs F. M. Leslie, who graduated in 1914 and I, who graduated in 1915 wish to thank you for publishing the information about the behaviour of students of 1978. We feel that students, who have such perverted ideas of amusement, are not ones to be included in the life of the University. This is surely meant as a place for those who really want to learn and in some departments to do research.

At present the general public has a very low opinion of 'Student Activities'.

F.M. LESLIE
E.V. SHARMAN

Letters

Parliament comes to campus



PUBLIC DEBATE

Wednesday 27th 1.10pm
LITTLE THEATRE

'THAT A STUDENT IS AS USEFUL TO THE COMMUNITY AS A SLUG CHASING A MOTOR CYCLE'

This relevant social issue will be debated this Wednesday lunch-time in the Little Theatre. The Debate will be conducted in parliamentary fashion (the latest fashion to hit Adelaide Uni) this means we will have speakers for and against the motion, speakers from the floor and questions from anybody who has one. No ties required. Featured in the debate will be prominent student debaters as well as some campus heavies (come prepared with peanuts, tomatoes and half-chewed, soggy minties). Questions and comments are welcome so this is your chance to let out some of that latent exhibitionism and flatulence which is so much a part of all of us. Wear a penguin suit and pop a plum in your mouth or come as you are straight from the bar; we don't care, (oh, and its free).

For too long, the Debating Club has been an incestuous little band debating amongst themselves to small and disinterested audiences. At the same time, this campus has needed a forum in which reasoned argument can take place outside a strictly academic framework. To help correct this and have a little fun besides, we're organizing a series of genuine Oxford Union - style Parliamentary Debates.

Many students don't know that this university is one of the few of its vintage who'se Union didn't evolve from exactly this sort of activity. The great unions societies of Oxford and Cambridge (and even the University of Sydney, for that matter) were originally debating clubs. On acquiring club-rooms, they branched out into other activities which were seen to facilitate fellowship and intellectual exchange.

While not disparaging our own humble origins it can be seen that we've grown up without an official venue for oratory, wit, and social criticism, and the intellectual life of the University has suffered accordingly. We think that Parliamentary debating will go a little way toward alleviating this handicap. Our first such debate is on Wednesday, September 27th in the Little Theatre, at 1.10 sharp. Everyone is welcome to participate, either by making a speech or asking a question without notice.

For those of you who don't know much about this style of debate, the rules are simple when the 'house' (i.e., the audience) is assembled, the Speaker reads out the motion to be put before it. For our first debate we've been lucky enough to get the services of Kerry Hinton as Speaker of the House, and he'll propose the motion 'that the University Student seeking education is like a slug chasing its tail'. He will then call upon each of the speakers who have been put on

the 'notice' for the session. First, he'll call on the leader of the 'Government'. (on this occasion, Tim Bourne) to make a 6 minute speech affirming the motion, and then the leader of the 'opposition' (yapp Han Pehn) to make a speech in the negative. The deputy leaders of both sides will follow with 4 minutes speeches in the same vein. The Speaker then calls on Ordinary Members of the House, who stand, identify whether they wish to speak for or against the motion, and have 4 minutes at their disposal to argue whatever they like. When these are exhausted, the floor is then thrown open to questions without notice, which can be directed at any of the speakers gone before. Six minutes from the end of the session, the speaker of the House will stop debate (we'll have a sergeant at arms - i.e. bouncer if that's the only way to halt the fracas) the leaders of the Government and Opposition who sum up for 3 minutes each. After that the house finally divides so the speaker can declare whether or not the house really thinks that a University students seeking education is like a slug chasing its tail!

The practice is not as forbidding as it sounds at first, so please come along and participate. If you'd like to be put 'on notice', leave a note in the debating club-mail box in the S.A.U.A. office. Everyone is welcome, so don't be shy about speaking in public.

THE COMMITTEE
A.U.D.C.

FLINDERS ACCOUNTING

The Flinders University of South Australia conducts a post-graduate diploma course in accounting. The course has attracted graduates in economics, arts, science, mathematics, education, law and engineering. The course has been accepted by the Australian Society of Accountants and The Institute of Chartered Accountants in Australia as satisfying their requirements for tertiary studies. Courses of Study comprise:

ECONOMICS 1
ECONOMIC STATISTICS
PRINCIPLES OF ACCOUNTING
MANAGEMENT AND
COST ACCOUNTING
FINANCIAL ACCOUNTING
BUSINESS FINANCE
MANAGEMENT INFORMATION SYSTEMS
AUDITING
COMMERCIAL LAW
TAXATION LAW AND
PRACTICE

Status will be granted where appropriate.

Those with passes in Economics 1 and Economic Statistics A at the University (or equivalents) will take one year of full-time study and one year of half-time study. Alternatively, the course may be undertaken over three years of half-time study.

Those who have not passed either Economics 1 or Economic Statistics A at the University (or

equivalents) may take these courses as part of the diploma, thereby involving the equivalent of two full years' study.

Application for admission to the diploma must be made to the South Australian Tertiary Admissions Centre (ASTAC), Red Cross House, 228 North Terrace, Adelaide by October 31, 1978. Although late applications will be accepted, there can be no guarantee that they will receive equal consideration with applications received by October 31. Application forms are available from SATAC and the Registrar, Flinders University of South Australia, Bedford Park, S.A. 5042.

The Australian Department of Education has advised that the diploma is recognised as a tertiary course in which full-time students are eligible for tertiary allowances. Support under the NEAT scheme may be available for others, such as the holders of the Diploma in Education.

Enquiries may be directed to Mr G.B. Mitchell, Reader in Accounting, School of Social Sciences, The Flinders University of South Australia, Room 305 North Building, telephone 275 2026, or to Mr. R.G.P. McMahon, Lecturer in Accounting, Room 302, North Building, telephone 275 2840, (messages 275 2603).

NEWS

Mental Health in South Australia

The Citizens' Committee on Human Rights Inc. (CCHR), is an international organisation sponsored by the Church of Scientology. Work on CCHR is voluntary and is not restricted to Scientologists. Membership is open to anyone.

The Committee first began in Adelaide during 1971 and aims to improve legislation on mental health by ensuring the Universal Declaration of Human Rights is adopted as Law.

As Chairperson of CCHR, I will endeavour, in the following article, to outline the current situation of mental health or ill-health in South Australia:

The State is shortly to see proclamation of a new Mental Health Act. (No. 24 of 1977). The Act was drafted in 1976 and passed through both Houses of Parliament early last year. The Lieutenant - Governor (Mr W.R. Crocker) assented to the Bill on the 12th May 1977.

Over a year later, we still await proclamation of the Act. The Mental Health Services have stated that regulations pertaining to the Act are a pre-requisite to it being passed. Bear in mind that the Services have had 14 months to do this.

The new legislation is a step in the right direction, in that it will enable patients the right to recourse over arbitrary detention and treatment. In addition, a patient's case will be reviewed at periodic intervals of not more than 6 months, unlike former legislation. When the Act is eventually proclaimed, legislation on mental health will be the best in Australia.

The Act does have its faults that are open to abuse and unless amended, will minimize rights that psychiatric patients should be granted. First and foremost is the definition of mental illness.

In accord with the Act, "mental illness means any illness or disorder of the mind. "This definition is too vague. It does not distinguish from physical or chemical causes, nor does it take into account, upset from environmental stress.

A woman in Adelaide died, after she haemorrhaged following an ECT treatment. (ECT - Electro - Convulsive Therapy or shock treatment, a method where between 70 and 170 volts and a current of up to 1 ampere is passed through the temporal lobes of the brain for approximately 1 second.) (1) She was found to be suffering from a severely inflamed pancreas.

The woman had previously undergone a hysterectomy operation and 'had given up the will to live'. The problem was diagnosed as of mental origin and was treated as such, unfortunately, to the detriment of the patient. Iatrogenic diseases (doctor induced), tend to be overlooked and consequent deaths are conveniently classified as secondary diseases.

For example, ECT subjects the brain and heart to enormous stress during a standard treatment. "Cardiac arrhythmias following ECT are a potentially lethal complication "and" several hundred deaths have occurred following ECT." (2)



"What the World Conference on Psychiatry didn't realize is that dissidents must be psychiatric cases if they know that their views will lead them straight into psychiatric institutions."

In reports from the Mental Health Services, there is no indication that people die from the treatment itself. What is evident, however, is the 32% death rate from cardio-vascular diseases. How many of these should be death from Electro-Convulsive Therapy or psychotropic drugs?

Other causes of death in the reports are questionable. One such classification is "Diabetes Mellitis." A trained and experienced psychiatric nurse had this to say:

"What is a person with this disease doing in a psychiatric institution??? People with Diabetes Mellitis are physically ill and the death of a patient in a psychiatric institution of this disease requires close investigation. It is also known and proven by medical practitioners, that the person suffering from Diabetes Mellitis displays certain mannerisms which are parallel to psychiatric disorders and if not checked quickly, can be found to be diabetes instead of the psychiatric disorder - too late because the patient will go into a coma and die."

These cases are all unclear definitions of mental illness. CCHR proposes that the definition be replaced by:

"Mental illness means any illness or disorder of the mind which does not have a traceable physical or chemical cause and which:-

- (1) Results in a condition such that any person demonstrates such strong intentions to carry out destructive actions towards himself and/or others or others' property, that he is unable to restrain himself; or
- (2) Results in abnormally violent behaviour by any person towards himself and/or others or others' property or
- (3) Reduces any person to such a long term depressed state of mind that he seeks of his own volition, medical treatment for his condition."

The latter clause has the benefit of distinguishing from emotional upsets brought about by temporary environmental conditions.

Also in need of attention is the authorisation of ECT. (or category B treatment as stated by the Act). The Act loses its integrity by the inclusion of a clause which states:

"The consent of a patient or a guardian or relative to category B treatment is not necessary where:-

- (a) the nature of the mental illness from which the patient is suffering is such that the treatment is urgently needed for the protection of the patient or some other person; and
- (b) in the circumstances it is not practicable to obtain that consent."

Even an extreme case, such as violence would not warrant such drastic measures, as mild sedation would suffice in this case. John Friedberg M.D., an American neurologist advocates:

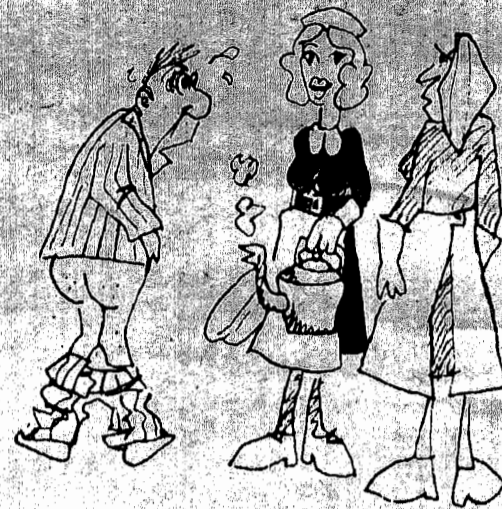
"I believe that the abolition of ECT can be effectively accomplished by a very simple, quite conventional expedient: informed consent. Every 'patient' should be informed in writing, that permanent brain damage may occur as a result of Electro-Convulsive Therapy. Every patient should be considered competent to choose whether he wants the treatment or not, and then it's up to him. After all, it's his brain". (3)

CCHR concurs in this and maintains that if the patient is not capable of making up his or her own mind, then the power to veto should be placed in the hands of a relative or guardian.

Additionally, all other methods should have been tried and ECT must be considered as a last resort. (if at all) Increasing success is being obtained through such methods as vitamin therapy. Dr Linus Pauling has had an 80% success rate in the treatment of schizophrenics, on vitamin B therapy. With ECT, 70% of patients require further psychiatric treatment, and as many as 1000 treatments have been recorded for one patient. (4)

The definition of mental illness and authorisation of treatment are the two prime areas of concern to CCHR, but amendments to the Act cover other areas such as power of Police.

In the proposed Act, Police have authorisation to break and enter a persons' premises on the assumption that the person is mentally ill. Police are in no manner trained to diagnose mental illness. This area is not a Police matter and should only be, if a criminal act is evident. Since when has being 'mentally ill' been a criminal act?



"no, no nurse - I told you to prick his boil."

As mentioned previously, the Act is good but with added improvements, patients' rights can be guaranteed. Only when this is done can legislation be said to be for the Welfare of the patient.

Psychosurgery, a la "One Flew Over The Cuckoo's Nest" is of much interest to CCHR. There is no provision for controls on the performance of Psychosurgery under current legislation, other than 2 medical opinions being required along with the patient's approval. Bear in mind that a person suffering depression or a state of anxiety is easily persuaded or coerced into signing for treatment that is in 'their interests'.

Psychosurgery must not be confused with Neurosurgery. The latter is for brain damage resulting from such things as motor vehicle accidents or malignant brain tumors. i.e. physical origin.

Psychosurgery, by definition under the new legislation is "... brain surgery for the relief of mental illness by the elimination or stimulation of apparently normal brain tissues." What the definition does not include is the word 'experimental.' No psychosurgeon can accurately predict the outcome of such an operation and overseas reports of paralysis and blindness are not uncommon.

In an interview in 1976 of a psychosurgeon operating on a woman to curb her aggression, the question was asked: "So what happens when someone gets angry? What happens in the brain?" The psychosurgeon replied "I don't know". Asked if he could state why some people were aggressive and others were not, the psychosurgeon could not answer. Nine months after the operation, the woman had exactly the same symptoms of aggression. The operation had failed, her children thought she was worse and her friend up the road wondered if the diagnosis was correct in the first place. (5)

Here in Adelaide, I contacted a woman who had undergone Psychosurgery, for a handwashing problem. (contamination syndrome) Now, 4 years later, she still has her original complaint. What the operation did achieve was total ruin of her life.

Immediately after the operation she had to teach herself to read again! Formerly,



she had a permanent job. Unfortunately because the operation upset her eating, sleeping and toilet routines, she was forced to give this up and is now pensioned off from work for life.

Prior to the operation, the woman was studying classical singing. Now because of her inability to concentrate and study, this has been abandoned. All in the 'good' name of Psychiatry!

The woman stated in an affidavit to CCHR that if she had been informed of the possible side effects of Psychosurgery, she would never have consented to its performance. Too late now, Psychosurgery is irreversible.

This particular woman had a leucotomy - an operation where part of the white matter in the brain is drilled out. There are many different techniques of Psychosurgery. Burning out areas of the brain by electronic implantation or radioactive 'seeds' are currently being used. With the latter, it has been found that the 'seeds' migrate through the ventricles to destroy tissue elsewhere! (6)

CCHR has drafted a Bill on Psychosurgery. The proposed legislation is based on that introduced to New South Wales Parliament last year, following claims by a nurse that patients at Callan Park Hospital were being used as guinea pigs for brain surgery experiments. The Bill sees the setting up of a review Board as a pre-requisite, to review the circumstances warranting such a severe operation. The Board is to consist of:

- (a) a member of the Bar of South Australia of not less than ten years standing, who shall be Chairperson;
- (b) a neurosurgeon, nominated by the Royal Australian College of Surgeons;
- (c) a neurologist, or neuroscientist, nominated by the Royal Australasian College of Physicians;
- (d) a clinical psychologist, nominated by the Australian Psychological Society;
- (e) a member of the general public, nominated by the Council for Civil Liberties or such other body, as the Governor shall appoint for that purpose;
- (f) a psychiatrist, nominated by the Minister for Health;
- (g) a minister of religion, nominated by the National Council of Churches. Naturally, informed consent of the patient is required. Last year, CCHR investigated Psychosurgery in South Australia.

Hospitals around Adelaide were approached with a questionnaire on the subject. Royal Adelaide Hospital performed 64 over the last 4 years. The Mental Health Services claims that these figures include neurosurgical operations, but when asked what the actual numbers were, the Services refused to co-operate. Upon approaching the Royal Adelaide Hospital, I found that the matter is in the hands of the Mental Health Services.

Information in annual reports from the M.H. Services is also missing. The current Act states:

Part II, Division I:

10. (1) "The Director shall annually make and furnish the Minister with a report on his administration under

this Act, on the state and condition of the several institutions, the care of the patients therein, and any other matters which the Minister directs..."

This has not been complied with for 3 successive years and is a direct violation of the Mental Health Act 1935 - 1969. CCHR called for prosecution of the former Director of Mental Health Services, Dr W.A. Dibben, but the attempt was unsuccessful and no action was taken. The 1976 and 1977 reports are yet to be revealed.

Psychiatric deaths are currently of concern to the Committee. In latest figures available (due to the lack of annual reports), nearly 800 people have died in South Australian institutions for a five year period.

Numerous medical books and psychiatric journals, as well as research have proven that orthodox treatments such as psychotropic drugs and ECT, catalyse or cause fatalities. A report on this issue along with some South Australian documented case histories will soon be published and made available.

Legislation must be tightened for psychiatric patients and the proclamation of the new Act is a necessary first step; the Universal Declaration of Human Rights must be adopted and used as a framework to draft a Universal Declaration of Human Rights for Mental Patients.

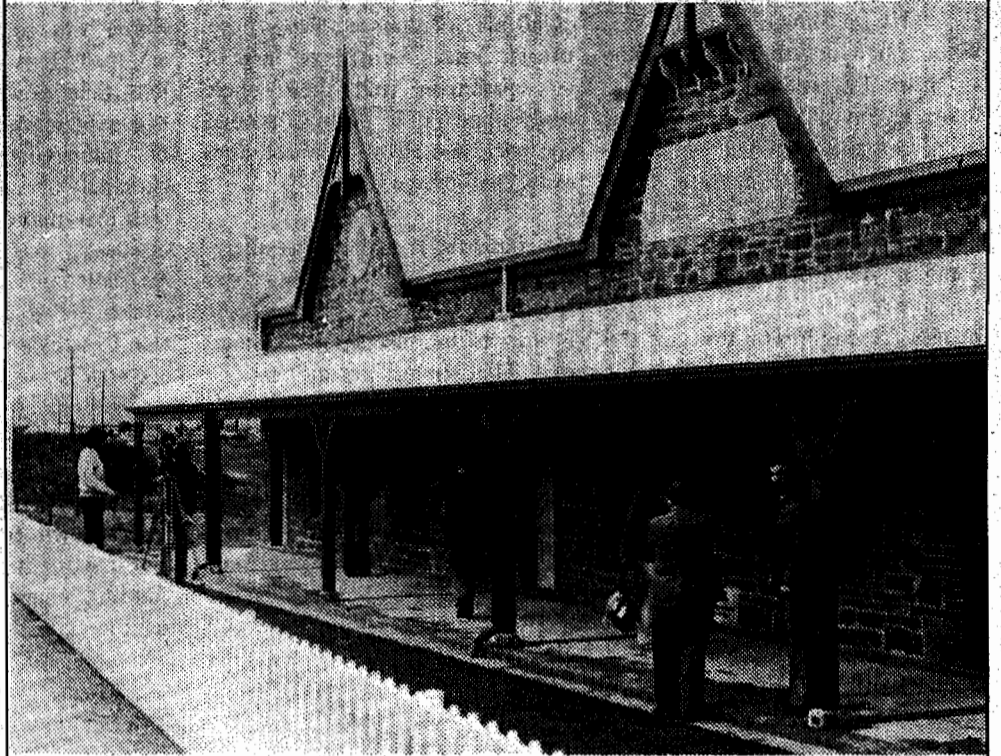
An open public inquiry into the effectiveness of conventional psychiatric treatment is necessary, in order that inhumane treatment is stopped. Under the guise of therapy, patients are being shocked, injected mutilated and scarred against their will in many instances, and full institution of legal safeguards and human rights are vital. CCHR welcomes support from any interested individual or group and can be contacted on 223 4978 or by calling in at the 1st. Floor, 57 Pulteney Street, Adelaide.

COLIN HARRIS
CCHR CHAIRPERSON SOUTH AUST.

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- (2) American Journal of Psychiatry, 1970.
- (3) "Electro - Convulsive Therapy" a paper by John Friedberg M.D. March 20, 1975.
- (4) "Electro - Convulsive Therapy" a paper by John Friedberg M.D. March 20, 1975.
- (5) "Psychosurgery - the facts" a FREEDOM report by the Church of Scientology.
- (6) "Brain Control", by Elliot S. Valenstein.

Opening of the Bower Cottages



The Bower Cottages are a terrace group situated on the Port Road, adjacent to the South Australian Housing Trust Development at Westlakes. Rehabilitated to their former glory, they were reopened on Monday the 14th August by Hugh Hudson, S.A. Minister for planning and development.

The rehabilitated cottages will serve as a community centre catering for the West Lakes area and in particular for these people housed within the nearby medium density S.A.H.T. housing. Under the supervision of Trust staff architect John the cottages have been restored and upgraded to serve effectively as a community centre building. Little major work was needed contributing to the relatively low cost of about \$50,000. Several internal walls have been demolished to make the existing rooms larger, but the facade has been faithfully retained, excepting the somewhat tasteless addition of imitation victorian coach lamps. At the rear, additions in permapipe boarding have been carried out, providing kitchen, toilet and a storeroom.

I was very impressed with the sympathy these additions had for the form and scale of the rest of the building, despite their obvious low cost.

However much the architecture is successful or un-

successful, the main point of the building remains a political one. Providing a community focus, and also showing respect for our architectural heritage, the cottages provide a powerful statement of what direction a socially concerned housing authority should be moving in.

Whether this particular experiment is successful or not, we will have to wait and see, but for now it is sufficient to know that the S.A.H.T. cares enough to spend time and money on projects which do not provide any monetary reform.

It is important that the S.A.H.T. sees it's responsibilities to the community not only in terms of providing housing, but also to provide good housing; not only to provide what is necessary out to innovate in socially productive ways. In this way the quality of life in South Australia will be materially improved.

I hope that the spirit of progress in our state is not dead, and I think the sort of sensible and practical innovation that the Trust has made (and I hope continue to make) will be encouraged.

If the trust sees its role as a social innovator clearly then there is a real chance for the improvement of housing standards within our state.

AUS election Results

Results have been declared for the AUS Annual Council delegates special by election held last week (September 19-21). The poll, called after the first past the post method used at the annual elections was found to fall outside the requirements of AUS regulations. (A preferential, proportional representation, election delegates is required).

The following were elected in the order shown.

KERRY HINTON
VAIA PROIOS

CHRIS CAPPER
STEVEN MACDONALD
NONEE WALSH
JOHN SANDEMAN

The Poll attracted a turn out of 136 voters. This contrasts with the 1200 students that voted at the mid-year elections. Surprisingly the candidates elected were the same in 5 out of the 6 positions. Steven MacDonald replaced Terry Connolly who ran 7th in the second poll. The field of candidates was similar both times.

Alive and OBSOLETE

The Aging Woman

IT HURTS TO BE ALIVE AND OBSOLETE:

THE AGEING WOMAN

What, fat, fortythree, and I dare to think I'm still a person? No, I am an invisible lump. I belong in a category labelled a priori without interest to anyone. I am not even expected to interest myself. A middle-aged woman is comic by definition.

In this commodity culture, we are urged and coerced into defining ourselves by buying objects that demonstrate that we are, of which tell us that they will make us feel, young, affluent, fashionable. Imagine a coffee table with the best-sellers of five years ago carefully displayed. You giggle. A magazine that is old enough - say, a New Yorker from 1944 with the models looking healthy and almost buxom in their padded jackets - or a dress that is far enough gone not to give the impression that perhaps you had not noticed fashions had changed, can become campy and delightful. But an out-of-date woman is only embarrassing.

The mass media tell us all day and all evening long that we are inadequate, mindless, ugly, disgusting in ourselves. We must try to resemble perfect plastic objects, so that no one will notice what we really are. In ourselves we smell bad, shed dandruff, our breath has an odor, our hair stands up or falls out, we sag or stick out where we shouldn't. We can only fool people into liking us by using magic products that make us products, too. Women especially, are commodities. There is always a perfect plastic woman. Girls are always curling their hair or ironing it, binding their breasts or padding them. Think of the girls with straight hips and long legs skulking through the 1890's with its women defined as having breasts the size of pillows and hips like divans. Think of the Rubens woman today forever starving and dieting and crawling into rubber compression chambers that mark her flesh with livid lines and squeeze her organs into knots.

If a girl were to walk into a party in the clothes of just five or six years past, in the make-up and hairstyle of just that slight gap of time, no one would want to talk to her, no man would want to dance with her. Yet what has all that to do with even a man and a woman in bed? This is not only the middle class I am talking about. I have seen hippies react the same way to somebody wearing old straight clothes.

It is a joke, but a morbid one. My daughter has a girlfriend who always laughs with her hand up to her mouth because she is persuaded her teeth are yellow, and that yellow teeth are hideous. She seems somber and never will she enjoy a natural belly laugh.

Most young girls walk around with the conviction that some small part of their anatomy (nose, breasts, knees, chin) is so large or so misshapen that their whole body appears to be built around the part, and all of their activities must camouflage it.

My daughter is a senior in college. She already talks about her 'youth' with a sad nostalgia. She is worried because she is not married. That she has not met anyone that she wants to live that close to, does not seem to figure in her anxiety. Everything confirms in her a sense of time passing, that she will be left behind, unsold on the shelf. She already peers in the mirror for wrinkles and buys creams and jellies to rub into her skin. Her fear angers me but leaves me hopeless. She is alienated from her body because her breasts are big and do not stand out like the breasts of store mannequins. She looks twenty-one. I look fortythree.

I want to beg her not to begin worrying, not to let in the dreadful daily gnawing already. Everyone born grows up, grows older, and ages everyday until he dies. But every day in seventy thousand ways this society tells a woman that it is her sin and her guilt that she has a real living body. How can a woman respect herself when every day she stands before her mirror and accuses her face of betraying her, because every day she is, indeed, a day older.

Everything she reads every comic strip, every song, every cartoon, every advertisement, every book and movie tell her that a woman over thirty is ugly and disgusting. She is a bag. She is to be escaped from. She is no longer an object of prestige consumption. For her to have real living sexual desires is obscene. Her touch is thought to contaminate. No man 'seduces' a woman older than him; there is no conquest. It is understood she would be 'glad for a touch of

it'. Since she would be glad, there can be no pleasure in the act. Either this society is mad or I am mad. It is considered incredible that a woman might have had experiences that are valuable or interesting and that have enriched her as a person. No, men may mature, but women just obsolesce.

All right, says the woman, don't punish me! I won't do wrong! I won't get older! Now, if a woman has at least an upper-middle-class income, no strong commitments such as a real interest in religion or art or politics; if she has the ability to be infinitely fascinated by her own features and body, she may continue to present a youthful image. She can prolong her career as sexual object, lying about her age, rewriting her past to keep the chronology updated, and devoting herself to the cultivation of her image. Society will reward her greatly. Women in the entertainment industry are allowed to remain sexual objects (objects that are prestigious to use or own like Cadillacs) for much of their lives.

To be told when you have half your years still to wade through and when you don't feel inside much different than you did at twenty (you are still you! - you know that!), to be told then that you are cut off from expressing yourself sexually and often even in friendship, drives many women crazy - often literally so.

Don't tell me that it is human nature for women to cease to be attractive early. In primitive society a woman who is still useful - in that by all means far more humane definition than ours will find a mate, whom she may share as she shares the work with his other wives. Black women are more oppressed on the job and in almost every other way in this society than white women, but at least in the ghetto men go on assuming a woman is sexual as long as she thinks so too.

Earlier mythology in which 'the

widow' is a big sex figure, French novels in which the first mistress is always an older woman, the Wife of Eath, all reinforce my sense that there is nothing natural about women's obsolescence.

I was divorced five years ago. Don't tell me I should have 'held on to my husband'. We let go with great relief. Recently he has married a woman in her late twenties. It is not surprising he should marry someone younger; most people in this society are younger than my ex-husband. In my job, most of the people I meet are younger than I am and the same is true of people who share my interests, from skiing to resistance to war against Vietnam.

When my daughter was little I stayed home, but luckily for me I returned to work when she entered school. I say luckily, because while I believe my ex-husband has an obligation to help our daughter, I would never accept alimony. I can get quite cold and frightened imagining what would have happened if I had stayed home until my divorce, and then, at thirty-eight, tried to find work. I used to eat sometimes at a luncheon where the rushed and overworked waitress was in her late forties. She had to cover the whole room, and I used to leave her larger tips than I would give someone else because to watch her made me conscious of women's economic vulnerability. She was gone one day and I asked the manager at the cash register about her. 'Oh the customers didn't like her. Men come in here, they want to see a pretty face'.

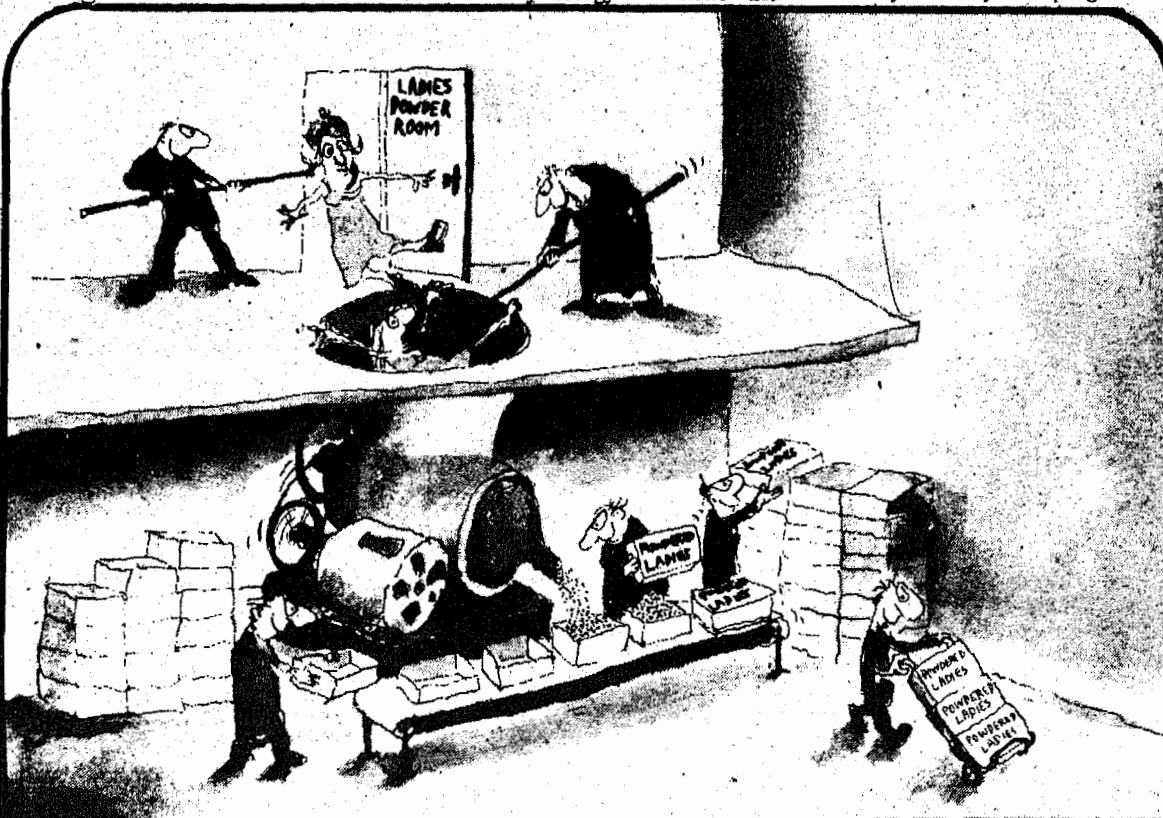
I have insisted on using a pseudonym in writing this article, because the cost of insisting I am not a cipher would be fatal. If I lost my job, I would have an incredible time finding another. I know I will never 'get ahead'. Women don't move up through the shelves of a business automatically or by keeping their

mouths shut. I could be mocked into an agony of shame for writing this - but beyond that, I could so easily be let go. I am gregarious, interested in others, and I think, intelligent. All I ask is to get to know people and to have them interested in knowing me. I doubt whether I would marry again and live that close to another individual. But I remain invisible. I think stripped down I look more attractive on some abstract scale (a bisexual Martian judging) than my ex-husband. But I am sexually and socially obsolete, and he is not. Likemost healthy women my face has aged more rapidly than my body, and I look better with my clothes off. When I was young, my anxiety about myself and what was to become of me colored all my relationship with men, and I was about as sensual as a clothes hanger. I have a capacity now for taking people as they are, which I lacked at twenty; I reach orgasm in half the time and I know how to please. Yet I do not even dare show a man that I find him attractive. If I do so, he may react as if I had insulted him; with shock and disgust, I am not even allowed to be affectionate. I am supposed to fulfill my small functions and vanish.

Often when men are attracted to me, they feel ashamed and conceal it. They act as if it were ridiculous. If they do become involved, they are still ashamed and may refuse to appear publicly with me. Their fear of mockery is enormous. There is no prestige attached to having sex with me.

Since we are all far more various sexually than we are supposed to be, often, in fact, younger men become aware of me sexually. Their response is similar to what it is when they find themselves feeling attracted to a homosexual; they turn their feelings into hostility and put me down.

Listen to me! Think what it is like to have most of your life ahead and be told you are obsolete! Think what it is like to feel attraction, desire, affection toward others, to want to tell them about yourself, to feel that assumption on which self-respect is based, that you are worth something and that if you like someone, surely he will be pleased to know that. To be, in other words, still a living woman, and to be told every day that you are not a woman, but a tired object that should disappear. They you are not a person but a joke. I am bitter and frustrated and wasted, but don't you pretend for a minute as you look at me, forty-three, fat, and looking exactly my age, that I am not as alive as you are and I do not suffer from the category into which you are forcing me.



ABORIGINES



A statement of concern



This Article was produced by the Catholic church, yet it characterises our society as racist and the white settlers as nazi

The attitudes of the community and Governments and their treatment of Aborigines depend to a large extent on conscious or unconscious explanations of how Aborigines have come to their present condition. If those explanations are to correspond with reality, rather than arise from ignorance and prejudice, we need:

- (1) a capacity to understand, accept and respect cultural diversity;
- (2) a knowledge and sense of history;
- (3) an understanding of what is involved in the destruction of a society, and in the effort to rebuild it.

CULTURE

Culture is something living, learned, and incapable of being renounced. Hence, we speak of Aboriginal culture not as a thing of the past, of the time before the coming of the first European settlers. The intricacy of structure and spiritual richness of that culture have come to be more generally recognised and appreciated. There are Aboriginal communities which have preserved much of that richness, and of their language, ceremonies, life-style and social organisation. But none has been unaffected by the coming of the white man: indeed, news of the first settlers went before them, and there was a sense of apprehension in an area many decades before the first white people appeared there. But the moment the outsider occupied the land, the fine, delicate web which had held Aboriginal spirituality and other parts of their culture together was broken.

Within present Aboriginal culture, there is a spectrum of subcultures. It ranges from the culture of those less affected by contact with white society, through groups living on reserves and missions, to communities living in country towns and cities, with varying degrees of cohesion.

It needs to be recognised that these last communities have a sub-culture of their own. It has authentic roots in the past, and has evolved through decades of clashes with the white

invaders, through reaction to being excluded from their land, to extermination and exploitation. It has evolved through the struggle to survive, and to cope with discrimination and prejudice; the struggle to insulate themselves from the surrounding society - rarely accepting, usually wavering between acceptance and rejection, and

often clearly hostile.

Indeed, such sub-cultures should be respected as a proper and essential means of coping with a hostile environment. They differ to a marked degree from the surrounding dominant culture, and have many positive aspects regrettably missing from that culture, yet close to the ideals of Christianity.

In the absence of such recognition and respect, negative images of Aborigines current in the dominant society can help produce and perpetuate a negative self-image among all Aborigines, stifling pride in their race and culture.

The broad range of sub-cultures must not be allowed to obscure the reality of an Aboriginal identity and unity, which is in no way inconsistent with tensions and divisions between groups. Nor does it detract from the uniqueness and richness of the common Aboriginal culture, its spiritual content and love of the land. Regrettably, many people

have sought to exploit tensions and diversity within the Aboriginal community, and divide them from one another, thereby weakening their political strength.

2.HISTORY

Many children, including Aborigines, are still taught at school that Captain Cook discovered Australia.

History as learned by most Australians is the history of Europeans, and especially of the British, and of their descendants in Australia. It is the history of the dominant races and nations, written by them, and for them.

As such, it does nothing to make us sensitive to the impact of the events in that history on the Aboriginal population. Nor does it lead us to an awareness or interest in the history of the Aboriginal population. Nor does it lead us to an awareness or interest in the history of the Aboriginal population. Nor does it lead us to an awareness or interest in the history of the Aboriginal people, who have lived here for at least 30,000 years, well beyond the call of Abraham (c.1850 B.C.) or the building of Stonehenge (1800-1400 B.C.).

It is only in recent years that attempts have been made to write a history of the Aboriginal people of Australia, and to place the history of white settlement within that framework. It is only when placed there that the nature and impact of colonial settlement can be appreciated. Regrettably, little use has been made of such material in schools.

Indeed, there are important reasons why that history should be placed within the broader context of European colonial expansion. For Aborigines are but one of the many peoples of the world who have suffered the impact of the expansion: people who, to varying degrees and in spite of the resistance they offered, have had their land expropriated, their resources plundered, culture and religion destroyed or suppressed; had alien ways imposed, their labour exploited, and their destiny determined by the colonising power.

Many Aborigines are aware of this common heritage. They identify with the struggles of those who share it, and draw hope from solidarity with the majority of the world's population.

The colonial situation in each country was unique: and there were differences among the colonies set up on the Australian continent. While there were concentrations of Aboriginal population in areas best suited for European agricultural and pastoral development, the continent as a whole was sparsely populated. The structure of Aboriginal society made it difficult for them to

The mining companies 'Develop', but what is 'development'?

DEVELOPMENT IS

- roads into country so that cars and trucks can drive through;
- the digging out of minerals so that cash can be made;
- the fencing of the country so that the cattle industry can run more cattle;
- tourists come on the roads made by the government for the mining companies and stations;
- motels and roadhouses are built so that the tourists can live in comfort;
- towns grow up. The miners live here. So do the people who open stores and sell food to the people working for the companies and to the tourists who come to see what the companies are doing;
- tourist operators make stupid stories and lies about the rivers, hills and animals. They also trespass into Aboriginal places; tourists love to see rock paintings by the Aboriginal people; they then write their names on the paintings; they do not show respect.

Most of the money from minerals and tourism and cattle stations goes to a few people who do not really belong to the country. These people use country owned by the Aboriginal people. They use the Aboriginal people.

DEVELOPMENT MEANS

- the Aboriginal people lose their land, their sacred places and control of their own lives and country;
- the Aboriginal people become like animals hanging around the edge of the new white towns;
- the land is hurt and often killed.

DEVELOPMENT IS JUST ANOTHER WORD FOR COLONIALISM:

COLONIALISM IS

- the invasion and stealing of another people's land so as to make money.

By J. Moloney

organise effective resistance to the incursions of the settlers, although in 1606 and 1623, Aborigines on the western side of Cape York Peninsular did successfully repel Dutch explorers.

They were nevertheless vulnerable to invasion and without the leverage which might have enabled them at least to be partners to a treaty with the colonisers. In those colonies which had convict labour available there was no need for settlers to relate to Aborigines in the minimal way that would have been necessary to exploit their labour. Also, the Australian experience came late in the colonial era, so that administrators could draw on a considerable experience in subjugating local populations.

The net result is that Aborigines are among the most subdued of all indigenous minority groups. The conquest is not total; some groups have managed to retain a degree of pride and independence and others

adopt the last resort of non-cooperation with white society.

At the time of the first colony, Aborigines were a proud, comparatively healthy people, numbering some 300,000. While their social organisation like any other was not perfect, it was both intricate and stable. It is to history that we must look for an explanation of the transition of that Aboriginal population to its present condition and plight, and of the fall in that population to some 60,000 by 1921.

The root cause of that transition is found in the fact and methods of the European colonisation of our country. To ignore the reality, to feel no sense of shame, to deny that we still share the same underlying racism and values, would be a denial of human and Christian responsibility: it would perpetuate the racism which allows many to blame Aborigines for their present condition, or simply to ignore their existence. Ignoring the past could help perpetuate the present depressed state of many Aboriginal communities.

and to allow the process of destruction to be repeated with others. That Church teaching emphasises the need for justice, rather than a 'charity' which, in a situation of injustice, can take on the marks of paternalism, and be readily co-opted by unjust structures, and even reinforce them. It highlights the dignity of men, to be respected regardless of race, culture, sex or religion. This involves respect for cultural diversity and religious freedom. It emphasises the need for man to be master of his own destiny, and his right to self-determination, as more important aspects of development than economic or industrial development. It calls for the development of new social, political and economic structures to replace those which are basically unjust or oppressive.

3. THE DESTRUCTION OF ABORIGINAL SOCIETY

People living in a relatively stable, organised society find it difficult to understand what the destruction of a society involves: its effect on the individual and the community; the disorientation, helplessness, and at times humiliating dependence on the destroyer of the society. It is a condition which can be self-perpetuated and even intensified over generations.

Unless we really understand this destruction of Aboriginal society and its effects, it is unlikely that we will be sensitive to:

firstly, the varying degrees to which Aboriginal societies have been destroyed, are now being threatened with destruction, or have regained a degree of identity and self reliance.

secondly, the difficulties inherent in the process of rebuilding such societies:

- the impact of unjust, narrow expectations of the white community, and especially of well meaning white people with a commitment to Aborigines;
- the pressure applied when those expectations are rigid; and there is no room to change goals or priorities in the light of experience;

- the extent to which areas of self-determination offered to Aboriginal groups are limited and hobbled by alien white institutions, procedures and structures;

- the vulnerability of Aborigines to predators (for instance, against the objections of community leaders and Councils, liquor licences are still granted to wine bars dependent on Aboriginal custom);
- the difficulty in breaking out of the vicious circle of poverty, dependence and paternalism;

- the deep personal anguish felt by many Aborigines who are aware that they and their people are trapped;
- the nature of the pressures on a fragile emerging leadership;
- the tension between a degrading and humiliating dependence, and a reluctance might have its origin in sheer inability, in a deliberate decision based on experience and observation, or a suspicion of the sincerity and terms of the offer of responsibility;

- the impact of imposing a responsibility for making or implementing decisions on a people unable and unwilling to accept it;

thirdly, the frustration deriving from the apparent hopelessness of the struggle. Unlike the black populations of Southern Africa for example, Aborigines cannot look forward to a day when they will have unfettered control of their own destiny. At the most they can expect some recognition of the injustice inflicted on them, and a tolerable future within the Australian community. Even that expectation could be unrealistic.

finally, the courage and vision manifested by many Aborigines, who, in spite of these difficulties, have worked for justice and dignity for their people. Indeed, the few significant advances of the last decade, the raising of the rights and needs of Aborigines as issues in the political arena, and the challenging of white indifference, are primarily due to the efforts and initiatives of Aborigines: for example, the bark petition of the Yirrkala Aborigines of the Gove Peninsular, the sitting down of the Gurindgi at Wattie Creek, the foundation of Aboriginal Medical and Legal Services, the Aboriginal Embassy on the lawns of Parlia-

ment House, the opposition of the Aurukun to the mining of bauxite without proper consultation.

Because of the nature of the relationship between Aboriginal clans and the land they occupied, the taking of their land from them, both in itself, and because of the violence with which it was done, is the root cause of the destruction of Aboriginal society.

The injustice of that taking of land lies firstly in its assault of the spirituality of a people and then in its denial of a title to property ownership through 'first occupation'. This title has long been recognised in Catholic teaching, and endorsed by Pope Pius XI in his encyclical Letter *Quadragesimo Anno* (par. 55).

This deprivation of land was carried out largely against orders from London, and against principles accepted and applied in other colonies. Where Aborigines tried to resist what they saw as an invasion, the expropriation was accomplished with a violence and brutality which, on the standards by which Nazis were judged after World War II, could only be described as horrendous war crimes.

Some land was set aside as Reserves, but many of these were eroded as demands of the white population for mining, industrial and real estate development expanded to devour them. Indeed, 'Reserve' is hardly an accurate designation for many of these areas: dumping ground or prison camp might be more accurate. Until 1971, it was an offence under the Queensland Act for an Aborigine to 'escape' from a 'Reserve'.

It is only in the last decades that the pitifully few remnants of such reserves passed to the control of Aboriginal Land Trusts in South Australia, Victoria, New South Wales, and Western Australia. In N.S.W. for example, the Trust holds only 14.4 square miles or .0045% of the State's land. These Trusts have little political and economic power. Although State Governments - and since the 1967 Referendum, the Australian Government - do have power to restore land and to make compensation, little further has been done.

History cannot be reversed, but the Australian community which enjoys the fruits of economic development founded on the misappropriation of land, cannot remain impervious to shame, nor uncommitted to the just demands for restitution and compensation. Perhaps even more urgently, that sorry history must not be repeated, as in differing degrees has happened at Weipa in North Queensland, and Gove in the Northern Territory.

The Aboriginal Land Rights (N.T.) Act, 1976, has done much to implement the recommendations of the Woodward Commission. But as has happened so often to Aboriginal communities, gain in principle and even legislation are threatened with erosion by Regulations, Complementary Legislation (for example, regarding control of entry on the Aboriginal Land, Protection of Sacred Sites), and by the ways in which the law is implemented.

In addition, there are powerful economic interests exploiting prejudice and greed, seeking to by pass the law, or have it modified. Again, the clash of values comes to the surface: Aborig-

ines seeing land as something sacred, of deep spiritual significance, a home, belonging to all in the clan; mining and pastoral companies, Governments, most Unions and white Australians seeing it as a resource to be exploited for profit, usually for the few, and to fuel the industrial complex of the technologically advanced societies. The contending parties are hardly equals; as Christians we will have failed to learn from our past if we do not stand by the powerless and oppressed.

There may be negotiations, precautions and agreements; and the process may be less brutal, and even appear reasonable to many in the community. Nevertheless, the impact of mining on Aboriginal communities in Arnhem Land could be just as destructive of those Aboriginal societies; and produce the same long-term effects, as the dispossession in the rest of the continent. Even more threatened are a number of Aboriginal communities in Western Australia and Queensland with equivalent traditional ties with land, who have neither land rights nor the protection accorded

under the Northern Territory Act. Here again Aborigines are faced with a threat shared by other oppressed peoples: their society, their land, their very existence as a people is threatened by the demands of the what is still predominantly western industrial development. In many of these countries, the Church has proclaimed and fought for the just demands of the indigenous peoples: the Bontok people in the Philippines threatened by the Chico River Dam System; the Amazonian Indians in Brazil by Bauxite mining companies; the Canadian Inuit (Eskimos) and Dene and Metis (Indians) by exploiters of the resources of natural gas, oil and minerals; the Africans of Namibia by uranium miners.

Silence on the part of the Christian community in the face of these threats is not neutrality: it is acquiescence in injustice. In Australia the Church must stand with the Aboriginal people, and insist that mere financial considerations cannot take precedence over the right of a people to protect their

society and all that is sacred to them from destruction. We must assure them of whatever support we can offer.

In negotiating or re-negotiating agreements, Aboriginal communities should receive community and Government support, so that agreements might bear the marks of justice. It is worth recalling here the principle enunciated by Pope Leo XIII in *Rerum Novarum*, as endorsed by Pope Paul in his 1967 Encyclical Letter, *Populorum Progressio* (par. 59): "If the positions of the contracting parties are too unequal, the consent of the parties does not suffice to guarantee the justice of their contract, and the rule of free agreement remains subservient to the demands of the natural law."

A longing for land which can properly be said to belong to them still pervades much of Australia's rapidly growing Aboriginal population. It is shown in the Homeland or Outstation Movement - Aboriginal groups in northern parts of the continent moving out from white-established missions

ARUKUN

(ANS/Tribune) - Aurukun community members and Aboriginal land rights activists battled Queensland's Local Government Minister Hinze recently over the State takeover of the Aurukun community.

Hinze was attending a meeting of the Aurukun council to oversee the adoption of formal proposals for the establishment of an Aurukun Shire Council in the next year. Once this is completed, the government will have full control of the community through the Queensland Local Government Act.

David Lee, a land rights activist who attended the meeting, said that Hinze used blatant threats to force the council to comply with the takeover moves.

"Hinze held private talks with the councillors before the meeting," Mr. Lee said. "Hinze told them 'if you don't agree with me, I'll just bring in an administrator'."

on the grounds that Morris was not qualified for the job. Instead Hinze appointed a member of his department.

Elders Ignored
Hinze had an earlier confrontation with

Morris at the Aurukun airstrip when Morris asked him to hold a meeting with the Aurukun elders - as is customary over major decisions - before the council meeting and Hinze refused.

Hinze also refused to ban alcohol from the shire because "the State Justice Department cannot give Aurukun Shire special powers to stop Queenslanders within the shire from drinking."

A delegation of activists from the North Queensland Land Council flew to Sydney to publicise the Queensland government's takeover tactics.

David Lee, who is a member of the delegation took the video-tapes of the council meeting as evidence of Aurukun opposition to the takeover. Hinze warned Lee not to show the tapes, saying "you won't have heard the last of me if you show them." But Lee says he won't be intimidated by Hinze's threats.

Arrest Threat
He said it was obvious from the following meeting that the Aurukun people did not want State government control. But Hinze threatened dissenters with arrest.

"We made video-tapes which show

the people standing up for their land," Mr. Lee said. "But no-one was allowed to speak up. Bob Holroyd, another activist, and myself tried to speak against the takeover, but every time we did so, we were told to shut up or we would be taken away by the police."

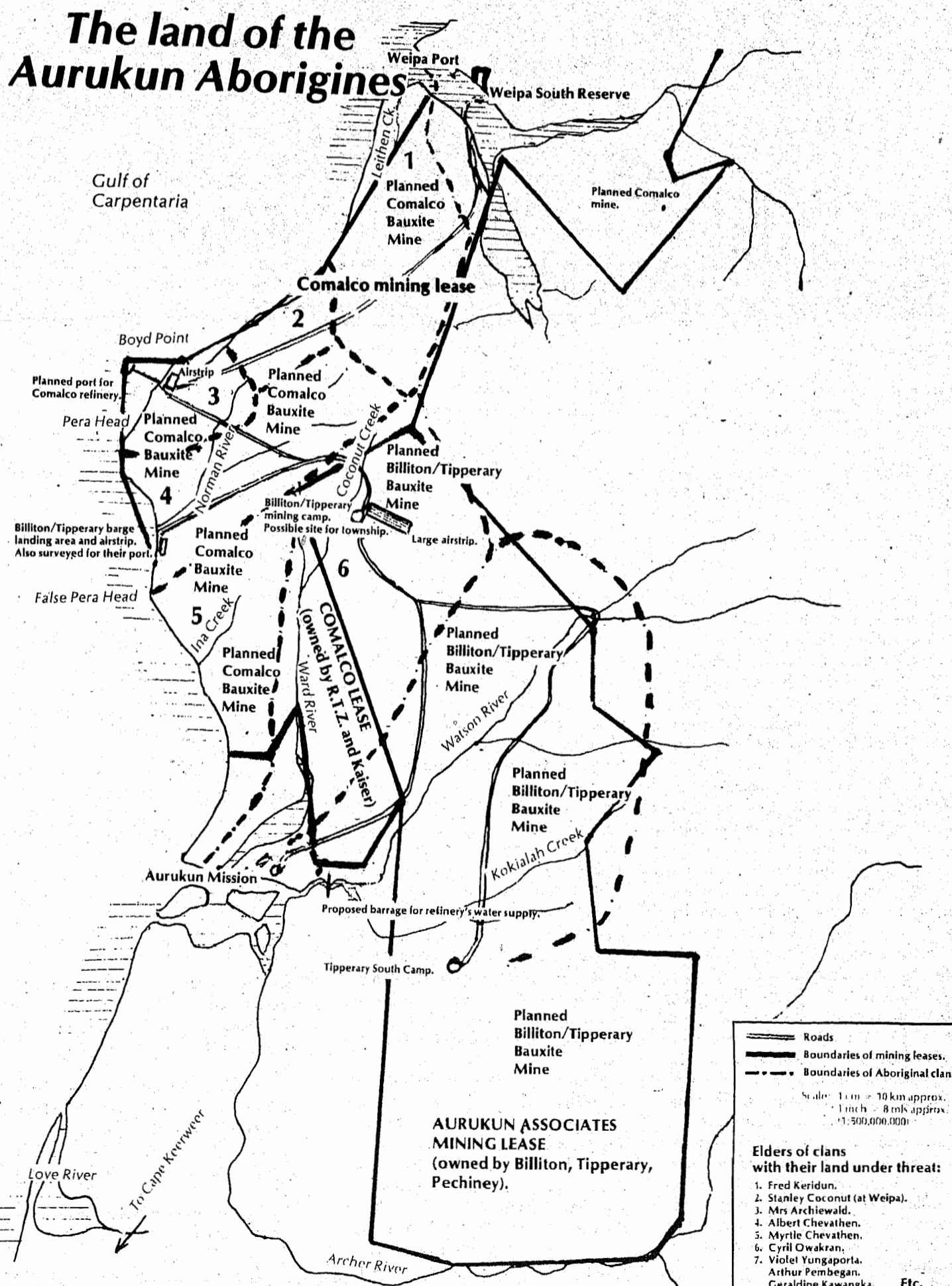
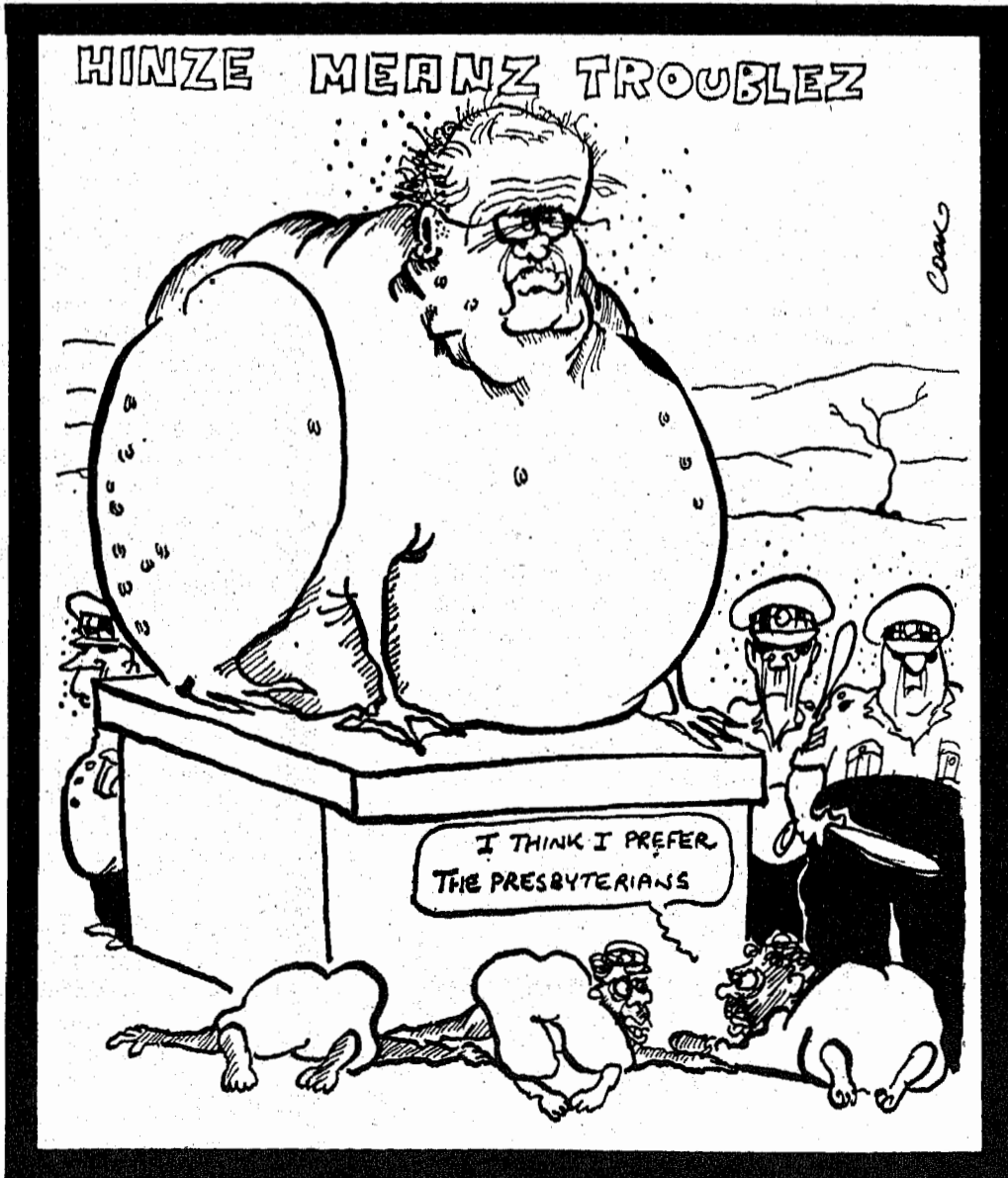
"Hinze brought eight policemen with him," Mr. Lee said.

The head of the community council, Donald Peinkinna, is bitterly opposed to the takeover, but was sick and unable to attend the meeting. Mr. Lee said Peinkinna was very angry over the results of the meeting and has written a public letter condemning the takeover.

Mr. Lee said he could not really blame the council for accepting the Hinze proposal because Hinze gave them no choice in the matter. However, he said the fight was far from over.

The council itself clashed with Hinze over a number of issues including the appointment of a shire clerk and the use of alcohol at Aurukun.

The council wanted the former Uniting Church manager, Tony Morris, appointed shire clerk, but Hinze refused



and settlements to live on their traditional land.

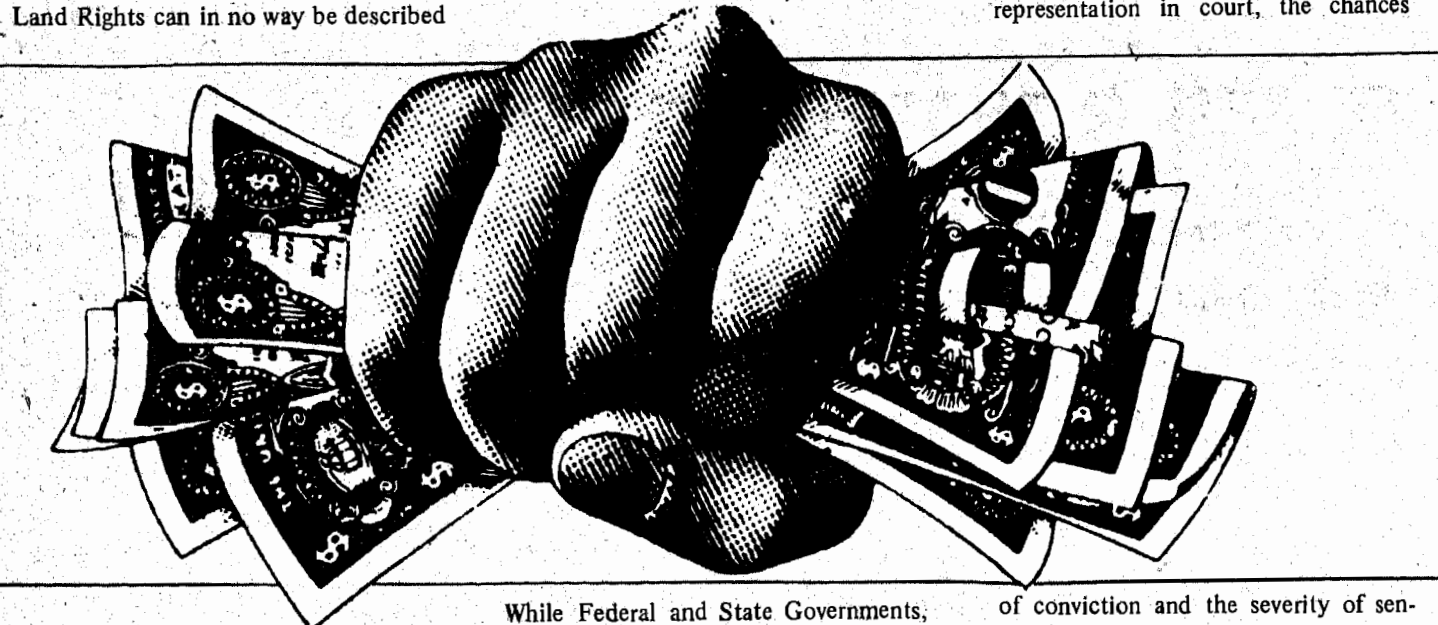
In part this longing for their own land is akin to that of the Jewish people, based on the promise to Abraham, and fulfilled after Moses led them out of Egypt: a longing nurtured during the Babylonian captivity - a basis for their identity as a people, and for the realisation of their justified hopes of an ordered and dignified life. Without such basis, they will remain dependent and continue to suffer the loss of dignity resulting from condescension and paternalism.

But beyond that longing, there is a desperate cry for the righting of an injustice: and for deeds, which go beyond the mere acknowledgement of injustice. Short of such deeds, Aborigines have little grounds for hope for relief from other crippling injustices, or reason to believe that there has been any real change of heart among white people. The degree of voluntary separation of Aborigines implied in the granting of Land Rights can in no way be described

BEYOND ASSIMILATION

It is only within the last decade that the policy of assimilation has been abandoned by the Australian and most State Governments. As stated and implemented, it is a policy to which the whole catholic philosophy of the development of peoples is implacably opposed. It can be described as psychological and cultural totalitarianism, or cultural genocide. It is the antithesis of the right to self-determination.

This right follows from the fact that each person is unique, and created to the image and likeness of God. Each then reflects God's beauty, intelligence, power, freedom and love. We are all called to be free, autonomous, self-determining, masters of our own destinies, responsible for our own decisions. At the same time we are social beings, and personal self-determination can be fully achieved only in harmony with the social self-determination of groups to which we belong.



as apartheid, which is obligatory segregation to an inferior status, imposed by a white government.

The challenge presented by the just demands of Aborigines for Land Rights, for restitution of and compensation for land, is crucial both for Aborigines and for the rest of the Australian community. In a special way, the response of Christians will be a test of their integrity, and the authenticity of their faith.

The process of restoring further land, and of making restitution and compensation will not be easy, but this is no excuse for the perpetuation of injustice. The efforts of the Canadian and New Zealand Governments to make restitution to their indigenous populations show that the task is not impossible.

It is possible, and indeed desirable, that individuals and groups give a lead here by taking the initiative to restore some lands to the Aboriginal community. Christians and Church bodies - dioceses, religious communities, parishes, organisations of the laity - should be especially responsive to such an appeal. By such action they could acknowledge the injustice and the complicity of their organisations in it. It would require consultation and dialogue at the local level, and Aborigines may need additional assistance to ensure that they can use the land as they wish. It would challenge the acquisitiveness, covetousness and materialism of our society, which made the dispossession possible, and has for so long delayed compensation. It would set an example of a willingness to dialogue with local Aboriginal groups, and to make the sort of sacrifice required of the white Australian community in natural justice.

1. LAW & POLICE

Not only does our legal system reflect values and priorities alien to Aboriginal culture, but it has by and large sanctioned the dispossession of Aboriginal people of their land and the violence that accompanied it. Many laws discriminated against them; indeed, the Australian Government was for a time unable to ratify the 'International Convention on the Elimination of All Forms of Racial Discrimination' of the United Nations, because of the Queensland Aborigines' and Torres Straits Islanders' Acts.

The law has offered little protection to Aborigines. Rarely have they sought justice through civil courts. In the criminal courts, they have been disadvantaged at every stage of the proceedings - the chances of being arrested, the nature of charges, the granting and the level of bail, having legal representation in court, the chances

for Community Relations, the principles foreshadowed in the Criminal Investigation Bill and Senator Bonner's Private Member's Bill regarding Police interrogation of Aborigines are welcome initiatives. The Law Reform Commission's Inquiry into ways in which customary Aboriginal Law might be utilised has far reaching implications and possibilities; on occasion customary law has been accorded some recognition, but many Aborigines experience extreme pressure in being subject to two legal systems.

The development of Aboriginal Legal Services has done much to reduce the powerlessness most Aborigines feel before the Police and Courts. These Services should be maintained and expanded where necessary. They should be enabled to contribute to legal and constitutional reforms. However, there is a real question as to the degree to which Aborigines hoping for justice, can and should rely solely on the workings of a legal system which has overseen the destruction of their society, and is the creation of the dominant society, which still entertains prejudices and even hostility towards them.

2. HEALTH

By any standards, the physical and mental health of Aborigines in Australia is a national disgrace, and in stark contrast to the situation before white settlement. The chronically poor health many of them experience saps both their will and capacity to rebuild their society and to take responsibility for their own destiny.

The challenge presented by poor Aboriginal health cannot be considered with out references to the causes - especially the deprivation of land and traditional food sources, the disorientation of their society and the resultant lessening of the will to live.

Many Aborigines feel intimidated by the institutions which offer health care. As a result, they often delay seeking treatment, and often fail to maintain treatment. For some, hospitalisation is such a traumatic experience that they seek to avoid it, either by refusing to go to hospital, or not seeking treatment for any illness which they fear might require hospitalisation. In some areas, Aboriginal patients frequently abscond from hospital.

The development of Aboriginal medical services with their accessibility, their emphasis on preventative medicine and nutrition, and their research into the particular health needs of Aborigines, have made a significant contribution to health care. They are also making a notable contribution to Aboriginal self-determination and merit strong support.

3. EDUCATION

The schooling to which most Aboriginal children have been subjected has been assimilationist, designed to fit them into the dominant Australian society, as indeed it seeks to do for all children. Many Aborigines not only do not wish to become part of that society, but realise that prejudice and discrimination limit the possibility of their entering it.

The content of many of their studies is not only alien to them, but at times hostile. Some explicit racism has been eliminated from school text-books, but

subtle overtones do little to build Aboriginal self-esteem, to challenge prejudices shared by white children. Indeed, those prejudices and other negative images are frequently reinforced by the schooling process.

For example, Aborigines who provided leadership and showed remarkable courage in opposing the white invasion are castigated, rather than being acknowledged as heroic figures, worthy of admiration. Others who suffered and even died rather than renounce authentic values are worthy of the kind of veneration accorded to Christian martyrs. Instead, attention is focused on the achievements of explorers and settlers who participated in the destruction of Aboriginal society, and exemplified far less worthy ideals.

It is gratifying to see that efforts are being made to tap some of the richness of the traditional Aboriginal approach to education. In some places, Aboriginal elders and parents have become more involved in the education of their children; Aboriginal languages have also been introduced, enabling Aborigines to achieve literacy in their own language before learning English.

4. EMPLOYMENT

The present economic situation has led to high unemployment, a disproportionate share of which has been borne by the Aboriginal community.

In these circumstances, there is a high incidence of accusations of 'dole bludging' and 'laziness' directed against Aborigines. The alien character of many Government offices would deter a higher than average proportion of Aborigines from applying for and receiving Social Service payments. The demoralisation which many white people have experienced for the first time as a result of unemployment over the last few years, while not being anything new for many Aborigines, has been intensified for them.

Again it is necessary to challenge the assumption that full employment of Aborigines within the white economy is an attainable or desirable goal. Increasing self-determination should widen the possibility of developing alternatives. Indeed, the de-humanising nature of many of the employment opportunities offered within that economy raises questions for all of us in relation to the dignity of human labour.

CONCLUSION

This statement has tried to highlight the challenge arising from the presence of Aborigines and white people in the Australian continent, and the relationship between them.

While directed to the whole community, it ought to be of particular interest to Christians. If the Aboriginal people of Australia do not feel hope, fidelity and love from members of the Christian community, this would be a sign that we are being unfaithful to the Gospel of Jesus Christ. As always, the crowning sign of the coming of the Kingdom of God is this: that 'the Good News is proclaimed to the poor' (Lk. 7.22). But what we have said presents a more immediate challenge to the Catholic community, and the bodies and institutions which form part of the structures of the Church. Their considerable resources must be available to support the struggle of Aboriginal people for land rights, restitution and compensation, self determination, dignity and identity

- whether on a national or local level. Consequently, they must stand against those people and groups which would deny these basic rights.

Such a stance will teach us the costs of discipleship: but, in the Christian mystery, these are seeds of the new and full life to which we are called as Christians.

No member of the Church community can avoid the task of self-examination, of striving to eradicate racist attitudes, ignorance, insensitivity and apathy from his or her own life, and to challenge it in the lives of others. Nor can we remain indifferent in the face of incidents of personal or institutional injustice anywhere in Australia.

This task is most pressing for those whose work brings them into contact with Aborigines. In many such situations, an effort will be needed to permeate that relationship with sensitivity and a respect for the dignity of each person, and with a spirit of justice

and love. The task is also urgent for people who have, or can have, contact with Aborigines in other circumstances.

All such contacts should be seen as an opportunity for growth in understanding and love. They should be marked, on our part, with the openness and sensitivity shown by Jesus to the Samaritan woman at the well of Sichar. Even in these initial steps of reconciliation, we may come to learn much about ourselves from Aborigines.

The parish, as a basic unit of Church structure, can be judged on the contribution it makes to initiating and supporting its members in this task. Where Aborigines are living in the area, the parish has a special responsibility to counter prejudice and discrimination in the white community. Its fulfilment of this responsibility should be a sign of hope, fidelity and love to those Aborigines.

While working and hoping for the day when the unity of all proclaimed by

Christ will be realised, we must make allowance for a degree of voluntary separatism on the part of Aborigines who are Christians.

What we have said presents a special challenge to the Catholic education system to schools, teachers' colleges, seminaries, houses of religious formation. These institutions have the potential and responsibility to counter the ignorance, prejudice and indifference which are so typical of the Australian community. Even more than the parish, these institutions must be judged by their formation of the 'new man', who will be in contrast with that man desired by and conforming to the established order.

Finally, the Christian community must acknowledge and welcome the unique contribution which movements of Aborigines struggling for liberation can make to preparing the way for the coming of the Kingdom of God: a kingdom of justice, love and peace, for the coming of which Christians pray.

AKWESASNE NOTES

"WHERE THE PARTRIDGE DRUMS"

Volume 6 Number 2 Circulation: 66,000 Late Spring, 1974 (June issue) Newsstand price fifty-cents (forty-eight pages)

A CONCLUDING NOTE FROM A NEWSPAPER OF THE AMERICAN INDIAN PEOPLE.

WHO EATS OUR LAND?

MEMO TO OUR LAYOUT ARTIST BELOW -

People: I don't think we should use this cover. While it is fashionable to blame large corporations for consuming Indian land and water, and while it's true they do, we fail to realize that the European/American life-style itself is the ultimate consumer - the corporations are the harvesters. People can look at the cover, sitting in comfortable suburbs, and say "Evil Corporate Power Structure" but continued to be outraged if there is a gas shortage or if there isn't enough water for their lawns. Indians, too, need to understand that by adopting European life-styles, they place themselves at the mercy of the very corporations they condemn. Why not show the American consumer's addiction by showing land, trees, earth, rivers, connected to a hypodermic syringe, labelled "more and more", being administered to a consumer junkie by a corporate pusher.

- Rarihokwats

This paper is the official publication of the Mohawk Nation at Akwesasne, 14000, Akwesasne, N.Y. 13420 U.S.A. It is bilingual, and very fully, covers the American Indian's fight for the return of some of their land.

EDUCATION

CARRICK interviewed

Carrick interviewed: "As we reduce inflation so we in fact obviate the need to increase allowances"

Well, we will move on to teacher unemployment, which is a State matter as well as a Commonwealth matter. Is the Commonwealth Government going to do anything in the near future to alleviate the present high level of teacher unemployment in Australia?

CARRICK: Well, look, our Government has been doing a lot of things in that regard. The Commonwealth Government, through the funding that is given to the States in two ways, that is through tax sharing which provides five-sixths of the education funds and through the Schools Commission which provides one-sixth, has enabled the States to employ progressively a huge number of extra teachers. I said this morning that in six years the total number of teachers has gone up by 40,000 in Australia, from 131,000 to 171,000. It has risen by 31% in six years, while the school population has gone up 4.6%. So that the picture on teacher employment is of massive increased employment. Now what is happening to create unemployment are two things, and they have got to be understood and understood well. They are not arising out of the unwillingness of governments to employ. The first thing is the average percentage of resignations each year in a normal period was until recently 12 to 13% of the teacher force. If that was happening today there would be no teacher unemployment at all, and for the future, considerable prospects. But for some reasons that we don't know that has dropped to 9%. Let me put it into perspective for you. Had the percentage of resignations remained the same as in the past there would be 15,000 less people working at the moment. They would have retired and there would be 15,000 more places so that the existing unemployed could have been taken up that way. But you've got to ask another question. What has been happening has been that there has been a change in the percentage each year of total new teachers employed coming from new graduates or re-entries. Now there are always in the community in times of full employment many people who are trained teachers but who are not working as teachers. Always, in fact every year only 80% of those we trained elect to go into teaching, the other 20% don't. What has been happening has been that the percentage of new graduates has tended to fall in their intake and the percentage of re-entries to rise. This is a matter for State judgments. There will always be a situation that latent in the community will be trained teachers who are there. The other thing that's around is that there are still jobs in the States for many teachers but geographically the teachers are not willing to respond to them. The available ones — that is, many of the people who are unemployed — want jobs close to their home, and that's understandable.

We have many students here who are prepared to go anywhere but still can't get jobs because the Government just isn't employing anyone. But I want to go on to another point and I want to ask you a question. Do you consider it a contradiction that high teacher unemployment exists side by side with large class size problems? After all, there is an acute class size problem in many areas, particularly in NSW—

CARRICK: Well, let's talk about class size. That's the pupil-teacher ratio. Six years ago, before we employed some 30,000 to 40,000 more teachers, the class sizes in Australia could have been said to be fractionally worse than in the best of the western countries. Today it can be said that by any measurement we are equal to and in some cases better than others. There is no evidence at all that there is any relationship between class size and quality of educational outcome.

Surely it's a consideration?

CARRICK: It's a consideration. What I've said to you is that each State has taken a massive increase of new teachers. If there is unemployment today it is basically due to the lack of resignations in the normal way and the re-entry of those who would not normally re-enter. Equally, there has been a misjudgment in recent years about the number of teachers to train. Now I've got a tremendous interest — and sympathetic interest — in the fact that if anybody has been trained as a teacher he or she should get the opportunity to be a teacher. So what I've been trying to do with the States is to get for the future a sensible intake so that we are not wittingly or unwittingly creating unemployment. So we have gradually taken the intake from its high peak of 25,000 a year to about 19,000 a year so that those who are training now will have a better prospect of not being engulfed. The Teacher Education Inquiry will be looking to see how many more teachers we'll want in special, remedial, handicapped and so on. I can only say this to you:

that in the States the amount of money that has gone into education in the last two or three years has caused the resource levels to rise in Government schools to a point where they have achieved the Schools Commission targets for resources, including teachers, years ahead of the goals set. Now, there is a limit, you know, to the amount of money you could apply.

CARRICK: On the contrary, on the contrary. They vary enormously in what they are doing, and you must know that there at this moment, in a number of institutions in Australia, students who have been informed that because of their refusal in conscience to pay that part of their fee which is either to the SRC or the AUS they will be denied the right to sit for exams. How do you reconcile that with...

I think they have the right to appeal to a Tribunal which Senator Rae sits on.

CARRICK: Well, that's the ANU situation and we will be sorting that out. The fact of the matter is that I wasn't only talking of there, I was talking of other States. Of course, most of the institutions come under State law and it will be a matter for the States. Western Australia has provided voluntary association. I'm unaware that that has threatened the existence of the SRC. True, it's too early. Victoria is providing voluntary organisation, that's too early.

Could I just ask one or two more questions. In a letter to the Mitchell College SRC on 8th November, 1977, you stated that "student unions should remain as autonomous institutions. You may not be aware that student organisations at tertiary institutions normally operate within the framework of legislation relating to these institutions. It is from such legislation that the universities and colleges derive their autonomy, which includes autonomy in matters relating to the conduct of student affairs. The Commonwealth Government has no intention of interfering with this autonomy or seeking to control or remove student unions." Wouldn't you see your action in relation to making student unions only amenities and services unions as interference in policy?

CARRICK: Oh, on the contrary. Are you saying to me that in the trade union area that if you had voluntary trade unions that trade unionism would go out of existence? Why should student unionism go out of existence if it is voluntary? Are you saying to me that you can't run an SRC because you can't make it sufficiently attractive to the voluntary participation of the students?

No, I'm sure that's not the case. A lot of students probably wouldn't join because of the administrative hassles of collecting fees and also because of financial reasons, not because of matters of principle.

CARRICK: All they have got to do is to indicate when

they enrol whether, voluntarily, they want to join. So that there is no question of administrative hassles in any university or college. The fact of the matter is that if you people, all of you who are voters out in the community, and are going to be leaders of the community, can't in fact say that you can voluntarily get the spirit and the drive to run voluntary student organisations, I think you are failing in a democratic situation and I would be sorry. In any case, I myself in years gone by knew something about SRCs, I've participated in them and I believe that you can get that drive.

Is there any possibility of you enforcing through the States Grants Act provisions that student unions in Labor States be voluntary?

CARRICK: Well, that has not been our intention. The fact is that the institutions come under State law.

Do you agree that most SRCs and student unions are democratic, that they have democratic constitutions, democratic elections...?

CARRICK: I would need to look at every one of them. I think that there is a great deal of imperfections. For example, some of the structures as they go to structuring the long-term agreement of students in participation in a national students' body, whatever it may be, needs looking at. I think that you could look at almost all of them and make them more participative, but if you are asking me are they useful shows, the answer is yes. Do I support them? The answer is yes. Do I think they have a good role? Yes, they do.

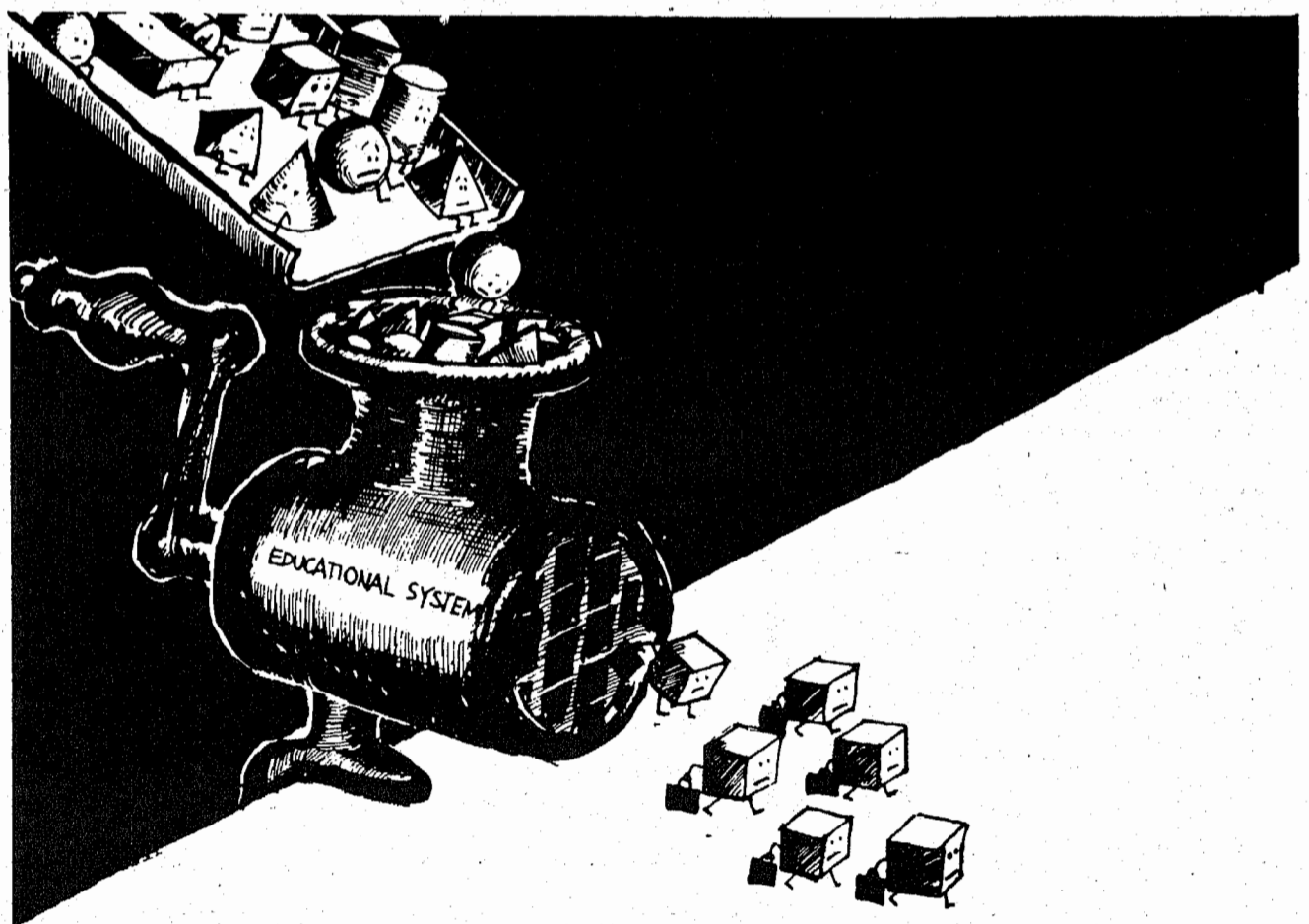
How do you react to the claims that this legislation is designed to cripple the activities of political SRCs and student unions, particularly AUS? After all, SRCs and AUS are particularly vocal about their opposition to your education policies and you probably could do without them.

CARRICK: Oh, let me say this to you. If the volume of decibels of vocal criticism to the Federal Government's education policies is the volume of the past three years, I'll live with it. It's the tinkling of a tiny bell. There have been almost no criticisms of our education policies. In fact, the campuses have adopted our policies virtually universally as such. There has been never a period in which there has been more quietude on the campus about education, its policies, its funding, than the last three years.

Now it would be nonsense to say that we are doing this in any punitive fashion. What we are doing is in response to the bulk of students and the bulk of the community. After all, the bulk of students don't want to be pushed around.

Mm, thank you.

CARRICK: Thank you.





THE UNIVERSITY OF ADELAIDE PUBLIC SEMINAR

THE DEFENCE OF EXCELLENCE in Australian Universities

ABOUT THE SEMINAR

Since early 1975 Australian universities have been exposed to increasing economic and other pressures which are already adversely affecting their hard-won academic standards and international standing. Funds for the teaching and research functions of universities have been reduced and there are new threats which could jeopardise seriously the autonomy of our universities.

A statement endorsed by The University of Adelaide Council entitled "The Defence of Excellence in Australian Universities" has been distributed widely. This statement summarises the deep concern with which many of us at the University of Adelaide regard the trends of recent events and the conviction that we hold that there is a strong and urgent need to do something about it. On several occasions in recent years the University Council has debated positive steps which might be taken to alert governments and the public to the mounting threats to Australian universities and to provide a means whereby the universities can speak collectively on issues which vitally affect them.

The statement on "The Defence of Excellence in Australian Universities" identifies some basic issues of concern to universities such as research, co-ordination and rationalisation, formula funding and triennial planning, but there are certainly many others. This public seminar is being held in an effort to widen the base of discussions already carried on at this University and to facilitate the pooling of ideas.

D.R. Stranks,
Vice-Chancellor.

REGISTRATION

Please complete the enclosed registration form and return it with registration fees to The Vice-Chancellor's Office, The University of Adelaide, by 28 September 1978.

In summary, registration fees are \$10.50 (\$7.50 for students) for the seminar, including refreshments and luncheon on the Saturday. The fee covers also a copy of the seminar proceedings when published.

CAR PARKING

Parking will be available for those registering for the seminar. Please enter the University from the North Terrace entrance opposite Pulteney Street and an attendant will direct you to the carpark.

PROGRAMME

Friday 6 October

Chairman The Honourable Justice Roma Mitchell, C.B.E., Deputy Chancellor, The University of Adelaide.
8.00 p.m. Introductory remarks by Justice Mitchell.
8.15 p.m. Emeritus Professor P.H. Partridge
The Universities and the Democratisation of Higher Education
8.45 p.m. Discussion and questions.
9.30 p.m. Coffee.

Saturday 7 October

Chairman Dr. E.H. Medlin, Deputy Chancellor, The University of Adelaide.
9.30 a.m. The Honourable Mr. A.A. Staley
The Universities and Government in Australian Society
10.00 a.m. Discussion and questions.
10.30 a.m. Morning tea.
11.00 a.m. Mr. J.C. Bannon, M.P.
Excellence, Elites and the Community

ABOUT THE SPEAKERS

Emeritus Professor P.H. Partridge, A.C., M.A., F.A.H.A., F.A.S.S.A.

Professor Partridge was Chairman of the recent enquiries into Post-Secondary Education in Western Australia and Victoria. Both enquiries made significant recommendations on the study, planning and co-ordination of post-secondary education in these States on which subsequent legislation was based. Professor Partridge was Professor of Government and Public Administration at the University of Sydney from 1947-51 and Professor of Social Philosophy at A.N.U. from 1951-75. He is currently Chancellor of Macquarie University.

The Honourable Mr. A.A. Staley, LL.B., M.H.R.

Mr. Staley is Federal Minister for Post and Telecommunications and educational spokesman for the Government in the House of Representatives. Mr. Staley's previous portfolio was Minister for the Capital Territory and Minister assisting the Prime Minister in the Arts. Prior to his election to the Federal Seat of Chisholm (Victoria) in 1970, Mr. Staley was a member of staff of the University of Melbourne in the Department of Political Science from 1965 to 1978 when he resigned from his position as Senior Lecturer.

Mr. J.C. Bannon, B.A., LL.B., M.P.

Mr. Bannon is a Government member of the South Australian House of Assembly. His professional activities have been in the field of industrial relations and prior to his election last year he was Assistant Director of the S.A. Department of Labour and Industry. Mr. Bannon is a former President of the Australian Union of Students, the Adelaide University Union and Students Council. He is currently a member of the Council of the University of Adelaide.

Mr. D.R. Zeidler, C.B.E., M.Sc., F.R.A.C.I., M.I.Chem.E., F.A.I.M., F.T.S.

Mr. Zeidler is Chairman and Managing Director of I.C.I. Australia Ltd. Mr. Zeidler worked with C.S.I.R.O. from 1942-52 until joining I.C.I. in 1952 and he has been an Executive Director of I.C.I. since 1962. Mr. Zeidler is a member of the Commonwealth Government Committee of Enquiry into Education & Training (Williams' Committee).

Professor I.G. Ross, M.Sc., Ph.D., F.A.A.

Professor Ross is Deputy Vice-Chancellor of the Australian National University. He is also currently the Chairman of the Australian Research Grants Committee (ARGC) and has been a member of that Committee since 1972. The ARGC is responsible for making recommendations to the Minister for Education for financial allocations to support the most outstanding and promising research being carried out in universities and research institutions in Australia. Prior to his appointment as Deputy Vice-Chancellor of A.N.U. in 1977, Professor Ross was Professor of Chemistry, School of General Studies, A.N.U., from 1968-1977.

There are two main purposes of education, never separable: personal fulfilment and social usefulness. The latter often seems preponderant nowadays.

The personal objective is to convert us from barbarians knowing nothing of the past or the present, into civilised beings capable of inheriting our cultural legacy and satisfying some of our curiosity about the present. In this sense, education can be regarded as an inalienable birthright.

Such an education can most clearly be seen at work in royal, aristocratic or well-to-do families. Their children undergo what the French call, their 'formation intellectuelle' - not in order to earn a living, that being unnecessary, but to become civilised members of a cultured community.

That, in my judgement, is still the principal purpose of education. Making us plumbers, turners, engineers or economists is secondary.

But education costs money - a lot of it. Royal, aristocratic and wealthy families can pay for it themselves. Not everybody can. The resources for universal, compulsory education have to be put up by governments, through taxation. Governments tend to want hard returns for their (our) money. Personal fulfilment does not look like hard returns. Occupational usefulness does. And so today, the ability to service cars, heal fractured bones, mine minerals, construct bridges and type letters commends itself rather more than personal enrichment.

I do not suggest that we can afford to pay no attention to occupational usefulness. But I do believe that social utility looms rather too large, especially perhaps in Australia. Our universities

look enormously like mere agglomerations of unrelated professional schools - engineering, dentistry, education, economics, law, medicine, architecture, veterinary science, agriculture. Not much scope for pursuing what may look like a useless, irrelevant interest in Byzantine civilisation, Egyptology or Sumerian archaeology. American universities mount large scale digs in the middle east, buy astronomically expensive books and manuscripts in Europe, send their students to study English civilisation in England, Italian art in Florence.

Who can say what is useful and relevant? The immense appeal of Lord Clark's television series 'Civilisation and Bronowski's scientific counter part 'The Ascent of Man' shows how many ordinary men and women hunger and thirst after personal enrichment. Universities, to justify the claim to be such, ought to be places where many things go on which may strike the philistine as useless or irrelevant. A mean and blinkered concentration on the here and now, on immediate usefulness - whether it be minding computers, training more in-human business managers or producing electric cars - will lead to a total betrayal of the main purpose of a university. That is, to produce people who, by virtue of not having concentrated narrowly on the relevant and useful, are thereby immensely more useful and relevant to our public life.

If universities sell themselves to the pressing exhortations to be 'with it' they will cease to be universities in the sense in which Princeton, Oxford and Vienna are universities. They will degenerate into technological institutions or places of continued school education. Australia will then be the poorer.

L.F. NEAL

REGISTRATION FORM

PUBLIC SEMINAR: THE DEFENCE OF EXCELLENCE IN AUSTRALIAN UNIVERSITIES
ADELAIDE, 6-7 OCTOBER 1978

I wish to register for the Seminar.

Name (Prof./Dr./Mr./Ms.)
University/Institution

Address

Phone No. (day)
The Vice-Chancellor's Office
The University of Adelaide
GPO Box 498, Adelaide 5001
Closing date
28 September 1978

REGISTRATION FEES
(Please tick appropriate boxes)

SEMINAR (including published proceedings, excluding luncheon)

\$5.00 ordinary registration

\$2.00 student registration

LUNCHEON (Saturday 7 October in The University of Adelaide Club)

\$5.50

I enclose a cheque for \$..... made payable to the University of Adelaide.

The Chant of



Fairly widespread disappointment has greeted Fred Schepisi's film 'The Chant of Jimmie Blacksmith'. The story is about a young half-caste whose experience of white racism in Australian society finally leads him to strike back, brutally murdering the family of a farmer who has withheld money owed to him. This takes place fairly early, and the rest of the film is about the chase. People have felt the failure of the film to establish motivations for Jimmie Blacksmith's horrific murders to be its major weakness.

The issue of race relations in Australian society is a crucial and the film's responsibility to provide accurate information should not be brushed aside with rhetoric about 'artistic licence'. With this in mind I spoke with Gary Foley, who appeared in *Backroads*, a film by Phil Noyce with a similar theme.

Interview with Gary Foley - Tickets to the Melbourne premiere of *The Chant of Jimmie Blacksmith* were given out to a number of people in the aboriginal community.

"There would have been one hundred blacks or more at the Melbourne premiere and the general response from politically aware people who analysed the film in the context of how accurate it is in portraying the historical events, how accurate it is in portraying the situation of aboriginal people, has been one of great disappointment to say the least. It is highly inaccurate in its portrayal of what it's like to be on the receiving end of white racism in Australia.

The main reason it is so inaccurate and why it fails in giving an accurate portrayal of white racism as it manifests itself towards aborigines is for the simple reason that Schepisi's a white man. He's obviously a person who has no comprehension whatsoever to even the minutest extent of what it's like to be on the receiving end of oppression, particularly racist oppression and consequently he is hopelessly incompetent to portray that on the screen.

As a result the axe scene is just so brutal, because Schepisi fails to establish the motivation as to why Blacksmith goes in and axes these people. Because he is unable to understand and therefore to portray what it's like to be oppressed by white Australian

society as a black person, he weakens the lead up to this act. Too many white people who I've spoken to who have seen the film are alienated the moment he wields that axe. Now, if the film was done properly that wouldn't happen - they should have had an understanding; they should have had an empathy with this poor bastard Jimmie Blacksmith.

It could have been the most important film that's been made to date on the history of race relations in this country and it's failed solely because a white man refused to accept any real black involvement. The obvious comparison that comes to mind is *Backroads* which, to my highly biased way of thinking, is an accurate portrayal and I think most reasonably impartial people would agree with that - or blacks seem to anyway. In *Backroads* they came about simply because the director, Phil Noyce, was prepared to let blacks have a say about how they were portrayed on the screen. Now, Schepisi failed to do this; in fact, he refused point blank.

Schepisi maintains that he had an aboriginal advisor in the form of Bob Mazza but Bob Mazza freely admitted when he was working on the film that his role as aboriginal advisor was not to give any advice about the portrayal of blacks on the screen, or have any advisory capacity to the director in terms of the film. Mazza stated quite bluntly that his role was simply to keep the radicals off the set and to make sure the extras gave no trouble

to the director. Consequently, Schepisi must accept full blame for the fact that he has painted a highly inaccurate picture and destroyed what otherwise could have been the most important film on aborigines to date in Australia.

To play the lead role, Fred Schepisi chose Tommy Lewis, who just so happened to be one of my students at Swinburne College, and Tommy Lewis was a kid down from the Territory. He'd only been with us a couple of months. He'd been chosen as one of four people by the Roper River elders to come down specifically to do this course and, consequently, I was concerned when Schepisi indicated that he was going to pull him out of the course and have him make this film. So I went to see Schepisi and I explained to him what the deal was with Tommy. It wasn't a simple matter of the kid deciding to come down to Melbourne to do the course and go his own way as an individual - it was a question that involved other highly important things. The Roper River elders had gone to a lot of trouble to get people into our course: in fact they approached us many months in advance.

We used to get 150 applicants for 30 positions on the course. They said: "If we choose them will you just accept them as our choice, as elders of the Roper River community?" And we said "OK, that's fair enough." Now Tommy was one of those people. When I went and discussed this with Schepisi, Schepisi indicated

to me that he didn't give a stuff, that was none of his business, that he had Tommy for the role and that was it. Schepisi had literally highjacked Tommy from our circumstances and installed him in one of the best motels in Melbourne and chatted him right up - bought him new outfits of cowboy clothes, told him wonderful stories about how he was going to be a star, introduced him to all those bloody people he'd only read about in magazines - so that in about a week Tommy was walking around nine inches off the ground.

After my initial three-hour meeting with Schepisi he refused to see me from that point on. In my opinion Schepisi ripped Tommy off quite badly in the sense that Tommy was originally paid 500 dollars a week, and Tommy was 18 years old, and the 12 year old kid who played the lead in *Storm Boy* got 950 dollars a week. So I flew off to Sydney and tried to track down Mazza to hassle him about this, and he wouldn't see me. It was only through stirring enough waves through Actors Equity and so on that Schepisi upped Tommy's wage to 750 dollars and tossed in a deal - he said, "I'll give you a car." In actual fact he didn't give him a car - he sold him one of the production vehicles after they finished.

Q. Do you want to talk about the way the film was promoted?

A. It's a classic case in over-promotion. Schepisi invested an

enormous amount of money in promotion.

In Cannes the Australian Film Commission threw its entire weight behind the film. The Australian Film Commission flew over a journalist by the name of Geraldine Pascal and installed her in the best hotel in town, and it was all expenses paid. All she had to do in return was write stories back to Australia that the A.F.C. told her to write. She said "The Chant" got a standing ovation on the night of its premiere, but in competition all films got a standing ovation; it's part of the normal procedure. If you showed a Mickey Mouse cartoon in competition it would get a standing ovation.

There were 13 films on Black Australia there and we played to packed houses. This was every day over the whole two week period.

When we arrived in Cannes with the Black Films the Australian Film Commission had hired this really flash Paris theatre as the main screening of the Australian films, with the exception of *The Chant* which was in competition in the main thing in the Palais. When we approached them about showing the black films along with the other Australian films, like *Newsfront*, *Mouth to Mouth* and so on the Australian Film Commission refused to allow us to show the film. When asked why, the publicist for the Australian Film Commission said: "Well, we're trying to attract American distributors and we don't think that your films are quite what the Americans are after." And this is despite the fact they're backing a film about blacks.

The Chant is a film about blacks. The 13 films about black Australia that we had were a hell of a lot more accurate in their portrayal of what is really happening, so they refused to let us in and we had to go and get another cinema - a little scungy cinema down the road. That proved quite an embarrassment for the A.F.C. because Werner Herzog and Fassbinder and those people really went ape over the black films at the Berlin Film Festival and they arrived in Cannes and raved about the black films to everyone in sight. So we had the spectacle of the black films which had been rejected by the Australian Film Commission playing to packed houses in a scungy little cinema, down the road, out of the way.

Words

Abortion Rights or Wrong ?

It is with a certain measure of intrepidation that I am entering the argument over which persons right is tantamount in the abortion controversy - the woman with her "right" to choose or the foetus with its right to life - because of the attitude of the bulk of the womans liberation movement that this is their own debate in which males may not participate. Throughout this article, I have adopted the linguistic convenience for the sake of clarity of expression and I feel it in no way prejudices my case: that the foetus is a human being from conception and its right to life is greater than the right of a woman to control her fertility.

There are two important stages in my argument that the right of the foetus to life is paramount:-

- (a) the foetus is a human person
- (b) no person has arbitrary power over the life of another person.

THE FOETUS AS A PERSON?

This is a question sidestepped by zac luzekyj and most other members of the abortion on demand lobby, at least max hicks (was honest enough to meet) the question head on, but with what I consider to be suspect reasoning. If the foetus is a person, then its right to life is clearly a special case of (b) above.

One would think that a person with its own blood supply (which is not normally the same type as that of the mother), with its own unique genetic and anatomical features is a human person and not just a part of the mothers body.

The fact that during gestation the foetus is completely dependent upon its mother for survival is not relevant to its humanity, elderly, mentally and physically retarded people are just some of the people who depend upon others for survival and yet we do not regard them as subhuman.

Hilary Booth (On Dit 16) claims with a profound air of superiority that the pro-abortion movement has a monopoly on logical reasoning and the scientific method compared with the pro-life movement. This is manifestly false, much of the literature I have read favouring legal abortion has a distinctly emotional catholic bash in it. The A.U.S. Womans department magazine is a particularly good example of this, nevertheless arguments are won and lost on their merits, and not on the amount of preist bashing in them. There is also the case of Dr f.c.weston of the East Terrace Fertility Clinic, who (Advertise June 1975) announced that the foetus was not a person who could be murdered because a specimen he had



encased in perspex DID NOT LOOK HUMAN. This seemed an amazing conclusion to reach on what the foetus looked like, and on the grounds that the pro-abortion movement is always quick to criticize protifers who say the foetus is human because it resembles a human baby.

"I CAN SEE THAT IT IS DESTROYING LIFE"

Dr bernard n. nathanielson, who ran New Yorks busiest (60,000 abortions per year) clinic resigned last year, with the following reasons: "I became convinced that as director of the clinic I had infact presided over 60,000 deaths", Dr nathanielson went on to say that he had seen other (non-christian) doctors "shaking", "sweating profusly" and trying to calm their conscious with alcohol between "procedures". If these dogooders were just relieving women of unwanted pregnancies (and helping themselves to quite a good salary at the same time) why such a display of emotion over a inhuman blob of jelly as some call the foetus and why do the overwhelming majority of doctors and nurses at the Queen Elizabeth Hospital (for example) refuse to participate in abortions? Dr nathanielson continues to say that sciences capacity to measure signs of fetal life are continuing to improve and that babies born at 20 weeks now have an excellent chance of survival, whereas the limit used to be 30-35 weeks. Since life can now be detected at about 6 weeks (15-20 previously) it would seem to imply that the humarity of the foetus is independent of its age.

HUMANITY DEPENDENT UPON THE ADVERT OF LANGUAGE?

max hick's (arbitrary) definitions that human life begins not at conception, not at 20 weeks, not at virth, but with the advert of the babies first use of language seems to me to be amazingly illogical, unscientific and arbitrary. max doesn't say how refined the childs ability to communicate must be. Also, the child is able to communicate its needs to its parents long before the advert of speech. This would seem to imply that there is more intelligence in a baby than max would give it credit for.

Any definition of the type max



tries to make is bound to be disputed. Why not define the baby as a person when it can walk, sing "waltzing matilda" or understand differential calculus? This arbitrary distinction becomes absurd in the face of the fact that other signs of intelligence are displayed by the child before it can speak.

FEMINIST'S STRANGE BEDFELLOWS???

max's post birth definition of the beginning of life is also reprehensible on the grounds of its links with racism and facism. If a newly born baby is not a person then only "defective" child can be killed with no moral responsibility on the part of the doctor. This could include those with 6 fingers per hand, possible mental retardation, etc. In the U.K. (for example) there is a growing majority of males over females, it may well occur to some bright person simply to kill the excessive males on the grounds that the excess males would be unable to marry have children and would therefore be best "nipped in the bud".

As one book on abortion puts it. The links with racism are obvious, under hitlers fascismaryans were forbidden abortions, but members of "inferior" races were allowed and even encouraged to have abortions. One American college professor even claims he can tell by a foetus's genes if it will have criminal tendencies and if it did have ing to his wisdom) then the mother would be forced to have an abortion. It seems hitlers reincarnation lives and is hell bent on creating a perfect race. This could be extended to covor those who the ruling junta feel could have dangerous political tendencies.

Finally, I want to quote Dr moss cass, ALP shadow minister for health and the doyer of the womens liberation movement. While he remains a strong supporter of abortion on remand, he was honest enough to admit. "Some people say abortion is murder, I am inclined to think it is, I can see that it is destroying life". nere cass uses the word "murder" which can only properly be applied to the action of taking a human life. Such a statement from a leading light in the abortion on demand movement cannot, to say the least lend any creditability to its



aims and leaders.

"NO PERSON HAS THE RIGHT TO BLUDGE OFF ANOTHER PERSON WITHOUT THEIR CONSENT"

The second stage of my argument is that the mother doesn't have the right to kill her unborn child simply for her own convenience.

Many supporters of Abortion on Demand acknowledge the humanity of the foetus, but assert that the socio-economic convenience of the mother is paramount. The "Socialist" Youth Alliance is a leading supporter of this view. In a 1976 edition of its rag "Young Socialist" it implicitly admitted that the foetus was a person but went on to explain (shades of the workers party??) that this person had no right to bludge off its host if it was not wanted.

This reactionary line leads to the conclusion that no child no matter what age has the right to "bludge" of its parents, unemployed have no right to "bludge" on the dole and that students have no right to "bludge" on their (meagre) TEAS allowances. This runs contrary to the rest of SYA-SYP policy! Another supporter of the SYA view is mr tony lamb (ALP Latrobe 1972-1975) who consponsored the bill in 1973 to legalize abortion almost completely. he said:-

"At the centre of the abortion debate is the controversial right to life of the foetus. But to confine ones thinking to this single absolutist principle is to ignore the many other rights inherent in the situation such as the rights to health and welfare of the mother and her (Sic) existing family. The right to choose whether to bare children or not and the right of the child to be wanted".

A similar view was put forward by Bill Hayden and others in the same debate, but I question the low priority given to the foetus, who's life is at stake while the parents argue over that new car, or the children clamour for more and more for themselves. It is a poor argument that seeks to weigh human life against financial gain.

At the risk of enraging the feminist contingents in the

S.A.U.A. and elsewhere, may I sugest that if the natural mother doesn't feel she can cope with an extra child, then perhaps some other couple who cannot have their own children may want to bring up the child? The waiting list for such babies is 2 or more years and applicants are carefully screened financially and socially., thus a child unwanted by its mother will not become a social outcast but a loved, happy and wanted child. This does not make "coerced breeding stock" of women, but simply gives the lie to the argument that unwanted pregnancies become delinquents, rapists, murderers(!) and the like.

As a parting shot, I would like to stimulate a little debate among the representitives of the Abortion on Demand by directing a few questions in their direction. Why do you weep over women who are forced to have children who may be socially deprived or suffer some disease you find unacceptable. Isn't it possible that the child may want to live his own life, face the challenges, hardships and joys of life without you saying "tut, tut we are doing this for your good, you know"? Why do you (I wont mention names to avoid offending people like vaia proios, loine kennewell, steven macdonald, julie bryden and max) support "pro life" causes like the anti-uranium campaign, opposition to whaling and support for aboriginal welfare while our "enlightened" society murders some 30 million people per year (AUS hard book estimate). Isn't a human life worth much more than any number of whales?

If you are really so concerned about human life max, that you joined C.I.E.T. in protesting at Indonesias brutal murder of thousands of East Timorese, why don't you support the campaign against legal abortion.

GREG EDE

TRUCK

Isn't Technology Wonderful



by John Jerome

Following in the Macrobiotic footsteps of 'Zen and the art of motorcycle maintenance', 'Truck' chooses to interpret life as affected by the rebuilding of a 1950 Dodge Pickup truck.

Just why anyone in a moderately sane state of mind would want to rebuild one of these fuckers is not explained.

The reward for wading through 14 stages of furdid prose, was a few ill considered pearls of wisdom about trucks and the environment. How any sort of madine that will only do about 13 mpg can be touted as a boon to the environment is not explained. How anything moveable with the handling and brakes of a 1950 Dodge can be considered useful or safe is not explained either.

What Jerome does try to explain is just how nice and good it was for him to rebuild a 1950 Dodge knowing fuck-all about it. O.K. it's fun to restore things. But why bother to try to rationalise this bit of fund by piling all

sorts of questionable conclusions on top of what is basically an exercise in self gratification?

Perhaps the book would be redeemed if Jerome had given us more insights in to the process of restoration. Perhaps if he had known what he was talking about. Time and time again, Jerome was able to stun me with the depth of his mechanical ignorance.

After reading 'Truck' I was convinced of the yawning gulf between our society and the technology it presumes to use. We have lost touch with the things that inhabit our everyday lives. Instead of rediscovering our feet within the technology around us, we seek to ignore it, retreating to simpler and less demanding levels of experience. This seems irrational. Technology exists around us. It is up to us to see that it is used sensibly. This does not necessarily mean the use of the latest or most complicated technology, but the use of the technology that is best suited to the task. In Jeromes case, a retreat

to a long stroke low compression side value engine signified a rejection of the modern high power Detroit product. If he had looked further, he may have realised that the modern short stroke, ghigh compression O.H.V. engine produces more power for less fuel for less weight, lasts longer and is more reliable. Casting his eyes further, he may have seen that the major job his own truck had was hauling it's own considerable weight around. Why he did not investigate a smaller, lighter and more economical alternative is not explained. Ah well, so it goes.

The romance of an old car or truck is a pleasurable thing to experience. It would be a pity of the romance totally absconded the reality. Jerome, in 'Truck' is almost blind to the consequences of his actions. However, if you are prepared to wade through the filth you may find an interesting, chronicle of the relationship between person and machine. Jerome does seem to sum up this love-hate affair quite well, although if I were you I wouldn't bother.



Hoof In Mouth

VINCENT WONG

The importation of English and European horse blood into this country over the years to supplement our own ranks has been regarded as both most common and highly desirable practice of studs. Usually this foreign bolstering has come from the immigration of stallions. The most notable of these migrants in recent times being Coronation Boy, Showdown, Better Boy and Le Filou.

This decade has seen the trend in this importation turn continually towards the American Stallions. The influence of Lots of Man and Daring Young Man as sires has laready been felt throughout the nation. Moves are now afoot to introduce close relatives to such American thoroughbred wealths in flesh as Secretariat, Vaguely Noble (disputably the most valuable horse in the world), Northern Dancer and Seattle Slew, the triple crown winner of their last season, into our nations reserves of bloodstock.

Coupled with this move has been an increased introduction of imported mares into this country. This season sees however this transmigration going one step further, with the importation of horses currently racing. This practice has not been widely undertaken previously due to the different age dating in the hemispheres which makes the Northern breeds around six months younger than their Australian contemporaries - an age difference severely precluding the introduction of such horses onto the racing tracks before they age 4 years.

However this factor has been it

seems cast aside in favoiur of the long term benefits seen in this country's racing and breeding future by foreign investors. Mr Robert Sangster has been the main instigator of this new cult of horses, racing them under the Sweetenham Stud Syndicate and incorporating the training services of Bart Cummings and Colin Hayes.

As of now, he is yet to secure a winner, hwoever his Panamint, Vereley, and Outpace and Outpace have all been placed in Melbourne or Adelaide. Further Panamint has been weighted with respect with 55.5 and 56kg in the Caulfield and Melbourne Cups respectively. To these three have been added most notably Heavenly Bounty, Matakang (both Sangster's) Double East, Lavache and Aspect, the last of whom seems certain to score his first Australian victory soon after his rollicking finish when 4th behind Family of Man in the Memsie Stakes.

The long term intentions of Sangster Robert Sangster in this country he has made plain, and his 'Sweetening' influence here over the very few next seasons should increase rapidly, culminating with what seems certain to be a dynamic stimulus to the Australian Breeding industry. A stimulus which hopefully will help to restructure that industry, maybe to the detriment of the small stud but certainly to the betterment of the Australian bloodstock as a whole. Till that, not so distant time, keep a watch out for the green, royal blue sleeves white cap with green spots silks on the backs of his Australian contingent.

On Dit's blackbookers, so far the scene for unprecedented success, this week includes from Adelaide Bell The Cat, Taj Rani, Minuetto, Brass Lady, Vereley and Better Brick. From Melbourne Basha Felika says Panamint, Aspect, Prunella, Pushy and Becidium. While Trelo Vouni tips Lloyd Boy, Ming Dynasty Marceau and Taksan.

Our correspondents agree that with Always Welcome sidelined with injury we shall add Manikato to our Equine Eight as his replacement.

COMING EVENTS FOR OCTOBER THEATRE

"Exandross Egg"
7.00 pm, 4th - 7th October, 1978
Games Room, Adelaide University Union.

"Mirandolina"
8.00 pm, 11th - 28th October, 1978
Little Theatre, Adelaide University Union.

"Bionic Cookbook Revue"
8.00 pm, 6th October, 1978
University Bar (FREE).

"Queensland Popular Theatre Troupe"
Week Beginning
23rd October, 1978 at 1.00pm
(FREE)

FILMS
check programmes

BANDS

Friday, 6th October, 1978
'No Name Band' 1 - 2 pm. Barr Smith Lawns FREE
'Red Gum' 7 pm University Barr FREE
Saturday, 7th October, 1978
'Matthew Fargher & Simon Roger' singing in the Bar 9 pm FREE
Friday, 13th October, 1978
'Private Lives' 1 - 2 pm Barr Smith Lawns FREE
'Redheads Revenge Orchestra' 8.00 pm University Bar FREE
Saturday, 14th October, 1978
'Bam & Alison' singing in the Bar 9 pm FREE

Friday 20th October, 1978
'Warm Jets' 1 - 2 pm Union Hall
Saturday, 21st October, 1978
'Janet Seidel' singing in the Bar 9pm FREE
Friday, 27th October, 1978
'Western Flyer' 1 - 2 pm Union Hall
Saturday, 28th October, 1978
'Bam & Alison' singing in the Bar 9 pm FREE

LUTHERAN STUDENTS FELLOWSHIP

Welcomes you to a series of meetings on Lutheran Roman Catholic dialogue on the Thursday 21st and Thursday 28th September and the 5th October at 1.10pm in the Lady Symon Library.

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TV Crime\$

MONDIT SEPTEMBER 25

- 7.30 pm 2 PEACH'S AUSTRALIA - Rec. this week Peach looks at the history of the Cornish miners of the Mid North.
- 7.30 pm 10 M*A*S*H* - Rec. hilarious American comedy.
- 8.00 pm 2 EXPLORATION NORTH - Rec. inland Australia.
- 8.31 pm 9 ROYAL HUNT OF THE SUN - Rec. the story of the Spanish genocide of the Peruvian lucas.
- 9.25 pm 2 MONDAY CONFERENCE - Rec. current affairs.
- 10.20 pm 2 ROCK FOLLIES - Rec.
- 10.30 pm 7 THRILLER - Rec. series of one up dramas.
- 10.30 pm 9 WORLD SNOOKER - for the conaissance.
- 11.15 pm 2 TDT - Rec. current affairs.

TUESDIT SEPTEMBER 25

- 12 noon 7 YOU CAN'T SEE ROUND CORNERS - Rec. Australian movie, a bit dated now, but it was a great success and very relevant at the time.
- 1.30 pm 10 RAWHIDE - Rec. the movie that piloted the series. Despite the series, an excellent Western.
- 7.30 pm 2 GEORGE AND MILDRED - Rec. British comedy.
- 7.30 pm 7 AGAINST THE WIND - Rec. Australian history series.
- 8.30 pm 2 PORRIDGE - Rec. comedy.
- 10.05 pm 2 ARTS IN PERSPECTIVE - Excellent.
- 10.55 pm 2 TDT - Rec. current affairs.
- 10.55 pm 2 TDT - Rec. current affairs.

WEDNESDIT SEPTEMBER 27

- 12 NOON 7 ADA - Rec. a view of filthy Southern politics.
- 7.30 pm 7 SPECIAL:DOROTHY HAMILL - Rec. family viewing.
- 8.30 pm 2 PEACH ON THE MISSISSIPPI - Rec.
- 8.30 pm 7 THE ONLY GAME IN TOWN - Rec. movie, Liz Taylor.
- 8.35 pm 10 CROSET - If you're interested in clairvoyance, this is for you, rec. on that basis.
- 9.25 pm 2 VOYAGE TO THE ICE - Rec. documentary, Antarctic.
- 9.35 pm 10 SPECIAL:DRUGS - Should be excellent.
- 10.15 pm 2 WORLD OF MUSIC - Brahms, rec. highly.
- 10.50 pm 2 TDT - REC. current affairs.
- 11.00 pm 9 LAST OF THE AUSTRALIANS - Rec. hilarious.

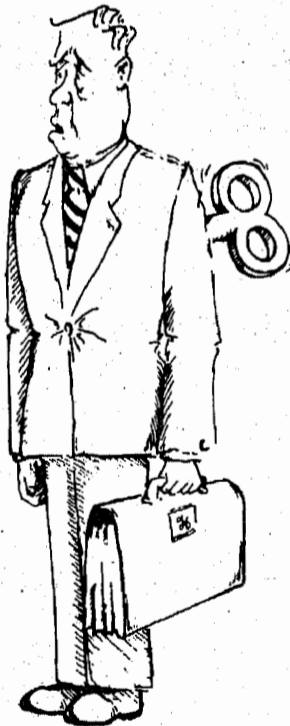
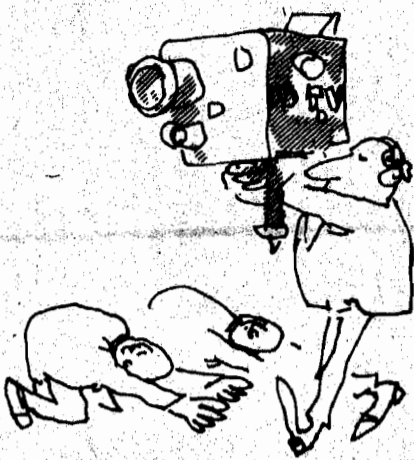
THURSDIT SEPTEMBER 28

- 12 NOON 7 SUNFLOWER - Excellent. A very poignant Italian wartime love story, Sophia Loren.
- 7.30 pm 2 HARRY BUTLER - Rec. for children especially.
- 8.30 pm 7 LITTLE RIVER BAND - Rec. for rock fans.
- 9.05 pm 2 STUART WAGSTAFF PLAYHOUSE - Highly rec.
- 9.35 pm 10 SOFTLY SOFTLY/TASK FORCE - Excellent crime series.
- 10.40 pm 2 NANA MOUSKOURI - Excellent.
- 11.00 pm 9 SPY FORCE - Rec. Australian wartime drama.
- 11.30 pm 2 TDT - Rec. current affairs.

FRIDY SEPTEMBER 29

- 12 NOON 7 GIRL OF THE GOLDEN WEST - Excellent magnificent, a real gem from 1938, with that incomparable combination, Nelson Eddy and Jeanette MacDonald. Tremendous.
- 7.30 pm 2 THE DRUM - Rec. partly for curiosity value, but also it was a fine film for its time (1938). India during the Raj.
- 7.35 pm 10 GREAT BANK ROBBERY - A good Western rec. for fans only, but with an excellent cast Zero Mostel, Clint Walker, Claude Akins, Akim Tamiroff, Sam Jaffe and Kim Novak (eat your heart out Laverick).
- 9.15 pm 2 DAVE ALLEN - Rec. very very funny.
- 9.30 pm 7 LAST TIME I SAW PARIS - Movie of F. Scott Fitzgerald's "Babylon Rvisited" an excellent cast. It launched Liz Taylor. Rec. highly.
- 10.15 pm 2 SOAP - Rec. by John Sandeman.
- 10.40 pm 2 TDT Rec. current affairs.
- 11.50 pm 9 CHEYENNE AUTUMN - Excellent; a sympathetic and moving account of the fight of a brave people to survive.

Well, we're looking at another week of garbage. ABS 2 lead the way for quality entertainment. Just over 24 hours of their offering, or 23.6% of their programming, may be worth watching. ADS7 lead the commercials (as usual) with 21 hours (19.8%) followed by NWS9 with just over 9 hours (8.2%) and SAS 10 dragging the side down at 9 hours (7.6%). Overall, there's about 64 hours of hopeful viewing or 14.4% of the total 440 hours programmed. Pretty depressing, isn't it?



We put our initial submission to the Australian Broadcasting Tribunal in, and have received an excellent response. With less than a month to go, we need help urgently. Help has been forthcoming, BUT we need people to watch programs and analyse them and write up chapters of the final submission. If you get involved, it'll take about 3 hours of your time.

Looking at the week's programs, we have a few specific complaints. What do ABS 2 think they're doing, putting TDT on so late? That is totally ridiculous. Also, why put Dr Finlay's Casebook on so late? It's a really excellent series, but who's going to watch it at 11.00pm? Why not at 8.30 pm on Tuesdays opposite Kojak and The Professional? Or Thursday at 8.30 pm opposite Charlie's Angels and Switch?

Hell's teeth, we might be very amateur in here, but at least we know quality from rubbish, and what time people have to get to bed of an evening. There are some good movies on this week, particularly CATCH 22 (NWS 9) SUNFLOWER ADS 7), GIRL OF THE GOLDEN WEST (ADS 7), THE DRUM (ABS2) and THE LAST TIME I SAW PARIS (ADS 7). On the debit side, two excellent series on ABS 2, WHEN THE BOAT COMES IN AND CAPRICCIO! have their finale. We hope they are replaced by programs of at least equal quality. We've heard good reports of AGAINST THE WIND (ADS 7), but apparently it is saturated with ads. Come on ADS. lift your game (and your rates). ADS are, all things considered, performing reasonably creditably compared with their opposition who are atrocious. Even so, with just on 20% of their programs worthy of mention, we're not paying them any compliments.

An excellent book on the effects of television on children is The Early Window by Hubert Neale and Davidson (Pergamon). It's in the Barr Smith, and if you ever doubt our antipathy to violence on the teevee, read it.

With the Tribunal Hearings less than a month away, the commercials are all lifting their game. However, they are doing it by programming good movies and one-up specials. There is no indication that the present performance will be maintained and on their track record, every reason to believe that the commercials will go back to form after the hearing. "On Dit" has two proposals to put to the tribunal, which we would feedback from you on. The first is that the violent content of programming should be taxed. We envisage that every station should be taxed point for point on the percentage of programming that is violent. The tax should be a surcharge, levelled on net profit. The stations should not be allowed to raise their advertising rates generally, but only to put a loading on the rates for those programs which attract the surcharge.

Additionally, all advertisers should have to submit to the Tax Department a schedule of their advertising expenses, and no advertising of violent programs should be tax-deductible.

The second proposal is that one of the commercial stations be delicensed. This is the most important. On this week's figures, if all the quality viewing were compressed into three quarters of the programmed hours, we would still have only 19.3% of programming on average, being of any quality! One effect would be to concentrate advertising to two stations, overcoming any adverse effects of a tax on violence. The delicensed station could then be used as a community access station, providing opportunities for ethnic groups, religious groups, minorities etc., to communicate. This would enable the technical staff and most of the non-technical staff to be kept on. An access station could accept advertising, providing revenue and the balance of the funds acquired be met from the tax on violent content.

Obviously, a lot of details would have to be worked out: that's why we want your comments. But we think it is an exciting concept that deserves the closest attention by the authorities. In addition if the Tribunal refused to re-licence one of the commercial broadcasters, the rest would realise that the party is over and its time to do a bit of work.

Media

DISCO Reply

1

As a responsible(?) writer, I feel I must answer the hate letter about my disco reviews, printed in last weeks On Dit. Firstly thank you for writing: the more people that actually think about music enough to write, the better (although you probably don't fit that category come to think of it...).

Dear Disco worshippers, you are the joke....You are forced into confined space, brain-blasted with muzak-like repetition noise, and blinded by flashing megawatt globes. At least Battery-Hens don't have to pay for the privilege! Funk music can be OK if you like that sort of thing, but the institution of the high voltage Disco can be a very destructive thing. The human attraction and interaction is reduced to visual posturing and consequently people are weighed and valued on how closely they can approximate the expensively clad images that are pedalled at us daily by the advertising media. As for individuality: people aren't even LET IN if they don't look like John Travolta; while the entrance fees dictate what class they must aspire to be. I am all for human attraction, but the disco-chic-ness image form can all but obscure the real beauty that can exist in a person.

As for the disco muzak itself: It is bland and boring. The drumming is exactly the same on virtually every record, and no emphasis is placed upon melody or lyrics. It is music for backgrounds. But because of the control the mass production music marketeers have over the radio and television, they create a demand for it by excluding everything else. Every song sounds like the next one; and they're not even songs: they're bass/dron solos with a few words thrown in here and there to enable them to call it something different from the one before. This has two main effects no-one gets to know or hear anything else; and it makes musical automatism the only choice for a musician who wants to actually earn some money.

Disco I suppose has its place, but when it rules a society or even a part of it. I feel that it is a very sad thing. If you want the effect, I advise lobotomy: it's cheaper, it's permanent, and you can probably get it on medibank.

SIMON STRETTON



Dear John

Your correspondents M. Andrighetti and M. Williams just don't understand. If they want to lock themselves away from the rest of the world and listen to their jaded, meaningless (no exclamation marks) music then they should not attempt to criticize the music of now.

They say that Simon Stretton's alleged attitude sums up the entire university and most of the students. By this do they mean that the Barr Smith Library is

into heavy lyrics, Union House listens to protest songs, Don Stranks gets his kicks from deciphering cryptic Dylan songs?

How anyone can sum up the entire university but not all of the students escapes me.

When Simon's group Black Chrome says that they've "...had enough of wading through knee-deep hypocrisy" they must be referring to people such as M. and M. How's this for the slogan of a certain Hindley Street establishment (term used loosely).

"Where people go to see and be seen". I thought disco's were for dancing etc. but it appears that posturing is the order of the day (and night) of such places, and not just in (as alleged) this university.

Why do people go to "Disco's"? Is it to be sexy, chic, sophisticated? It appears that music is incidental to the whole exercise. M. and M. extrapolate a statement about a single reviewed by Simon into an exposition of taste and dress standards in this university. Have they ever stopped to think that not everyone who attends this University can afford

to be sexy, chic, sophisticated or for that matter would even want to be? I think that M and M would be aghast at such revelations.

I'm sure that Simon would object to Generation X or Radio Birdman being referred to as sterile and if M and M can't dance to them, their wheelchairs must be in for repairs.

So disco is the music of now. I would suggest that M and M wrap their delicate little ears around the releases of the two aforementioned groups, and also sample some music by The Clash, Sex Pistols, Elvis Costello, The Saints, The Ramones or Graham Parker. After the initial shock that not many of these artists have had (or even want) "HIT" singles, M and M may be surprised to learn that ours is not a world of "Macho Men" "Stayin' Alive" and will be further astonished to know that some people are challenging societies' goals, and in fact can see beyond the walls that society has built around them.

Just in closing, a further quote from Black Chrome.

I don't know the reason why your voice just talks to please I only know the grieving of a land that cannot see

AUSTRALIA.....YOUR GOD IS APATHY MY CASE RESTS

MARK SCHWERDT ECONOMICS

3

Microbiology Department 20.9.78

Dear Editor,

I would like to congratulate M. Andrighetti and M. Williams upon joining the 'x' million other dull boring Australians who like the music they are told to like, wear the clothes they are told to wear, be seen at the places they are told they should be seen at etc., etc.,.....and lack any semblance of creativity and individuality. Perhaps they don't realise that it is possible to dislike revolting Prosh breakfasts (and revolting Prosh weeks) and realise the social and economic implications of everything 'Disco' stand for.

Yours faithfully

STEPHEN PROWSE

Music

MONDO ROCK

THE FUGITIVE KIND
OZ-11788

This is the best single I have heard in years. Ross Wilson is a rock genius and this is probably the most impressive line-up he has assembled so far. This song should be no 1 and blasting out of every radio in the country. The only acceptable excuse for not buying this single is that you're waiting for the album.

DION

MIDTOWN AMERICAN MAIN STREET GANG

Romantic, nostalgic tale of the 50's - Presley 45's, pool halls, kids in levis - delivered in a style which, like Thin Lizzy's 'Boys Are Back' and 'Boomtown Rats' 'Joey' owes more than just a little to Springsteen. Dion sings about the good-old days like he means it. His career peaked in '61 with 'Runaround Sue' - one of rock's true classics. To still be making good records 17 years later shows an artistic longevity which has eluded most of rock's heroes.

PEACHES

SUBSTITUTE

Another version of the song that's currently on the radio by another all female band. I can't find any difference between the two. Good pop song for people who collect top-40 charts.

RUNAWAY

JEFFERSON STARSHIP

A very ordinary song from a band who should know better. They sound tired.

ELVIS

UNCHAINED MELODY

Funny, I could've sworn this guy was dead. Someones going to make money from this release, but it ain't the Pelvis. (He's never sounded worse - should have left the chains on).

DOLLY PARTON

HERE YOU COME AGAIN
HEART BREAKER

Here You Come Again was a hit last year. Nothing to recommend, but I guess I've heard worse. Heartbreaker is the kind of non-music that gets piped into elevators and dentist's waiting rooms.

TOM PETTY

YOU'RE GONNA GET IT
SHELTER L35522

This band is so good it's hard to believe they aren't topping the charts everywhere. Well, perhaps not so hard. Y'see those who grew up with rock in the sixties are still

clinging to the dying embers of Rolling Stones, Who, et al, while the sadly misguided youth of the seventies seem to think that such phenomena as 'Disco', 'Grease' and tasteless regurgitations of old Beatle songs have something to do with rock music.

Tom Petty and the Heart breakers combine the rhythmic flow of the Byrds, the catchy melody of the Beatles and the power of some of the heavies rock bands of the seventies to produce a unique and immensely enjoyable sound. Buy it.

BONNIE TYLER

IT'S A HEARTACHE
HEAVEN

Both of these were released last year; since 'It's A Heartache' was a hit, 'Heaven' will probably be used as the follow-up. They are very similar, so if you like one you'll probably like them both. To me they sound terribly bland, and I can't believe that she actually means anything she sings. I could be wrong.

MAUREEN ELKNER

SEVEN NIGHTS A WEEK

Yet another opportunist trying to score a quick hit with a Vanda-Young song. Vanda and Young sometimes belie their obviously considerable talent as songwriters by writing sheer garbage. File this one next to J.P. Y.'s 'Standing In The Rain'.

FLAME

TOO MANY COOKS

I saved the worst till last. This would you believe, is a funky (in the sense of 'Play that funky music, while boy') version of a Willie Dixon song. It's painful.

VICTOR FLIERL

RCA APL 1 - 2690

A dramatic cover promises a dynamic brace of tracks. Unfortunately to promise is left far from fulfilled.

Apart from the first couple of tracks, which sound reasonable, perhaps because you are not yet bored with constantly peaking guitar riffs and a clumsy rhythm section, the album is, to say the least, monotonous.

The band, which features a female lead vocalist (Marge Raymond) projects a self-indulgent style of noisy rock. It is well worth a listen if you like being hit over the head with a hammer.

CHRIS BROWN

WHA-KOO

'BERKSHIRE' - ABC (AA1043)

This album epitomises the commercial decline of American West-coast music. The band its obvious talent and apts for typically over-produced pop rock.

The last track 'Dreaming as one' combines some tasteful piano, vocal harmonies and a few useful guitar riffs and just saves the album.

Unless they're willing to risk some innovations a cry of 'Wha-Koo' will never draw much more response than 'What-who?'

NICK BARCLAY

Alan Parsons Project

Pyramid is another 'concept' album by Alan Parsons, this time centred around the triangle and, as the title says, the Pyramid. Rather than try anything actually philosophical in terms of lyrics, the record is a succession of images having varying, sometimes no, relevance to a general theme. The recording and production is very clear yet interesting in its subtle variation. Although it will have obvious coffee-table-trendy appeal, it is very much a producers record and an effective array of 70's studio sound; with quite atmospheric synthesised effects.

FATS DOMINO

'The Legendary Years of Rock and Roll' (ABCA 30007)

Fats Domino is one of the near-legendary 50's rock and roll greats. This is a new release of material previously unavailable in Australia. Included are old standards such as Kansas City and Red Sails in the Sunset. Always a bit of a smiling uncle tom, fats has nevertheless been an entertainer consistently through the eyars with his happy brand of rythm and blues. The recording is however a bit muddy as the recordings probably come from the 1950's. His easy going boogie, piano is however relaxing to listen to and makes good 50's dance music.

An aquired taste.

SIMON STRETTON

On Dit

Opera

On FM, on the 28th September is Bergs Wozzeck a tale of the brutalization and degradation of the individual, of the complete futility of existence etc. etc.

The industrialization and militarization of Germany during the 19th century and its resultant social problems concern this work. The Opera is atonal in the 12 tone system and should be thoroughly depressing. It's a great Opera, but.....novices beware.

Handels dramatic oratorio Samson was first performed in London in 1743. He had been mainly an opera composer but turned more toward oratorio in his later life. The operas consisted of a string of arias, a few duets and an ensemble finale all built around the talents of an elite company of great singers. The chorus provided atmospheric moments. The plots concerned kings and queens whose subjects stayed offstage.

In the oratorios the chorus dominated. The characters were more representatives drawn from the mass of the people, or kings with problems of control.

The oratorios are related to the rise of protestanism in England. Samsos is Milton's play set to music. The basic contradiction of Calvinism is present - all men are equal before God, hence the

egalitarian nature of the work; but some are chosen, but some are chosen to raise themselves above others and lead them, hence the super hero.

Milton presents women as degrading men's purity. Handel, who preferred female company plays Milton down somewhat. There are many well known arias and choruses.

The Way Choral is performing this work on 29th September at 7.45 in the Tynte Street Baptist Church, North Adelaide. Light tenor Neville Hicks takes on the heavy dramatic role of Samson. He is not tall. Norma Hunter sings the contralto role. Why not Jeffrey Oates or Malcolm Strathie. No orchestra is mentioned but an organ is.

The sho will not be staged. Like the lower middle classes of the eighteenth century use your imagination. Lets hope they act it out.

Finally, I humbly beg and crave the forgiveness of the readers of the Opra Column.

The Performance of Patience (SCL 9/8/78) was not by the stated company (D'ogly Carte) but by Eno's. (English National Opera). For my ignorant error I penitently prostrate myself at the editors feet etc. etc.

"NEED CASUAL WORK?" INTERESTED IN FILMS

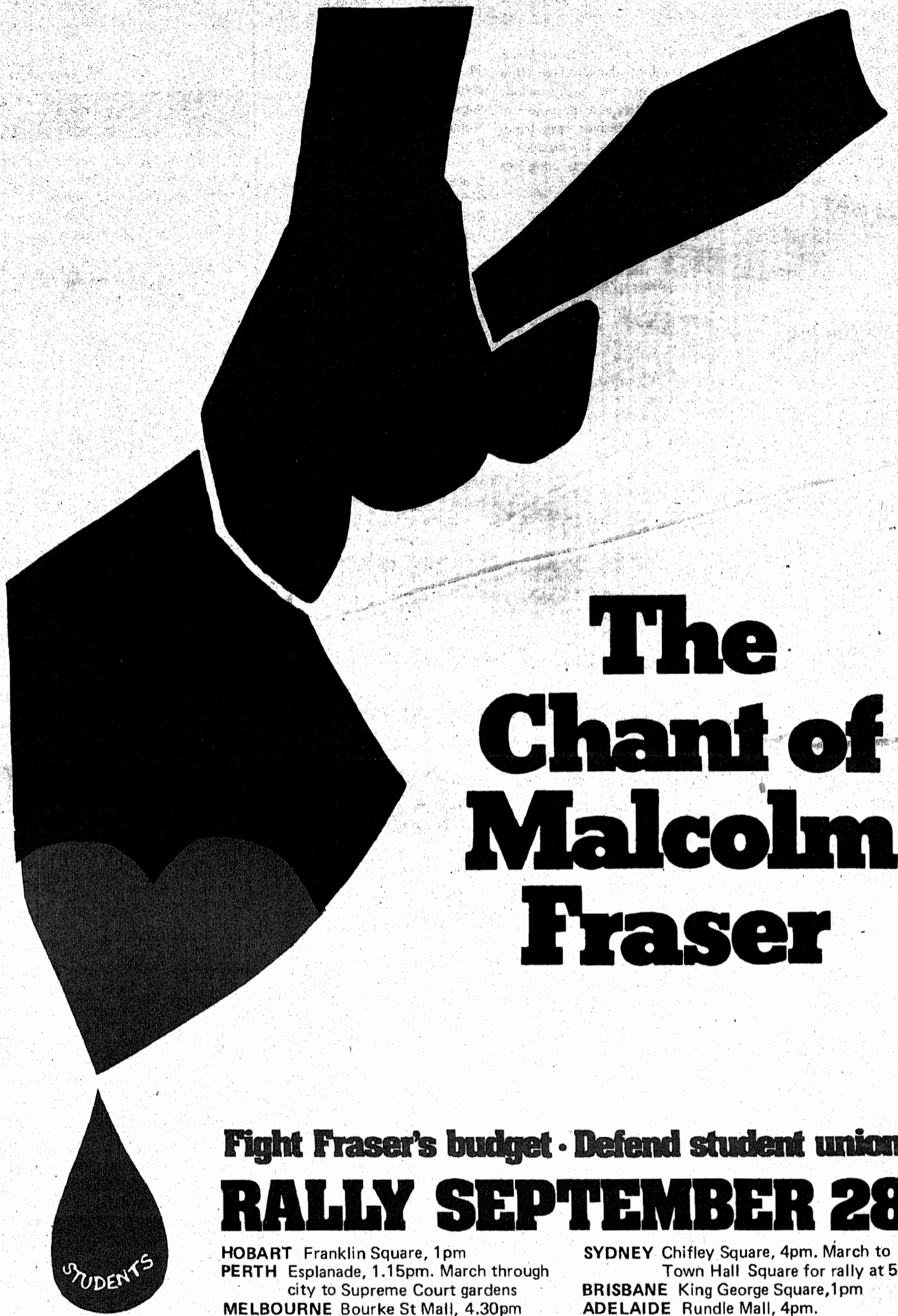
The Union and Film Group need persons with State of S.A. 16mm Projectionist License or any person over 21 years of age who is interested in learning to use 16mm film projectors. Work is mostly on campus. Contact: Bernard MARTIN AUGC/- S.A.U.A. OR GEOLOGY DEPT (SG) - student mail.

SATURDAY NIGHT AT THE BOATHOUSE
SATURDAY 30TH SEPT.
BANDS
RUM JUNGLE
MIDDLE CLASS
COST: \$2.50 - SUBSIDISED
DRINK PRICES
AT THE UNI. BOATHOUSE
OPPOSITE FOOTBRIDGE

A.U.L.T.C.

The club's open day is to be held on Sunday 1st October at the West Beach courts (near the cnr Tapleys Hill and Burbridge Roads) from 10.00 am. B.Y.O. food and frink and please also bring your membership forms and subs - these will be collected during the day. A tournament has also been arranged for the afternoon's entertainment.

Music

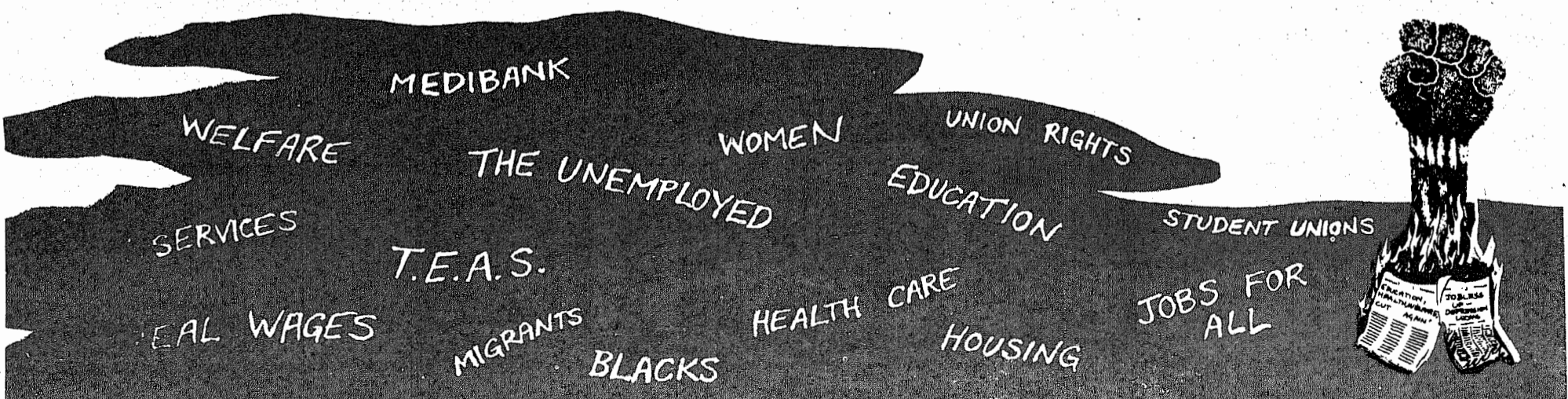


The Chant of Malcolm Fraser

Fight Fraser's budget · Defend student unions
RALLY SEPTEMBER 28

HOBART Franklin Square, 1pm
PERTH Esplanade, 1.15pm. March through
city to Supreme Court gardens
MELBOURNE Bourke St Mall, 4.30pm

SYDNEY Chifley Square, 4pm. March to
Town Hall Square for rally at 5pm
BRISBANE King George Square, 1pm
ADELAIDE Rundle Mall, 4pm.



MEDIBANK

WELFARE

WOMEN

UNION RIGHTS

THE UNEMPLOYED

EDUCATION

STUDENT UNIONS

SERVICES

T.E.A.S.

HEALTH CARE

JOBS FOR ALL

EAL WAGES

MIGRANTS

HOUSING

BLACKS

