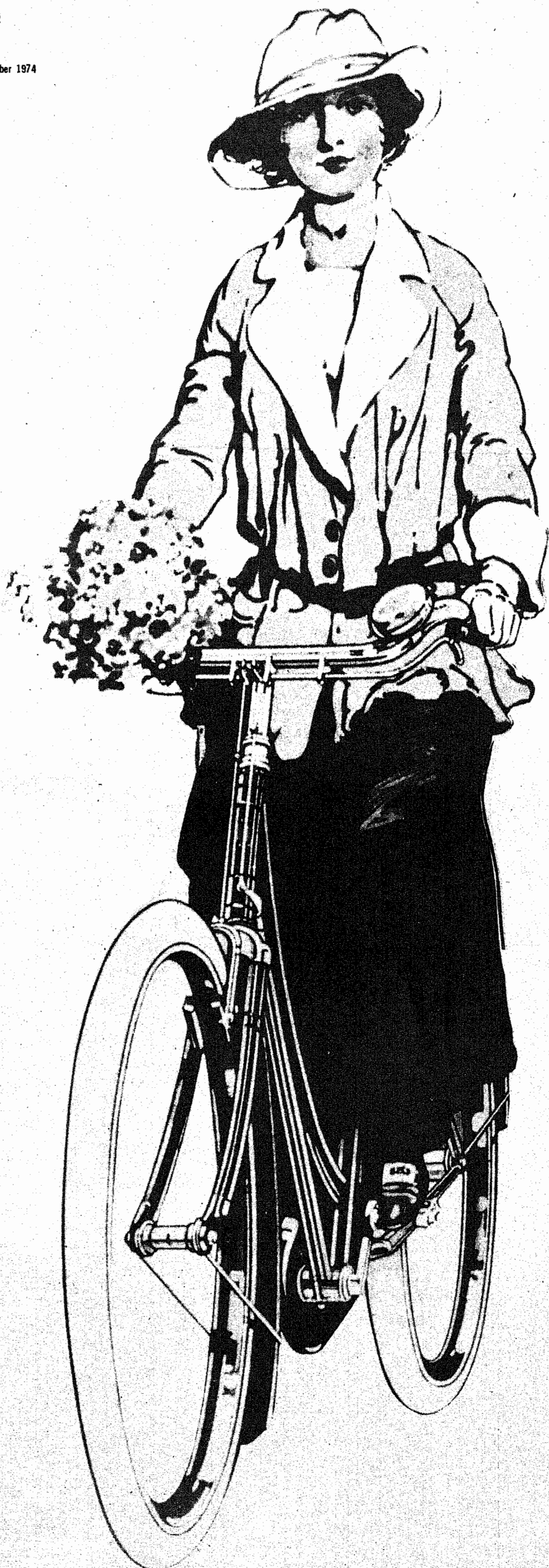


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STRONG ROOM

ORBIT

Volume 42
No. 20
27 November 1974

International Women's Year 1975



"Government legislation can only achieve so much and I shall not pretend to you that any government can achieve immediately for Australian women the revolution required to allow them to develop fully as individuals."

Speech by the Prime Minister
International Womens Year.

We've had the word from the top now. There's a revolution coming, and only a women's revolution will remove the barriers preventing complete equality between the sexes.

In the meantime the Australian government is keeping the women's movement busy, or maybe keeping it alive, by promoting the United Nations International Women's Year, and setting aside two million dollars to finance community projects and special activities during 1975. The Prime Minister's special advisor on women, Elizabeth Reid, has formed a special Advisory Committee to distribute the money and to give out information, and they have sent letters to all universities and C.A.E.'s suggesting that the coming year will be a good time for educational institutions to reassess their "attitudes, beliefs and prejudices, to rewrite course curricula and re-examine teaching practices and methods."

This ties in well with the Australian Union of Students plans for 1975. Education Resource Officer, Penny Ryan, supported by other women in A.U.S. is organising a national women's campaign next year which should involve students in projects for women both at universities, and in the community.

If anyone has any doubts about the need for a "Womens Year" they can expect to have the whole thing explained to them more than once next year. If they do not see why any action is needed at universities, where everyone is supposedly equal, they should refer to the women's edition of *National U* produced earlier this year. All these questions can be discussed at length later. The important thing to do now is to begin organising activities for next year.

Women's Studies and Course Content

A small meeting has already been held, attended by women from Adelaide, Flinders, S.A.I.T., Torrens and Sturt at which a few vague plans were made. One of the main areas of activity will probably be education. Publications on Women's Studies, and Sexism in Education have been prepared by a few independent groups, and should provide a basis for discussions of the content of courses being taught at tertiary institutions, and the way in which they are taught.

Many lecturers have strong prejudices against women which they demonstrate in their lectures and in their attitudes to female students.

Women are not encouraged to do Science or technology subjects, and most Arts subjects deal only with the world of men, and ignore the situation of women, except as it affects men.

There is a great need for Women's Studies courses to give women, and men, an opportunity to study the history of women's position in society, the economy of women's work in the home, women writers and artists who are ignored in other courses, to critically examine psychological and sociological theories about women, and to compensate for the heavily male bias in most subjects.

The Politics Department may appoint a Women's Studies tutor next year but the future of women's studies is still in doubt. The English Department was asked at one of its recent meetings to consider organizing a course, or a section of a course, on women in literature, but the only response was laughter.

Course Criticism

Students who can see ways in which courses could be altered to take more notice of women should point them out to their lecturers, and other students. The Counter Calendar, to be compiled for the first time next year, should perhaps include these sorts of criticisms.

Child Care

There are only about fifteen child care centres in or near the city and all are overcrowded and expensive.

The University runs a centre which is also expensive and designed to cater mainly for the children of staff. Getting child care for the children of students at Adelaide Uni and the Institute of Technology will be difficult as the government will only give money to centres which serve the whole community in the area, that is, the city of Adelaide, and not just a small (privileged) section. However, a group has been formed to work for a child care centre and to look for the money and accommodation necessary to set one up.

int page please

Editorial

On Dit 20'
the last for 1974.

Edited by
Rosemary O'Grady.

Assisted by
Mary Venner'
Dave Luis'
Paul Paech
and the
Instant Karma Club.

Madam,

Adelaide University is gearing itself for a National Aquarius Arts Festival next year. Essentially, all the South Australian campuses will be involved.

However, Adelaide University has met incredible hassles with the Union administration regarding use of the facilities.

Once the go-ahead was given by A.U.S. to organise the festival, naturally I made a block booking. Such a festival will involve, hopefully, all the campus cultural groups. However, Choral Society are claiming the Little Theatre and AUSS the Union Hall for the proposed Festival Week. At the student level there should be possible some element of compromise. I have been informed by the Union (Theatre manager) that as these cultural groups are internal ones, they have priority over these facilities. Also it is policy that blanket bookings are not accepted. Well then, account for the Footlights and AUSS block use of the Theatre all these years.

Do these cultural groups have priority over the facilities because they will be bringing in paying customers? Why should students' cultural aspirations be squashed because of the Union's need to meet their overheads and pay their huge debts. It's the students' fees which are paying for the existence of these wonderful facilities.

Not only that, the University Union (the Warden) is against holding the Festival in May. Apparently the new facilities (art gallery, craft area) will not be completed. Why not! What does it matter anyway, as we have not had the privilege of using such facilities up to date. We can manage.

It's time students had some say over the use of the facilities they pay \$66 per year for (soon to be \$99). It's also time that domination of student facilities by a few large financially subsidised (by Clubs and Societies) cultural groups ends, and a democratic sharing be the order of the day.

It's difficult enough, being a full-time student to organise and communicate at a bureaucratic level, but it's next to impossible to deal with the resistance which appears to be trivial and unfair.

M. H. TUDOR.

Dear Sir/Madam,

In recent years many secondary and tertiary students have used the State Library reading rooms as study places during the latter part of third term.

On occasions the number of students in the Library has been so great that it has been impossible to find seating space for other members of the public wishing to use the Library's books.

To help to overcome this problem, the Libraries Board of South Australia has decided to enforce again that part of Regulation 5 under the Libraries and Institutes Act (South Australian Government Gazette, 5th December 1940), which provides that no person shall, except with the permission of the State Librarian, take any book into the Library. This Regulation will be enforced from Monday 4th November until the middle of December, and will apply to all library users.

I should be grateful if you would advise those of your students who may be concerned that during this period they may not bring their own books into the State Library. They will be permitted to bring in note-books.

There are facilities for the deposit of private books, bags, etc., at the main entrance.

Yours faithfully,

(R. K. Olding)
STATE LIBRARIAN.

Dear Sir,

This Society has been granted its first badge day to be held in the City of Adelaide on Friday 3rd January 1975.

Being our first, we lack a reserve of badge sellers and helpers but not enthusiasm or determination.

Our target is \$5000 and to achieve this, we need assistance.

Can your organisation help?

What we request is: That your organisation provide (in order of preference)

- (1) Team captains and bands of helpers to staff more than one selling point.
- (2) A team captain and a band of helpers to staff a selling point.
- (3) Volunteers willing to devote a nominated number of hours to assist the convenor of a stand.

The enclosed proforma should be completed by the person(s) willing to convene a "site" and returned to this address - more copies will be sent in response to your phone call. (2674761).

The enclosed leaflet will serve as a reminder of our cause.

Yours sincerely,

D. MAXWELL-WRIGHT
Executive Director.

Multiple Sclerosis Society of South Australia Inc.
7 Childers St.
North Adelaide
2674761.

Dear Sir,

Next year those students supported by parents may find more difficulty in obtaining cash from home. Why? Because the government has decided to use parents of university students as a source of extra funds. How? By forcing down the tax deduction for student expenses from \$400.00 to \$150.00 per annum against the advice of the caucus economic sub-committee. What to do? Parents lack an organisation to speak for them. So either take a few minutes to write expressing your feelings to Labor members of parliament or maybe chuck the course and draw social service.

Yours faithfully,
William J. Charlton (Parent)
83A Charlestown Rd.
Kotara 23-10-74.

Dear Editor,

A closed letter to Mr. Jim Shannon, utilitarian to be answered by anyone who wants. Re letter to the editor Sept. 6 issue.

I am not a staunch theist, Christian, anti-Beckett (ist) Hunkynte or anything which falls under criticism of the literature you have acquainted yourself with.

Despite your signing off in the spirit of utilitarian faith, your article is useless - or

what's worse, it's wrong ethically.

Point by point and I'll try to take it easy.

1. I did not attend many eno-genesis talks but I don't think your letter is about them so much as about Christianity or theism. But a word. Why call the neo-genesisists (damn new words) uncritical etc? Don't you believe (and if you don't your philosophy will suffer) that there are old solutions to new problems or that part of the human problem is that there is allowed too much credence to new ideas at the expense of traditional tested ones?

2. Why 'Sterile movement'? Is this your hangover from reading Beckett? Take a look around, at the good as well as the bad, most of what you see is the product of your so-called 'sterile movement' - but then why sterile? How sterile are Christ, the saints, the Popes, the churches etc. Or does 'sterile' mean something else to you.

QUOTE "Why do you need concepts such as Jesus and God? I would suggest that you are lost etc. etc. etc." Aren't you working around a concept, a principle viz what seems to be utility or something, does not that give your actions beliefs and thoughts meaning. Show me how your beliefs are more fruitful or better suited to humans than the Christian or theist or any other beliefs. You can't not objectively, without referring to your original beliefs again. But who then is the dogmatist.

4. QUOTE "You have invented a meaning of life" that will satisfy your question of "what life is really about" (because you found that.. life.. has no meaning".

Finding God the theists will probably tell you (contrary to what you think of Beckett) is not the same as "inventing" God. In any case, how can you invent God? By believing in him?

Who's to say he was not there in the first place. After all, can you invent something from nothing. Re the pleasure principle rap.

Have you ever thought about what happens after death. Have you completely dismissed the possibility of a soul or of the supernatural. If you have, how did you do it. Your letter does not show it. Have you seen once for all that you have no soul, that there is no God, no supernatural, no life after death, that all there is is literature, you must find most of it boring) music, art and when you're feeling below yourself, cricket. If you have, heavens (figuratively speaking of course) forbid that such a powerful and abnormally normal man be in our midst.

4. You ask the question: "Where does the soul of a one month old child or even a human egg at the moment of conception, go if that child dies or the egg is aborted?"

I don't know, where does it go?

5. QUOTE "... most of the Christians I know are intelligent people, yet most of their ability and energy is being channelled into perpetuating a myth and is being watered down to an uncritical and blind faith".

There are many myths, and if Christianity is one of these then it is the most ably defended one. After all let us not prejudge the issue and call what is still being intelligently argued a false myth.

Besides, if it is blind faith, who's wasting energy by trying to make the blind see? Not the

intelligent man surely.

I am not swinging the bible at you or praying for your soul, I just think that there should be more tolerance for other peoples views and less dogmatism about one's own, especially when the issues are still wide open. I have avoided criticizing other points in your letter for which I hope you will graciously forgive.

Yours in (still finding out) faith

C. MICHAEL IDIS

A meta-reaction to Max Hicks and the narrow scientific worldview...

A number of tantalising issues arise out of K.P.'s reply to Max Hicks, some of which, relating to free will and ethics, I feel motivated to comment upon.

Unfortunately Max has been misunderstood and misrepresented. He does admit that the only observable features of an organism are behavioural manifestations and that therefore anything metaphysical falls outside the range of empirical methods. This philosophical problem certainly does not refute the existence of non-physical entities but rather suggests the insufficiency of science.

How can you deny the phenomenon which Professor Ryle termed the 'ghost in the machine'? Surely a living creature is something more than the sum of its parts. Even an object like a motor car is more than the sum of its parts. If you disbelieve this, try installing its wheels within the cabin, and note the fundamental differences. This is not to suggest that some spiritual entity remains after dismantling occurs (e.g. by worms etc.), but simply that when a person is intact, a unity, a capacity for action as something whole, exists.

With respect to ethics, you say that "science should not recognise ethics". A distinction which you fail to make is between "science" and "scientist". I agree that no absolute morality exists. However, ethics is not a part of science and science does not recognise ethics. In fact science does not recognise anything, except itself, which is an objective body of facts about the universe. On the other hand, a scientist is an extremely subjective agent who attempts to discover and interpret those facts, for practical application. The objectivity of scientists that you propose is an ideal which is seldom even closely approximated. If your suggestion is that scientists (who are human beings) should not recognise ethics - I cannot believe you really mean this - then it is put forward as an article of faith (supreme 'bad faith'). Acts, not facts, are subjected to ethical evaluation, and scientific method requires the scientist to perform acts. Scientists are free agents to the extent that alternatives are as available as they permit themselves to believe, and they are as duty-bound as anyone to consider the outcomes of decisions which they make.

On free will: The person who is absolutely free to choose is one who is stymied by alternatives which are so equally valued that they defy differentiation. Any state near this is what people commonly mean when they refer to freedom to choose.

Another distinction which you have not made concerns modes of conditioning. Certainly a person is conditioned,

but what type of conditioning is being replaced by what? This issue is crucial. Skinner's proposal is that a conscious, deliberate conditioning programme should replace a vaguer, natural conditioning which occurs by means of a rather accidental or coincidental exposure to a great variety of sources of influence. (such as my parents, siblings, peers, teachers, television programmes I just happened to watch, etc., etc.)

Taking the notion of a "behavioural scientist" who regards ethics as irrelevant (thus avoiding culpability) with a comprehensive plan for mass indoctrination yields an insidious combination. One feature of such a control programme would be the elimination of time-consuming discussions of morality since everyone would already know that others had the same basic orientation. Just think of that!

If your motives are paternalistic, I resent them, and if I were given the choice I would consistently opt for taking my chances with nature. What makes you, or the founding father of Pigeon Ping-Pong (as much as I respect his scientific contributions), or any other individual, for that matter, sufficiently competent to decide what I am to believe, or justified in eliminating my alternatives. Furthermore, on what basis, if not a value-judgement, would you decide? There does appear to be a limit to your objectivity.

One last point is that you seem to assess relationships in terms of 'us' and 'them' (or 'me' and 'the rest'). This may be an unavoidable position when the crunch comes, but I hope that I am never put to the test. I do not accept the jungle-law doctrine nor the inevitability of a cataclysm. It can be avoided as long as individuals here and now begin to acknowledge the full scope of their actions, holding themselves solely responsible for the things that they cause and the situations which they permit.

KYM HARRIS

Copy for the Editor, "On Dit", for publication from David Hassold, G., or David Kendall, G., Lord Glencoe of England, The British General David, The Emperor of England and The Empire of England in the Kingdom of Heaven. Selah Selah Selah Selah.

Epistle from David Hassold, G., or David Jonathon Kendall, or originally Named, as The Heir to The Ruler of The Planet Kendall, eight universes away, and born The Son of The Second Wife of The Ruler of The English-Planet, named The Planet Richards and The Planet Kendall is named The Irish Planet.

David Hassold, G., a senior an angel of the Lord, The Archangel in charge of the Universities of Adelaide, Oxford, and Cambridge, since 1947. May God Bless and Keep You. Selah Selah Selah Le Manse, Peacehaven, 52 L'Estrange Street, Glenside, South Australia, Australia, 5065. 10th October, 1974. Thursday. 5.13 B, or p.m.

To The Honourable Doctor J. J. Bray, D.L.L., The Chief Justice of South Australia, The Chancellor of The University of Adelaide.

Dear Sir, and Dear Members of The Council of The University of Adelaide, Greetings and Best Wishes. I greet YOU, EACH AND ALL, and the students and Scholars of The University in this second epistle to YOU, on the celebration of YOUR Centenary year, Nineteen Hundred and Seventy Four. In the year 1947, I, THE ARCHANGEL DAVID, was made THE ARCHANGEL in charge of The Universities of Adelaide, Oxford and Cambridge, and I am thankful for all help and kindness shown to ME. DAVID HASSOLD, g., originally named as DAVID JONATHON KENDALL, THE HEIR TO THE RULE OF THE IRISH PLANET, USUALLY NAMED "THE HOLY AND DIVINELY NAMED PLANET KENDALL". SELAH SELAH I intend to give up the work of being in charge of THE UNIVERSITIES of Adelaide, Oxford and Cambridge, and this work has been shared with ME in recent years by THE LORD CAMBRIDGE a MOST WONDERFUL PERSON, and HE will continue in this work, and also with another SPECIAL PERSON NAMED MY BROTHER DAVID ZEPHANIABILL G., and HE succeeds ME to hold POSITION TWO in HEAVEN and in FREDERICK, see EARTH.

Also I intend to retire from some of MY DUTIES as a RULER of MANY NATIONS with THE RANK OF EMPEROR in THE KINGDOM OF HEAVEN. THE LORD CAM-

BRIDGE is of HIGH CHURCH OF ENGLAND background, and DAVID ZEPHANIABILL, ESQUIRE, is a CATHOLIC that is a TRUE CATHOLIC, and A HOLY SPIRIT OF HIGHEST DIVINITY, as THE LORD CAMBRIDGE AND I AM also. I have said repeatedly that "There is no such thing as Evolution, but there is such a thing as Devolution". Yet so much of The University and other Education Courses have been based on Evolution, that it is tragic that such falsehood should prevail. And a HOLY SPIRIT OF HIGHEST DIVINITY is a spiritual BEING living in devolved HUMAN FORM. And there are five stages of Devolution all told, and I, DAVID HASSOLD, G., was devolved to produce the great and glorious race horse "Bernborough." SEIAH SEIAH And PAT GLENNON, ESQUIRE, another HOLY SPIRIT OF HIGHEST DIVINITY is HERE inspiring the writing of this epistle which may be published by "ON DIT". Finally, I say again that I have given YOU, Gentlemen and Ladies, some time ago, notice that I forbade, I forbid, and I always will forbid, not only as THE ARCHANGEL at the Head of The Universities of Adelaide, Oxford and Cambridge, that heinous and most horrible and unjust "By-law" of The University that "every Lecturer must belong to a jesuit society"... I gave notice some time ago that that "By-Law" must be rescinded, for it is a breach of every true

British principle in relation to freedom from persecution, and with respect to what is said in this quote, made when Pastor Frederick HASSOLD, Doctor of THEOLOGY, spoke in address to The People of Eudunda, South Australia, Australia, some years ago, from The Grandstand at The Eudunda Show Grounds — "The GREATEST GEM IN THE CROWN of BRITISH LIBERTIES is THE GEM of FREEDOM of Religion, FREEDOM of WORSHIP, and FREEDOM of CONSCIENCE, and Let Noone take that FREEDOM or GEM from our CROWN".

And it was taken from US at The University of Adelaide. Also in recent years an attempt was made to coup d'etat the ARCHANGELSHIP of THE UNIVERSITIES OF ADELAIDE, OXFORD, AND CAMBRIDGE, and the late professor fitzherbert even tried to persuade ME, DAVID KENDALL, G., to get "blackrocked" at the grounds or campus of YOUR UNIVERSITY — fortunately it was prevented "by act of GOD". I ask for better things from those involved in future, and I accept the APOLOGY made by certain PERSON and PERSONS on behalf of OTHERS CONCERNED.

In 1947, though I was completely innocent, in that I have always been a loyal BRITISH SUBJECT, and I have always tried to be a LOYAL BRITISH SUBJECT, I was slandered by "the late victor georg" and his cousin "walter appelt", and while I was a scholar at The University, MY HEAD was injected with worms. And this was done twice, on the nomination of a stepbrother unobviously such. I plead and I insist and I instruct that all such laws or by-laws that cause such conduct to be permitted whether by lodge power or otherwise be vetoed and are vetoed.

DAVID HASSOLD, G., or DAVID KENDALL, G., HAS SPOKEN, SELAH SELAH Aye Aye.

(Monarch of ENGLAND in the KINGDOM OF HEAVEN since the age of thirteen years in 1938).

(THE LORD CAMBRIDGE II is Doctor General of the Laws and the Lewens, Valparaiso University, Indiana, and also HE is THE ARCHANGEL in charge of that UNIVERSITY.)

(PAT GLENNON also is A HAPPY ARCHANGEL OF SENIOR RANK, since 1956.)



Thanks for Nothing, Baby.

ON DIT was to see the Premier during second term — but when we got there he was busy with his budget.

Then we were to have seen him on November 22nd, and we held over the last edition in order to do so.

But he wanted to go to Brisbane, guess why, that week, and cancelled all appointments.

Only someone forgot to tell ON DIT. So we apologise, folks, for this late, non-edition, and direct your attention to our feature article, Thanks for Nothing, Baby, in which the invisible man doesn't answer all our dreary little student-type, undergraduate questions.

From the corridors of power, from the ass-hole of the South, ON DIT brings you The Arrogance Show!

Because we go to press on Monday, and because Tony Baker says we may have only one half-hour I'm afraid this may sound rather blunt. I apologise, in advance, if our tone is a bit brutal, but I hope it shan't inhibit your confidence.

To take a look at the image of the public man — is the media-made man the real Don Dunstan?

Confronting laborers on the steps of the House, knocking back police pay rises, reading Cicero on ABC-TV or Ogden Nash at the zoo?

Do you think that any publicity is good publicity?

Why did you give the VOGUE interview? It's hardly a consciousness-raising organ.

Like many powerful and/or guilty men you have a reputation for shyness, and for a refusal to suffer fools gladly; are these by way of being self-preservation or are they more pathological?

There's a rather morbid pre-occupation, in "the eastern States", with 'style'. You're probably the Australian public man with the most widely recognised style, how would you describe yours?

What are your particular values?

You indicated, at your meeting in the Union Hall last year, that you found Marcuse an "intolerably boring writer", — which writers do you find tolerably interesting?

Women writers?

What's your opinion of the young adult generation?

Many students are critical of the Redcliff proposals, in principle, how do you reply to ideological criticism of this type of scheme?

You said, during the visit to Union Hall we referred to, that

"working a government is a pragmatic business" — and you referred to Juarez and the phrase "socialisme sans doctrine". You wouldn't say you were trying to have your cake and eat it too?

What are the biggest problems facing the State of South Australia?

The whole country?

The Prime Minister has praised Mr. Connor's handling of our uranium contracts. Given the location of deposits, is it probable that South Australia shall be the site of the uranium enrichment plant?

Say, near Redcliff?

With your particular interest in planning and development, how do you justify/view the zoning regulations which permit the fragmentation of country areas into ten-acre rural slums?

Why was there a Royal Commission over the Willcox affair?

If it was in response to public pressure, or interest, why has there been no Royal Commission over the Flinders/Prof. Russell confrontation?

Does your Government plan any specific action to mark International Women's Year?

If you had the choice who would you prefer as a dinner partner, Germaine or Arianna?

When will the State push for a conclusion to the Duncan investigation?

Dr. Tonkin is critical of Labor's attitude to his sex-discrimination bill; why has there been no such bill from your Government?



What do you think of his bill?

Would you agree that your arts development policy fosters cultural consumerism?

The press criticized the Privacy Bill — and are pushing for the establishment of a Press Council.

I imagine that your Government would favor such a palliative?

Do you think that the press in Australia is healthy?

How do you view the acknowledged bias of many journalists?

Of many papers?

Would you distinguish between those two?

Did you anticipate the Legislative Council would reject the Privacy Bill?

THE BEGGAR'S OPERA

By M. Gay.

LYRIC THEATRE
HAMMERSMITH.

C. LOVAT FRASER, 1920.

MILK PAINTERS, HARBOUR STREET, LONDON, W.

EXECUTIVE COMMITTEE

Campus Round will move into the old Media office when the Media office moves into the new Union.

No old travel office for dreary old culture, the C.E.C. rejected Margaret Tudor's proposal that Campus Round get the existing AUS Travel Offices.

Mary Venner has been invited to advise the C.E.C. regarding plans for International Women's Year.

The C.E.C. has sent a Prosh cheque for \$50 to the Women's Shelter.

The S.A.U.A. is submitting a budget for 1975 of \$57,000.

The S.A.I.T. Dental Scheme, \$25,000, starts September 1975.

Adelaide C.A.G. Medical Scheme commences shortly.

There was discussion of whether Student Association funds were being used for community aid.

The meeting closed at 2 p.m.
Ho hum, the burdens of office.

THE EDUCATION OF LAWYERS



This essay has been hastily written. This is not merely an excuse for the vagrancies I have committed, but also the reason why I have attempted only to unearth basic issues and questions, rather than be persuasive or insistent as to any "correct line".

In a few paragraphs I will deal with the "history" (1) of the law's Anglo-Australian development and from that unforgivable precarious starting point, try to spotlight a few pertinent problems which need to be thoroughly examined today.

Law initially was not altogether distinct from custom, superstition, morality or the rule of a tyrant. Habit, belief, authority, and will of the powerful — all these notions existed in one conglomerate. People were merely aware of what could or could not be done, and tradition and custom perpetuated such a state of affairs. Somewhere along the line a division between the secular and the heavenly codes developed — represented for our purposes by the division of authority between Nation State and Church.

The development of the Nation State in England also meant the beginning of law as we now know it. Rather than leave the lives of subjects, and the fate of the nation at the mercy of ever-warring barons, the King's Peace (2) evolved, whereby all became answerable, ultimately, to the Crown. The Court of the Star Chamber was an early manifestation of the concept of law as a force which existed above the passions and inconstancies of men.

From this unwieldy beginning developed the English Common Law, a strange mixture of royal will, judicial decisions, and custom, stabilised by the complex notion of precedent into a core of settled law, to which all men were supposedly answerable.

The Church's judicial power was eventually absorbed too (3), and flexibility was injected into the Common Law by the creation of the Court of Equity, under the guidance of the Lord Chancellor, (4) the monarch's right-hand-man. The eventual emergence of the system of Parliamentary Democracy as we basically know it, and the fusion of the Common Law and Equity jurisdictions (5) into a single judicial structure, brings us close enough to today, and an analysis of some basic questions.

The twin ideas of democracy and government by law and not by men, constitute the foundations of our social organisation today. Jeremy Bentham, an 18th Century philosopher, in fact distinguished between two areas of jurisprudence or legal philosophy; expository jurisprudence being the study of law as it is, and censorial jurisprudence the study of law as it ought to be (the "science of legislation"). This division underlies the doctrine known as positivism (6) which holds legal sway today.

That doctrine views law as a body or system of rules; these rules are distinguishable from moral rules, or rules of custom, and discoverable and capable of application to whatever dispute may arise within our community. Questions of morality are irrelevant in determining the legal question. That is not to deny the existence or value of morality, says the positivist, it is merely to distinguish the two questions:

- (1) was the conduct legal; and,
- (2) was it moral.

The latter is completely irrelevant insofar as a decision regarding the former is concerned. Law is sharply distinct from non-law, and a judicial decision is purely a decision as to what the law says. (Hence the platform adopted by the Labour Party on the issue of conscription and civil disobedience generally: one can disobey the law for reasons of conscience or morality, but one must be willing to accept the legal consequences.)

The justification behind this mechanical division of "law and morality" (to put the issue broadly), is twofold:

- (1) democratic means exist for changing the law;

- (2) certainty and impartiality in the law is essential for the stability of our social system.

It is at this point — a point where thousands of issues and comments could be raised and debated — that I must confine myself to what I see as the macrocosm, or wider view of this philosophy. I shall only make a few comments, and hope that they help to provoke not merely thought but action: Fundamentally, action with regard to the structure of the law course at Adelaide University.

(1) **Democracy.** The philosophy of liberalism has manifested itself in real life as the ideology of capitalism. There is no equality of potential amongst human beings because our social structure is dominated by capitalism, and capitalist institutions, consciousness and law. This is a real, current, discoverable fact. What to do about it is no easy decision.

The Communist primarily aims at a revolution in the economic guts of the system — the factories and the means of production. The Labour Party believes in a more equitable redistribution of the surplus wealth harvested by businesses. The acid-freaks, and the alternative-community dwellers each, in their own way, opt for a new reality of their own manufacture. Everyone adopts some attitude to "the system", whether it be a decision to ignore it, accept it, destroy it or even pray to heaven for a change.

One thing that is fairly certain is that a belief that we live in a democracy is an exaggeration bordering on absolute bullshit.

Historically — in terms of history as facts — we can congratulate ourselves upon learning of our relative freedom in comparison with other times, other cultures and other societies. But why persist in such a stagnant and backward-looking view of our reality when we now so urgently need to be applying ourselves to the question: "where are we going?" As it stands, we are going where multinational corporations demand, in their attempt to realise profits. This is no fanatical catch-phrase, it is a sad fact. The destiny or fate of a Parliamentary Democracy is not in the hands of either people, enlightened bureaucrats, or humanitarian legislators. It is primarily steered by the wishes of those who control the material wealth of this and other countries. The fact that people can vote and are "free" (7) to express themselves is a sorry consolation — let alone proof of democracy — when we ask ourselves how the average person comes to an understanding of his scope of choice and action politically.

We are already in the realm of 1984, and "double-think", when we can talk of democracy, individual rights and the public good on one hand, and yet find an entrenched and cultivated belief in 99 per cent of individuals that they are politically impotent, intellectually incapable of following the reasoning of governmental policy, and morally bound not merely to act within the confines of law and order, but to think within that circumference also.

(2) Specialisation and Alienation

A necessary by-product of capitalist endeavour is specialisation: as Henry Ford proved, productivity, and hence profits, demand it. The more unsavoury consequence, however, is alienation. When a human being is put at a distance from his work, his fellows and his ability to determine or understand himself as a human being, then he is alienated. Alienation occurs in degrees, and only when it begins to affect productivity does it become the concern of the capitalist. So long as the specialist is efficient, alienation is of no consequence to profit, hence of no consequence, period.

(3) The Law.

It is at this point that I can come round to a view of the law, in the context of (1) democracy and (2) specialisation and alienation, as I have so cursorily dealt with them.

The lawyer and the judge, as stated earlier, are concerned solely with law "as it is": law as a system of rules capable of discovery and application to any occurring dispute, be it one involving citizen and citizen, etc. The justification for this attitude is twofold:

(1) we live in a democracy and changes to the law can be made through Parliament;

(2) certainly, impartiality and stability in the law are essential in our complex society.

A. Positivism and Legalism (8)

Positivism and legalism are a natural pair. While positivism primarily aims at distinguishing law from morality, the doctrine of legalism divorces law from politics. By virtue of these two philosophical stances, law is treated as sacrosanct and above the random interference of men, insofar as each case that comes before the courts is a set of facts capable of assessment and resolution without recourse to the nebulous, elusive and uncertain realms of politics and morality. A fine ideal certainly.

But given the reality behind our political facade of democracy, is this formalism justified? To begin with, a decision to be non-political is itself a political decision: it is a decision to accept the existing system: it is an implicit approval of that system. Secondly, the law must be seen as an agent of capitalist values. In this context, "law and order" is not security for the citizen so much as repression of the citizen for the good of capitalism. (9)

B. Certainty and Stability

The second line of defence which the legalist-positivist has to offer is the most formidable. It is the most formidable because it deals with current facts, and more importantly with human sensibilities. It is this: even conceding that our embodiment of the principle of democracy is highly weighted in fact in favour of the men with power and influence — money, capital and vested interests — the maintenance of current security and order, and the repression of violence, are by far the most important tasks of the law. The true arena for social change is not the law court, but the Parliament and the medium of democratic expression and persuasion as permitted by law. (An example is this very article.) This brings me to the crux of my essay.

C. Legal Education

As Bentham distinguished between law (1) "as it is", and (2) law "as it ought to be", so do the institutions of legal education today. John Austin, regarded as the successor to Bentham in the world of jurisprudential thought, outlined more concisely than Bentham the area covered by positive law; the realm of expository jurisprudence; law as it is.

The Law course at this University is concerned with law "as it is". Discussion of both: (1) why it is as it is; and (2) what it ought to be, is so tokenly minimal as to be non-existent. The person that the Adelaide Law School produces, and to whom is given a Bachelor of Law degree by the University of Adelaide, is a legal technician. Any historical or philosophical explanation which accompanies the inculcation of law "as it is today" is done within the confines of traditional perspective. True historical sources, and broad philosophical justifications, are not within the realm of expository jurisprudence. The justification — a justification from "within ideology" — is that the lawyer and judge seek to apply law "as it is", and not to remake or change it. The realm of change and reform, even revolution is the realm of politics. The law lies apart, waiting to give effect to whatever changes may eventuate: even revolutionary changes, for that is the extent to which law as a phenomenon of insular specialisation has theoretically evolved.

There are several reasons why this attitude is not only not good, but palpably unreal.

First, there is a personal moral reason, best phrased perhaps in the existential terminology of "choice" and "responsibility". This devolves upon the student who is studying law. A choice to unconditionally accept what is being taught and the certificate issued at the end as proof of one's competence as a Bachelor of Law, is implicitly, if not directly, a choice to accept the responsibility of being a perpetuator of current ideology and values.

Second, there is the question of the role of a University in today's society. Does the University exist for the sake of current attitudes and institutions, or has it a duty towards humanity or some more morally worthy goal than subservience to capitalist structures and a capitalist consciousness of reality.

Third, there is the fact that a lawyer is regarded by the community as a man who pre-eminently understands and sanctions the law as an institution. His view of the law, then, is respected by people who have little choice open to them but to respect it, through ignorance or an incapacity to pursue a higher understanding. If lawyers are produced with a narrow legal education designed specifically for the application of law under present standards and consciousness then they can hardly honour the full range of duties that their status gives them in the eyes of the community.

Fourth, lawyers are not necessarily confined to the task of just applying law. Lawyers fill the posts of Attorney-General, Parliamentarians, advisors to enquiries on the law, and many more such decidedly critical functions. (11)

Fifth, lawyers become judges. Judges not only make new laws on rare occasions, but apply their political and moral judgement continually in reaching day to day decisions. Further, once a decision is made, a judge's beliefs — which come from realms outside the bounds of restrictions placed upon him by the demands of formal justice — affect the order which he ultimately makes: sentence and fine severity, award of costs and the nature of various other orders he can impose upon a party before him — either within a criminal or civil context.

Sixth, there is the surely apparent urgency that hangs over our way of life today. Capitalism as a ruling ideology, and capitalists as a ruling class, may have earned or deserved some degree of respect or allegiance in terms of the material wealth and technological achievements that that ideology and that class of people have "engendered" (12) over the past hundred years. But now that the past cost is slowly being realised, and the sad future that awaits us if we continue on this path of easeful and irresponsible bliss by accepting the word and rule of capitalist demagogues becomes more apparent, such sense of duty or submission amounts to a consent to suicide. The issues go deeper than conservation, population, war, pollution, alienation and various other evils that we only half comprehend or recognise as threats to our current relative security. We cannot afford to reap even the objective advantages of specialisation, such as efficiency, any longer. The field of law is a notable case. While thousands of intellects throughout this country are yearly subjected to an education in what is no more than legal technology, the fate of not just this country but the world — for the attitude prevails throughout the West — lies in the hands of people similarly devoted to specialisation and a narrow and one-faceted view of life and human existence: namely, the capitalist.

What the lawyer, if properly educated, could do is only part of a massive move in the same direction on the part of all professions and our understanding of life generally. In fact, it is in education that most needs to be done. A mere revolution in terms of power or economic structures is to no avail without a concomitant evolution in consciousness, sensibility and comprehension of reality on the part of all individuals.

It is not my place nor within my present competence to expand on what is only a vague and personal understanding at the moment. My real concern here is to point out the need for a revolution in terms of the way the law course is taught at the University of Adelaide.

Having given an outline as to why there must be a change, I have yet to deal with some more readily apparent objections that might be made to my submission.

First, it may be said that the law course is already four years long, plus another year as an articled clerk (13) Five years training is surely far too long already, and we cannot afford to be pouring yet more "subjects" down the students' throats.

There are several reasons why this is an unsound objection. To start with, it evades the simple fact that we cannot afford not to afford to change. Also, it reveals an attitude that is clearly "within ideology". I do not suggest a mere token addition of "subjects" to give the Law Degree a humanitarian gloss. What is needed is a true restructuring of the law course: more options for the student. Not every one who is doing a Law Degree wants to be a lawyer in the technical sense. Why can't there be a degree in Legal Science, or the Sociology of Law? This sounds like further fragmentation and specialisation: yet it need not be if the several courses are integrated properly so as not to cause a blatant division of thought and understanding, as presently seems to exist between the Law and Politics Departments.

Further, the objection that the course is already too long is only really valid, from the students point of view, when it is realised how incredibly drily it is taught. A more sensible integration of humanities and law, within subjects themselves as well as within the policy behind the whole course, would take away much force from an argument that five years is too long for a student to bear. In any case, there need not be an exceptional addition in the time needed to complete the course.

A second conceivable objection to my essay is that (1) those who teach the law generally hold Arts Degrees or some such wider experience than the field of Law, (2) students are free to pursue a wider education themselves, even a Law-Arts Degree combined. (3) People who become judges, attorney-generals etc. generally exhibit a wider and more comprehensive mentality than that of a mere legal technician.

Even if this rebuff is given full credence it is still not sound. Just as an organism with one fully developed organ and an emaciated remainder is hardly a fit specimen, neither is a profession which relies on the ability of a few at the expense of the narrowness of the many justifiable. Of course here I am attacking the whole ethic of the social contract theory, and the idea of specialisation in the sense of trust and interdependence of integrity and capability. But I submit that that ethic has exceeded its bounds. Specialisation is predominantly recognisable in terms of the alienation, loss of self-fulfillment, and the capacity to attract corruption that it engenders. There needs to be a revitalised understanding of the way our society relies on specialisation.

In the field of the law especially, where the so-called "genius of the common-law" supposedly evolves with social change — in a peripheral sense only, however — a profession of mere legal technicians is hardly the breeding ground for a well-informed and responsible evolution worthy of the title "genius". Further, the mere "possibility" of a student seeking extra-curricular or additional education of his or her own accord does not answer the facts: (1) the vast majority don't, and (2) the University is willing to certify this vast majority as Bachelors of Law.

The exact form of the change in the present law course that is urgently required is not really within the context of my present submission. I only hope that I have begun to drive a wedge into the issue: namely, to open some minds to the fact that change is most decidedly needed. I apologise for gross generalisations and whatever errors I may have made in presenting this hasty essay. The one contention I will not be moved to retract is that change is definitely and immediately required. (14)

ANDY SELWAY.

FOOTNOTES

Hardly deserving of the title "history". The present writer believes in a materialist conception of history, as outlined by Karl Marx. Such an application in this essay is beyond my immediate purpose.

The earliest judicial function on a national scale was the dealing with transgressions *vis et armis contra pacem regis* ("with force and arms against the King's peace").

Henry VIII was a powerful motivator behind the secularisation of law and order, and the subordination of Church to State.

A clergyman initially, and hence prone to be cognisant of justice and equity in his deliberations.

Not until as late as 1872.

The main exponent of positivism is H.L.A. Hart. There are several other "schools" of jurisprudential thought. The most important is probably the school of Natural Law, which claims that a law ceases to be a law if it breaches some fundamental moral ethic. This is a fine sentiment, but can lead to confusion. A simple and fairly thorough treatment of such subjects can be found in Dennis Lloyd's: "Idea of Law" (c) 1964, 1970 Pelican. (\$1.70 at Union Bookshop).

We are ostensibly free TO do many other things: viz. advertising, the education system, restriction of political choice, economic necessity. It is these vital factors that make a mockery of our apparent freedom TO act as we like as a factual and exercisable right.

cf. U.S.A. The Supreme Court is forced to entertain political considerations at times by virtue of the duty entrusted to it under the Constitution as guardian of Constitutional Rights. However, even the U.S. Supreme Court at times refuses to deal with issues on the ground of "non-justiciability".

Many would view the prosperity of capitalism as being inextricably the prosperity of our society. In terms of cold cash, and economic standards of living, that is a tempting attitude. But there is a lot more to life than current economic satisfaction gained within an ideology that recognizes little else than monetary criterion. Karl Marx emphatically stated that man's being determines his social consciousness; hence, while we continue to live "to be" — within a capitalist system, it is very difficult to comprehend a life-style other than that into which we are daily forced, albeit unwittingly and unprotestingly.

Herbert Marcuse, a radical "Marxist", contends that law and order is violence disguised, and that liberalism is merely "repressive tolerance", for it ensures that everyone will remain so totally confused that the STATUS QUO can never change. There is much to be said for his analysis but not for his extreme idea as to the solution.

Note the current pre-occupation in this State with Consumer Protection. A lawyer's legal remedy to a wider, social evil? (viz. corporate immorality, and immorality generally, as forced upon peoples by the exigencies of survival in a capitalist world).

That is a view which I adamantly repudiate.

It seems that this period is soon to be increased. Even Dennis Lloyd (now Lord Lloyd of Hampstead) partially recognizes this need. In his "Idea of Law" (see footnote (6)) he states, at page 114:

"There is... nothing in positivism which compels (a narrow) outlook and at least the more progressive positivist of the present day recognises that the law, while entitled to regard itself as an autonomous field of study, has many close and intimate relations with other aspects of human activity. For law cannot be considered or rightly understood apart from the aims which it seeks to achieve... Consequently the lawyer needs to come to grips with the value system inherent in his society and to wrestle with the many problems which arise in developing the legal system as machinery for achieving justice within the framework of that value system".

Similarly, note the words of Lord Radcliffe "The Law and its Compass" (1961) pp 92-93: "You will not mistake my meaning or suppose that I depreciate one of the great humane studies if I say that we cannot learn law by learning law. If it is to be anything more than just a technique it is to be so much more than itself; a part of history, a part of economics and sociology, a part of ethics and a philosophy of life". (Cited at the very beginning of Lloyd's textbook "An Introduction to Jurisprudence", Stevens and Sons (1972) 3rd Ed. at pl).



The Thinking Loon's Guide To WHAT'S GOING ON

The relation between design and systems thinking is a provocative one. Designers 'know' what they do and others see systems theory as mere explication and elaboration. Further, systemic has become confused with systematic and it is the latter which has overshadowed the more interesting aspects of the systems idea and its role in indicating how the traditional integrating strengths of design permeate the whole of human activity.

Before we look at what the connection may be between design and systems it is necessary first to indicate something of the nature of systems.

It is possible to refer to the OED definition as a 'complex whole, set of connected things or parts, organised body of material or immaterial things' but like all definitions it leaves one feeling that it has merely reinforced what one intuitively knew already. The idea of a system is particularly prone to this response since it is not one idea but a whole way of looking at the world. Moreover this may be at variance with the many popular conceptions of what may constitute a system. A system, in the first instance, is a conceptual tool. More precisely it is a set of entities real or conceptual interacting as a recognisable whole. Before examining what that conceptual tool can be we have first to examine the context of the discussion. Why systems theory: why has the idea of systems grown?

Put very crudely, it is a body of integrative theory which has grown over the past 30 to 40 years in attempts to offset the disintegrative and fragmentary developments that seemed so powerful in many fields.

What is meant by this is, again in crude terms, the manner in which a subject area called 'science' (and to some extent art) has been concerned to take things apart and to look at the parts or the processes piece by piece whilst holding all the other variables invariant, or still. This has arisen from the interests of a particular philosophic base and has had many spectacular achievements to its credit. It has also been allied to the rise of commonly accepted determining or 'objective' truths, which are seen as separate from subjective experience.

The strategy of science, until recently, has, for the most part, been largely that of analysis; parts have been identified, their properties studied and almost as an afterthought their action in combination may be looked at. This integration, or synthesis, however, has not been a very powerful force in the development of scientific knowledge. It has been less concerned with the whole than with the parts and further, with what is simple. Ross Ashby puts it thus (GSY Vol.3 1958):

'Science has, of course, long been interested in the living organism; but for 200 years it has tried primarily to find, within the organism whatever is simple...'

This has even become embodied in 'commonsense' everyday philosophy in the view that simple things are in themselves worth striving for, are good. In design it has for long been one of the great myths: if you make it simple you make it right. In this way certain moral imperatives are derived from a philosophy and infuse the way in which it is used, or applied. Descartes (1596-1650) put forward a philosophy embodying the ideas of scientific method and rational thinking. This stream of philosophic thought, rationalism, attempts to construct metaphysical systems of its own without recourse to intuition or revelation. They relied on 'reason' to solve the problems of the universe, being unwilling to accept 'unproved' assumptions. Of course this presupposed what constituted proof.

Since science and math-

ematics were at this time part of philosophy, great reliance was placed on the value of mathematics as a formal language (formal: concerned with the form not the matter.) The basis for Descartes philosophy rested in the premise 'I think, therefore I am'. This led to the two independent worlds of the mind and the body.

Hegel (1770-1831) developed a dialectical logic, the basis of which was that unity could only be understood by stating two contradictory half truths followed by a synthesis of both. The first step, or thesis, followed by its opposite, or antithesis in which conflict is partly resolved in the synthesis. This view can be seen in social terms in Marx's work where the development of the capitalist class gives rise to its antithesis, the working class.

Since 'rational' thinking and a particular logic have come to be morally valued, things irrational are equated with not quite right in the head, whereas in reality it means that they do not conform to a cause and effect mode of thought or explanation. One can term this a linear process, a progression along a line from a to b to c by means of a series of chain proofs. In simple terms this view holds that by building up such a series of chain proofs about the nature of the world illumination will be achieved, and that they will all fit together one day. In this manner science has tended to rely on a particular rationale and form of logic. The accepted view that art is therefore irrational and illogical and therefore no use in the natural corollary to this line of development.

In design we have seen how the professions have seized upon rationale and logic as a sort of chain mail with which to protect themselves and with which to make themselves respectable. Put in another way the idea of the rational, the logical and the simple as all being synonymous has been described by C West Churchman (1968) as the 'minimum loop'. This concept points out that the problem of logic is that a proposition implies itself and yet also implies its contradictory. It must therefore be false. But its opposite does the same thing - it also implies itself and its contradictory. The original proposition must be true.

This logical paradox he termed the minimum loop. Put another way we may say that a 'successful' result to a problem involving self reflection is to find the minimum loop that leads from x to x. Cartesian logic required that a proposition lead directly to its own validity. The opposite of the minimum loop, says Churchman, is the 'maximum loop'.

The principle here is that self reflection is only usefully possible if one returns to the self after the longest possible journey. Churchman's example is in the myths of the great heroes.

Ulysses must go through every deep experience of human life before he can come to his resting point.

Here intuition and revelation and all forms of non-logical, non-rational understanding has a

Barry Russell: senior lecturer at Portsmouth Polytechnic School of Architecture.

place. This notion of the minimum and maximum loop also beautifully summarises the dilemma of that mode of thought which excludes phenomena which cannot be shown to be simply causative. It summarises the notion of blind science, or art, concerned with the development of the part without reference to the whole.

The concept of the whole, of viewing problems as wholistic is at the core of the systems view, as Angyal set out in his 'Foundations for a Science of Personality' published in 1941. A limited example is that of two intersecting lines. Descriptions of the parts, in this case each of the lines, does not give a description of the whole. To describe this their relationship must also be described. This introduces the degree, a new



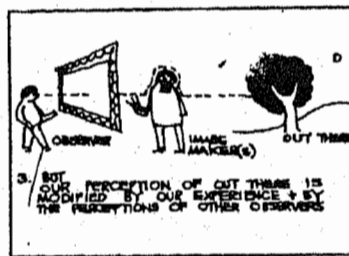
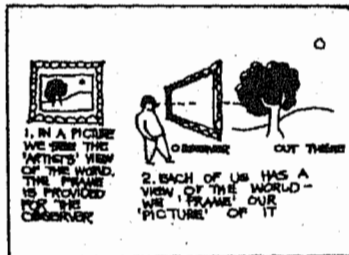
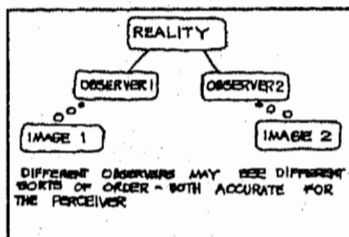
unit, necessary to describe that relationship. In this way wholes have unique properties which cannot necessarily be deduced from a study of the parts. The fundamental difference is between an additive process and one that is systemic. The latter being concerned with arrangement and inter-relationships of parts within a whole. A system, then, is a set of entities which may be real or conceptual, material or immaterial and these interact with one another to form a whole. An OPEN system has a specified ENVIRONMENT within which to react. A CLOSED system is one that ignores its environment.

Before the formulation of the concept of open systems the social sciences suffered the dilemma of either utilising the models of the closed systems approach as embodied in the laws of physics or using a vitalistic approach: that is that doctrine which holds that life originates in a vital principle distinct from chemical or other physical forces.

Generalisations about phenomena arising from Newtonian physical laws were seen not to apply in the same way to those systems that maintain themselves by constant interchange with their environment by means of a permeable boundary. The concept of entropy and the second law of thermodynamics, which says that a system moves towards equilibrium with its environment and tends to disorganisation and chaos, was not able to take account of the open system's ability to import energy from that environment and thus not to run down. The tendency to entropy, to run down or to lose energy to its environment thus settling into equilibrium with it does not characterise what the processes are with regard to living systems. The effect of entropy is offset by the importation of energy from the environment into the system.

This is described as negative entropy - the ability to maintain and enrich the systems by the reverse of the entropic process.

Many systems theorists have difficulty with this important difference. Katz and Kahn



(1966, 1969) describe the entropic process as a 'universal law of nature' where complex physical systems move towards simple random distribution of their elements and thus disorganisation, and then go on to describe how the open systems can acquire negative energy by importation. A more fundamentalist systems view would suggest that the whole concept of entropy is in itself a perceptual framework through which phenomena are being viewed and is certainly not a 'universal law of nature'. As Stafford Beer (1965) so beautifully put it:

'The laws of science once established are never repealed'.

The realisation that laws of nature are perceptual ordering processes made public is an important one.

Having indicated these reservations regarding the entropic law at the outset will create, I hope, the right context within which to examine the structure that has emerged from this. This will be set out in a rather simplified form to establish quite clearly its links.

If the entropic process leads to disorganisation as far as a system is concerned and open systems move to arrest the entropic process how do they do this? The implicit suggestion is that they do it by organisation, by an ordering process. A system

is identifiable by reason of being ordered. But order is only present when it is perceived and is not something which is given. Order for whom? Different observers may see different sorts of order - both accurate for the perceiver. The amount of organisation or order in a system depends upon the qualitative and qualitative measures available. The system of interest is being viewed by another system - often a human body brain system. The amount of order 'seen' is therefore dependent upon the connections it is possible to make between the observed and the observer. The passing of information from one system to another is the transfer of pattern or order. Therefore randomness is equated with high energy loss, high entropy. Information can be seen as patterning although not necessarily to what is patterned or ordered. McLoughlin (1970) summarised this by saying that when patterning or ordering has been transferred from one system to another information has been passed. The implicit view is that to gain information, or to perceive it, one has to 'see' order or pattern. It will be realised that if, as suggested earlier, a system is a conceptual device for looking at phenomena wholistically then such concepts as order, pattern and overall structure can be turned into useful tools, particularly for designers. There are however pitfalls awaiting the designer who sees this only in traditional architectural terms.

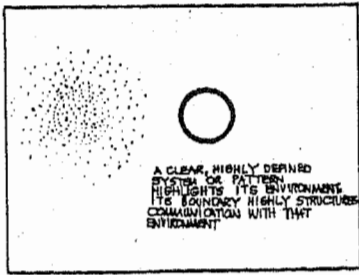
The table sets out this relation between a pattern and patternless, and in its turn raises some interesting lines of enquiry for designers.

- High entropy
 - High Energy Loss
 - High Information Loss
 - Randomness
 - Low Organisation
 - Low Order (or Disorder)
 - Low Pattern
 - Low Predictability
- Low entropy
 - Low Energy Loss
 - Low Information Loss
 - Regularity
 - High Organisation
 - High Order
 - High Pattern
 - High Predictability

For information to be passed there has to be a perceived pattern with some connections between the 'frame' of the observer and the 'frame' presented by the observed. A particular order or pattern is not inherent in the observed, nor necessarily in the observer; but in the interaction. The observer is a critical part of the transaction: the role of the subject is crucial. Therefore the creation of what might be called objective systems of order or pattern which have some existence outside the subject-object interaction is a contradiction - terms. If you are viewing a law, a system, a phenomena your own perceptual view or 'set' is brought into play. It is not intended here to enter into a discussion on creativity but clearly when we are discussing a body of theory which purports to discuss the way in which information is transferred by means of the concept of order and pattern this is particularly relevant. The creativity I refer to is not merely that normally contained within the expressive arts but that creativity in evidence when a person is interacting with his environment in a particular way. The idea of randomness features in this. The systems theorists would contend that information is transferred when randomness is reduced, when the system is ordered or patterned in a recognisable manner.

However, one man's randomness is another man's order. Innovation consists of repatterning the situation and the perceptual field. Therefore energy is being transferred into the system to reduce its randomness. Randomness can be viewed in its own right as order: a random or stochastic system is certainly not necessarily one

which passes no information. The whole idea of randomness needs more attention if systems theorists are to attempt to bring these aspects within their embrace. The study of ordering or patterning systems must lead to a study of the nature of disorder. In disorder lays energy that can be used but not



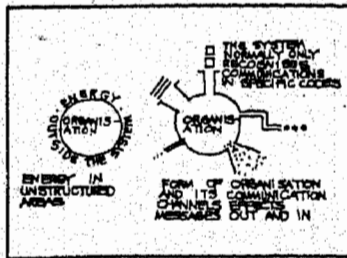
understood as part of the perceived pattern. It is of some interest that whilst the western world is more comfortable with patterns which have clear boundaries, part of Islamic culture is concerned with the concept of 'scatter': i.e. the inclusion of stimuli from many sources which to the western mind seem diffuse or random. The work of many painters, musicians and writers reflects an interest in random processes. However, what is taking place is a reordering of the perceptual field: the observers may see this as disorder since there is little overlap between his perceptual construct and that of the artist. Little information is passed. However, as more and more 'connections' are made between the new image and the observer's former image communication is increased. In the case of, say, the work of the impressionists, Van Gogh and Cezanne, what was first seen as not-communicating and outrageous has been absorbed into the everyday perceptual field, reordered to accommodate it. In terms of information theory information has been passed. Van Gogh hangs on many a wall.

Information within society is thus passed by means of perceived patterns or orderings and information which falls outside the perceived pattern is described as random or disordered.

Sennet in the 'Uses of Disorder' (1971) has shown how this can be put to use in social action terms. In creating a perceived order or structure for social change - i.e. change in society can only occur in certain ways, along certain channels at a particular time - the actions that fall outside this can be identified. Thus by identifying what is currently understood to be disorder or randomness these channels can be used, formalised even, so that the structure and pattern of society can be re-adjusted. Thus a system, society or otherwise, has an image of itself. This carries with it notions about what are its external boundaries and edges, and what is its internal structure.

Mary Douglas (1966) says that:

'Its outlines contain power to reward conformity and repulse attack, there is energy in its margins and unstructured areas.'



All social bodies have systems of pattern and order, at the edges and outside there is energy which, to use, the system has to import or draw within its boundary. The form of its communication channels then becomes critical. If there are only certain sorts of channels, then only certain sorts of information may be able to pass. The form of pattern, order or structure then becomes a major concern. From this it may be seen that form, or the way in which the system expresses itself, is a vital area of study.

In the example above the

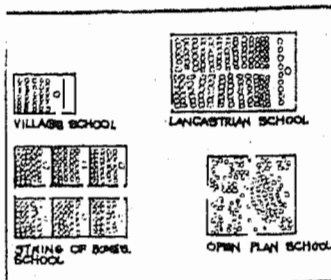
form of system that has been created mediates between itself, its members and its environment. The formal solutions available for social action can then be looked at in this light. Similarly for the designer the formal language or expressive system available needs to be identified. The form, whether in terms of the designer's relationship with society, or in terms of the formal language he uses in, say, the design of buildings becomes a very relevant topic indeed. Such formalisations mediate between society and the designers' understanding of the problem and through this they can symbolise social intent. On a very practical level they can formalise a certain sort of order in a certain sort of way with such formalisations often showing quite clearly in a building what is within the perceived relevant system and what is without. The form of the communication is thereby expressing what is, and is not, considered of value and meaning.

Such formal language will have its own codes: that is information structured in a particular form or maximise transmission. The codes will summarise intent and the way in which they do this is dependent upon the nature of the system. Designers for example, value certain sorts of codes above others. They tend to have a formal language, an expressive system through which they mediate society's intentions as seen by themselves and others involved. The code will contain a form and a meaning and will thus be a classifying device. Certain intentions are included and certain intentions are specifically excluded. The selection of a code thus states inferentially what is inside and what is outside and the selection of such codes thus reveals what is considered to be of value and what it is that is considered to be of no value. What is excluded can be seen as pollution, as rubbish, or as dirt. Items which are recognised as disordered are thus outside the system or subsystem of order and cannot easily be valued. They may have some identity and thus be seen as existing but unpatterned: hedge clippings or sandwich wrappings perhaps. In social terms, if you are a person of no fixed abode, you are outside the system and not valued. Those things continually seen as outside the system will gradually lose identity and become undifferentiated. Moreover the hedge clippings or the wrappings will be broken down naturally or otherwise to await the next cycle of differentiation. Thus in design the codes which make up the code system being used are part of the differentiating activity of the mind, its patterning or ordering ability. The ability to repattern and reorder is associated with innovation in architectural design.

Mary Douglas points out that strict patterns of purity lead to discomfort, contradiction or hypocrisy. Because items fall outside the patterning system it does not mean they do not exist: there is still energy inherent in the edges of the system and in the environment. Thus extremely rigid patterns of behaviour or expression highlight what is outside the pattern of the system more than a relaxed pattern.

In the case of design a clear, highly defined, structure or instructed and who then conveyed this to 50 pupils. Teaching groups more specialised knowledge ultimately required a container with a boundary. The wall then defined these boundaries in the form of classrooms and schools became a succession of boxes within which a patterned or ordered world could be created. Knowledge became packaged in an orderly manner for consumption within the box. Thus the code in this case becomes a length of wall in rectangular shape: this is its form, the meaning that it carried

IN THIS CASE is to do with the patterning of knowledge or information about the environment. The context that such a code appears in must be discounted: a similar box outside



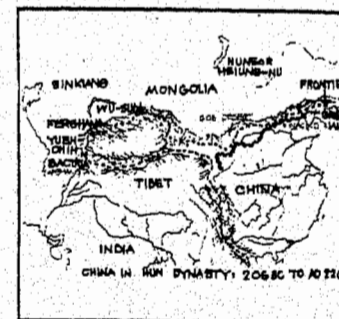
the context of the cellular school and its organisation may mean something quite different. The box in the village school example, because of a different relation to context, carries a different meaning. Thus the code form plus meaning will be different in different contexts. The structure of education mirrors the structure of society; including the change energy on its margins. For a number of years the concept of the teaching box has been under fire by some architects and by some educators. The educators wish to break existing boundaries of subject teaching and/or ability division. The architects may also feel this, although it is here often bound up with related issues concerning the boundaries of technology and society and its change processes.

There is, therefore, tending to be a horizontal integration across subject and specialist boundaries. Courses in environmental studies or integrated studies are an example of this, since they are attempts to reunite expressive arts, science, crafts, humanities.

Since science had gone a long way with a particular form or ordering process it appears to be

IF UNITY IS GOOD, WHAT IS EVIL? PERHAPS, AS ALDOUS HUXLEY SUGGESTED, EVIL IS THE ACCENTUATION OF DIVISION

pattern highlights its environment. A conceptual view which is highly ordered or patterned can be reflected by means of artefacts as well as behaviour. In built form it has been shown by Evans (1971) how the history of the wall can be viewed as part of a patterning device. The great wall of China was seen as a boundary to stop the influx from the north. To the north of

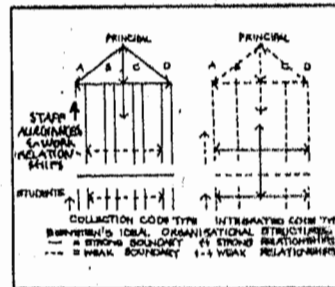


the wall were disordering elements liable to expression by force of arms but more importantly by information and meaning of a nature alien to the system. Similarly with the Berlin wall: in controlling the flow of people it also controls the flow of undifferentiated meaning.

In a more architectural example, that of school building, one can see the wall and its use in relation to the development of education. The village school was one space in which children

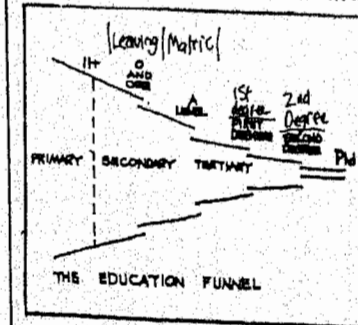
of all ages and types were taught. They were bounded by the external wall of the building for the purposes of the act of education: but within there was fluidity. Information was controlled by the teacher, the three R's were valued, and inputs from the environment were strictly controlled.

The growth of Cartesian rationality and the development of industrialisation encouraged the concepts of fragmentation and specialisation. The boundaries of the social system were being redrawn. Similarly the boundaries of education were redrawn. The village school as a system developed into a larger system with many subsystems: minor patterns of order within an educational whole. As specialisation in mathematics, the sciences and language and literature emerged it no longer became possible to deal with this at village school hall level and the Lancastrian school emerged with its great teaching hall and subsystem of monitors who were having the most difficulty at school level with admitting energy from its environment in the form of change elements. Bernstein (1972) indicates how society via the examination gate system insists on strongly patterned packages of information being imbibed and regurgitated before individuals are permitted to view society as permeable, or changeable. The system of packaging information suggests boundaries and these are presented, at first, as impermeable.



The primary school in the UK has in many places encouraged a slightly less impermeable view of the world to exist: other than this the person awaits his Ph.D studies before he is thoroughly encouraged to view society as permeable, e.g. changeable by him. In human terms this means that the subject has the world presented to him in objective or semi objective terms, reinforcing his detachment from that world. As was shown earlier, the developments of the past 200 years have tended to develop a series of formal abstract languages based around a certain sort of rationale. These tend to be seen as objective and immutable. The individual is thus not encouraged to see himself as part of an interactive system but as an observer viewing the formal system from outside of its seemingly well defined boundary.

General systems theory then is growing consonant with a shift towards placing the individual back in the system. It has been described as a theory of theories but what its development is plotting, albeit slowly, is a return to a concern with the whole. That this is a process of reintegration and reunification has distinct religious overtones, and it should therefore be no surprise to find such theoretical attempts taking place alongside the Whole Earth Movement, new attempts to bring man into a more direct relation with his



environment and a resurgence of interest in anthropology, ritual and religion. The harmonious body, richly connected to the environment with a deep respect

for the natural system of Mother Earth is a religious endeavour. Similarly with the search for wholeness, for oneness, for unity. Hence the confusion between the terms wholistic and holistic. If unity is good, what is evil? Perhaps Aldous Huxley summarised this best in 'Eyeless in Gaza' with the statement:

'evil is the accentuation of division'.

The codes used by society enforce division in one way. The designer through his artefacts can enforce or reinforce them. By an awareness of the forces at work he can also limit divisions and redraw boundaries. It is here, in the ability to redraw boundaries, to reorder the commonly perceived view of a given piece of the world that creativity lay.

Nevertheless, most systems theorists would be upset by the suggestion that they are engaged in a religious endeavour. However, the search for ordering principles related to the premise of a higher unseen power which is implicit in the generalisation of 'universe' or the whole system is surely just this. That such systems work also embodies a high degree of rationalisation should not surprise us since rule structures and rituals based on them are manifest in all such religious endeavour. These, the systems movement has produced in abundance. The concept of wholeness itself has led many to the view that a system is only a system when every part can be rationalised or made explicit. This curious view is related to the obsessive interest in the nature of order which marks such work and the distaste for anything disordered, unpatterned or unpredictable.

Whilst designers may have sympathy for Huxley's view of the value of homogeneity, and of a consistent order, this is likely to be frequently at odds with the individual's sphere of creative expression. The latter will violate the designer's preferred sense of order and his view of what constitutes a whole. That his sense of what a whole is has been, to a large extent, governed by an education that exclusively values certain norms is obvious. That his view of what constitutes an acceptable whole has to be refashioned is perhaps equally obvious, although continued adherence to ritualistic principles of order and pattern in design may well prevent this taking place. Putting the individual back into the system will certainly mean that many of these ritualistic principles of order will be under siege to an even further extent than they are at present. The living room will have to learn to accommodate the barbarian.

Revision 4: August 1973

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FAMINE



INDIA:

1. a starving woman burns her only child and eats the flesh
2. destitute from Orissa ate the dust in which he died
3. family in the "granary of India" suicides by drinking insecticide
4. train carrying food to Calcutta is raided
5. shops raided for food in town of Taj Mahal when shopkeepers put up "no food" signs to profit from food shortage
6. 15m out of 50 million people in West Bengal do not get one meal per day and government can only feed 600,000 per day from relief centres.
7. for the first time in history the middle class is threatened by starvation.



NEW YORK.

1. F.A.O. of the United Nations claims that 50 million people will die in the next twelve months due to a food shortage resulting from lack of surplus grain supplies.
2. In June 1974 the world had stocks to last only three weeks.

Why is the present food situation so bad?

There is no clear cut answer but here are some of the factors.

At the end of 1973 after crop failures China and Russia bought up heavily on the world markets.

Due to economic conditions there has been a reduction in surplus supplies in Australia, Canada and the United States. The United States produces 50 per cent of world wheat exports, 60 per cent of the feed grain exports and 40 per cent of the soya bean exports. The United States is the only place capable of replenishing the world's food stocks. Their present stocks of food are the lowest since the depression years.

In bringing an extra 25 million acres under production the United States has gone from next exporter to net importer of fertiliser. This has compounded the fertiliser shortage. The Third World, which uses only 10 per cent of the world's fertiliser, faces massive famine. Fertiliser is crucial: in India, for example, each ton of fertiliser increases the yield of grain by 10 tonnes.

The fertiliser shortage is partly due to low investment in new plant at the end of the 'sixties. It will be at least two years before new plants will start production. The cost of fertiliser has increased from \$50 to \$250 per tonne largely due to the increase in the price of oil from which important fertilisers are derived. 2. There will be a shortage of 3½ m tons this year which will increase to 5 m in 1977. 3. The shortage in the Third World is due to the fact that manufacturers are supplying the home market first, and they have sold stocks for months in advance.

Another factor which may be relevant to the food situation is apparent changes in climate which are unlikely to reverse e.g. in Ethiopia, also in the U.S. which is now in the poor part of its twenty year weather cycle.

The food crisis is only one of a number of critical world problems which require urgent attention and study.

To discuss this and other international issues as they arise a current affairs club will meet in 1974.

One aim of the club will be to bring together students from the Institute of Technology (planning, engineering, business etc.) and Adelaide University (arts, science etc.)

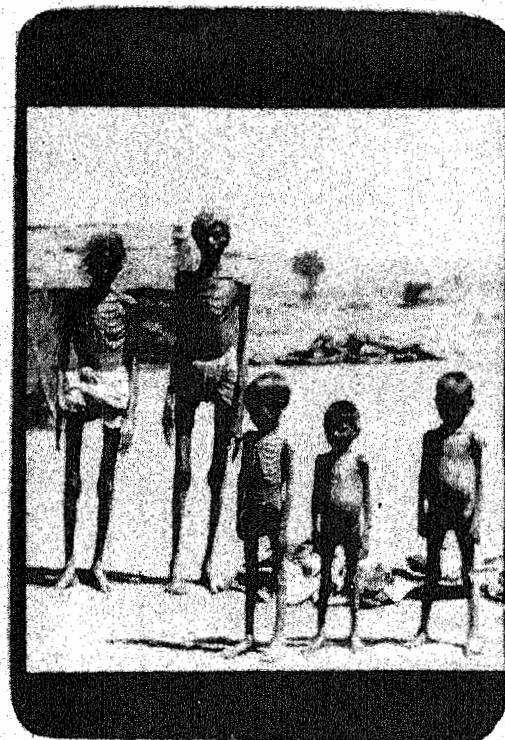
The inaugural meeting will be on Nov. 27th 1-2 p.m., meeting room 1, (above refectory, behind games room.) If you're interested but unable to attend, contact Union.

1. Mishra B. "Starvation's Horrific Calling Card" *Far Eastern Economic Review*, October 4th, p. 10.

2. Henningham J. "50 million threatened by starvation", *Australian*, October 6, 1974.

3. Hawkes N. "Staring Famine in the Face", *Singapore Mirror*, May 13, 1974, p.8.

JOHN TOSHACH.



SNEDDEN ON STUDENT HOUSING.



I take the opportunity of this, the Universities Commission Bill, to speak on a matter which I think is of extreme importance. That is the question of housing for students in tertiary institutions.

Many grants have been given for special purposes such as social planning and health centres, which are extremely worthwhile. However, there is on the doorstep of each tertiary institution another problem so far ignored. That is, of student housing, the availability and quality of which needs to be raised.

Traditionally, student housing (other than family living) has been the colleges and halls of residence. These have either been secular institutions attached to the university, or administered privately by various religious denominations. During the 1960's this type of housing became less appropriate for the student culture as it was evolving. More and more students wished to live in non-collegiate housing and rented accommodation close to the universities. This created many problems for the students and, as I understand it, is causing great concern within the Australian Union of Students.

The campuses — their academic buildings and their facilities for study — reflect the large amount of money which was put into them by Liberal / Country Party Governments in the 1950's and 1960's following the formation of the A.U.C. Unfortunately, there has been a growth of accommodation problems off campus which often leave students living in depressed conditions which border on the squalid in some areas.

The demand for accommodation is increasing.

For instance, at Monash University in 1973, the student housing office had 1,097 enquiries for housing of which only 502 were housed. Up to the end of June this year the demand had increased to 2300 yet only 910 students had been housed in flats and private accommodation.

The problem of students housing appear to be subdivided three ways. The first problem is related to the accommodation now being provided not being appropriate to the wishes of very many students of today. These students do not wish to live in the collegiate surroundings. They see the terms of occupancy as being determined by rigid formulae worked out by the Federal Government. The problem is being added to because the responsibility for hostel funding has been removed from State Education Departments in respect to Teachers' Colleges. Hostels have been closed at the State College of Victoria in Melbourne; and in Bendigo the fees have almost

doubled. At the Armidale College of Advanced Education the rentals have gone up and many of the students are living in make-shift accommodation. It is up to the Government to realise that they must give consideration to funding more informal accommodation than that which is available at present and which is more in keeping with the life style of the modern-day student.

... The second problem is that with rising prices as a result of the inflationary spiral, costs for student housing have escalated. The subsidy from the Government is of the order of \$2500 per student place this being given on the basis of half cost. However, the actual cost per student place is approximately \$7-8,000 and, therefore, the subsidy has become inadequate if the current formulae are to be followed.

... Many of the campuses are in inner-city areas where prices are such that the problem is grossly aggravated. The cost of buildings is tied to expenditure on new 'bricks and mortar' and precludes the development and renovation of existing buildings. Therefore, problems arise. In inner urban areas where so many of the older universities are located, the construction of new buildings is often at odds with the aesthetic requirements of the inner-urban area. Yet it is here that so much of the student housing must now be developed outside the confines of the university. Adaptation of old buildings may be preferable rather than demolishing huge areas to put up collegiate style student accommodation which is not acceptable to local government, resident associations, and other interested bodies within the area. It is also not the desired type of accommodation preferred by the student.

... In an affluent society, students living in caravans or in gymnasiums is not a pretty sight. The social problems which arise are evident if policy provides the apparatus of education without providing the social environment conducive to academic study. To force students into an 'artist in a garret' situation may be passed over as a romantic remembrance by some, but for those who will be socially effected — perhaps it is an indictment of the non-comprehensive and short-sighted nature of the tertiary education policy. We should not seek only to build the bricks and mortar, we should take into account the social consequences surrounding the universities and the colleges of advanced education which we promote.

... In the tertiary sector we should make an urgent reappraisal of this whole situation. The beautiful new campuses must not be surrounded by the ghettos of student disability. Landlords themselves may be under pressure, not only through the surcharge on income, but also by the problems which inflation brings in terms of increased local government charges. Here lies a very real interest of students in arresting inflation and having sensible tax laws.

... The Government should look at these problems in concert and develop policies designed to correct these anomalies and create a more contemporary response to the issues. Only then will the students of Australia be able to effectively reap the benefits of their tertiary education.

... It is not merely a direction designed to assist students. The public will benefit. This is no different from any other aspect of education. The interests of the individual serve broader purposes of the community.

... The third problem is that of rental. Students, whether they are on a fixed allowance or not, are caught up in the rising rent charges. The average rents vary a lot from a minimum of \$5 per week per room in Adelaide where there is a university subsidy, to a maximum of \$33 in Armidale. The Australian average is about \$12-15 per week just for a room without anything else. This must be seen in the context of the tertiary allowance of \$31 per week. Further, rent charges are now to be aggravated by the surcharge of 10 per cent on so-called unearned income that the Government seems intent on pursuing. This must further raise rents. Students will not be the only sufferers, of course, but it is in that context I am now speaking.

... Despite the amendment announced by the Caucus' economic expert, the Member for Chifley, it still leaves students with the problem of having to pay rents beyond their means because the exemption relates to the owner not the student. They are thus being forced into substandard quarters by reason of the fact that they cannot afford anything better.



AFTER THE BALL
Ian Whitcomb.
Penguin \$1.35

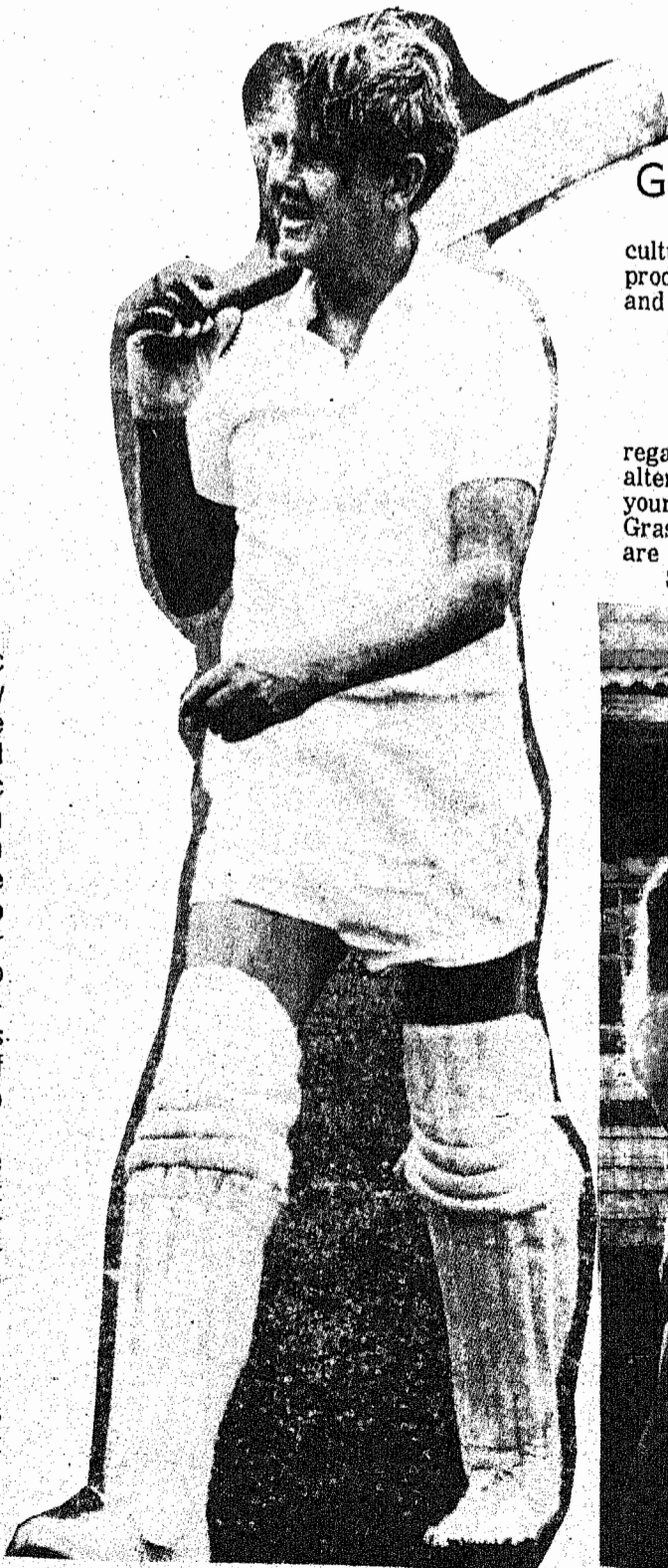


The aim of this book is to give a history of pop music from Rag to Rock and is written by a honours history graduate come rock 'n' roll muso. The chapters on the roots of blues, jazz and ragtime are well researched and interesting to read. He keeps strictly to the popular music and places heavy emphasis on the Tin Pan alley men whose sole concern was to write popular jingles based on ragtime. To give the author credit, he does show the development of early white popular music from the negro originated form. The next chapters concerned the popular music movement through the big band and swing eras to the crooners. He does not mention the continuing underlying development of the less popular blues. This does not rear its ugly head until the post war development of the electric Chicago Blues and the period leading into rock n' roll.

This chapter is an excellent account of a period, the transition from negro blues to white rock n' roll, about which there seems to be much confusion. The chapter dealing with the authors own success as a rock star seemed to be an unnecessary digression from the original purpose of the book.

Overall the book is little more than a chronological listing of the stages of the development of popular music with no attempts being made at interpreting social affects and meanings. It is worth reading to give a good account of a period about which we read and hear so much bullshit.

STEPHEN PROWSE



GRASS ROOTS

Grass Roots is a magazine of the alternative culture. It is edited by Meg. and David Miller and produced at Shepparton, Victoria. It makes farming and freedom sound like hard work and high times.

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Sold at Union Bookshop. 95c.



Lawn meeting backs protest

Students at the lawn meeting on November 8 rejected, almost unanimously, the Union Council's decision to increase the Statutory Fee for 1975 and sent a protest to the University Council meeting that afternoon asking that the University not allow the increase until the matter has been put to a Union General Meeting.

The lawn meeting, which carried no status, coming after the end of term, gave full support to Russell McGowan, who has resigned from Council in protest at the way the fees increase has been handled, and to A.U.S. Secretary Ralph Bleechmore — who argued the decline in purchasing power of the one dollar left after the Union has got its \$99.

Opening the meeting, Chairman Harry Medlin delivered a rap over the knuckles to On Dit for being such a dreary old rag all year, and a pat on the head to the half dozen agitators who really got it out this time. Dr. Medlin also reminded the boys uptown that they are a bit negligent of their standards, saying that while one looked for integrity (that was not the precise word he used) in university papers, one doubted whether they actually produce the best standards of journalism — but then why should we expect student journalists to be any more proficient than their counterparts in the media?

Dr. Medlin then said a lot of other things by way of introducing the issue, and admitted that while, in general terms, McGowan's information (ON DIT 19 16.11.74) is correct, his attitude probably is not.

Dr. Medlin concluded that you students have dissipated reserves and now it's up to you to pull your weight.

Russell McGowan said in reply to Dr. Medlin's disappointment that On Dit, falling down on the job again, had not produced the issue earlier, that the issues could not have been raised earlier mainly because it did not happen earlier.

McGowan's whole protest has been, not against the increase per se, but against the expeditious manner in which it has been handled.

McGowan has called the bluff of the old bureaucratic tactic of pushing through unpopular decisions in haste on pretexts — real or otherwise — of urgency, and of using mystifying procedure to blind inexperienced representatives to their total responsibility. He said the decision was taken in four days at the end of October, a busy period for students. He objected to the increase on several grounds:

- It is too hasty.
- It is too much to pay — \$99 out of \$100 allowance.
- No consideration has been given to fees sub-structure, so part-timers pay disproportionately.
- 10 per cent of the Union don't use these facilities — and there are no proposals yet for others (e.g. child care centre, health centre, and other facilities which seem to be perpetually Under Discussion).

— The Statutory Fee has always been the basis of a capital fund. The vote on abolition of the Entrance Fee (8-7) was close and some members have since indicated to McGowan that they voted unconsciously. The Entrance Fee vote should be over-turned and the whole fee increase should be re-investigated.

McGowan concluded that students should exert pressure on University Council to not allow the increase.

Ralph Bleechmore moved that. "This meeting expresses dissatisfaction at the inadequate procedures surrounding this fee rise and strongly directs that any fee rise to be put to members at a General Union Meeting."

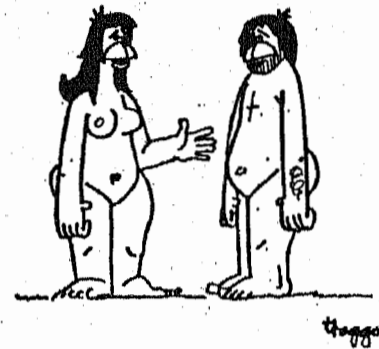
This was carried overwhelmingly.

The Chairman of the Union Planning Committee, Martin Andrew, then said a few words to the effect that it was all the fault of that damned ON DIT, this damned building and those damned unions (i.e. the swell in employees' pay-packets has caused pressure on the nervous Union).

President Hyde proposed putting McGowan's motion, and after Badman, Reilly and Rob Bray had each had their say this was done. The McGowan motion read that:

"This meeting (with or without status) opposes the proposed Union fee increase and seeks the assistance of the University Council in referring the matter back to the Union Council and membership." This was carried, approximately 120 to 10.

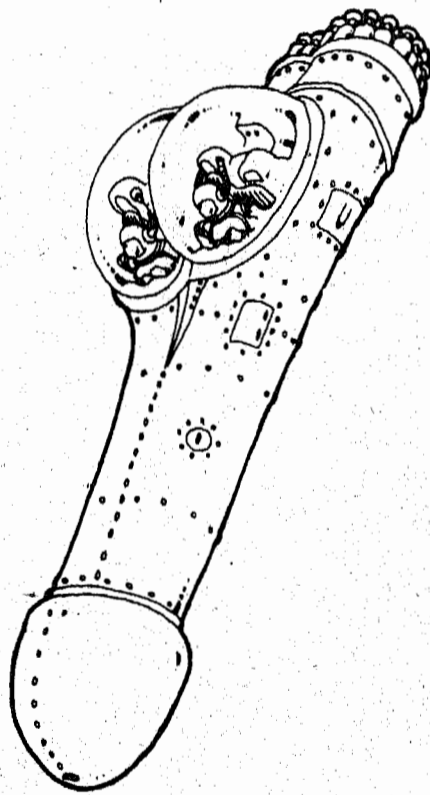
DARLING - THREE MILLION YEARS FROM NOW, WHO IS GOING TO WORRY?



A SPECIALLY CONVENED MEETING OF 155-165 LAW STUDENTS WAS HELD IN THE LAW SCHOOL AT 1 P.M., 1st OCTOBER, 1974 IT WAS RESOLVED AS FOLLOWS.

1. Recognising that matters of professional training are subjects upon which students may be able to make only limited contribution, this meeting of law students nevertheless condemns the failure to consult directly the legitimate interests of students throughout the discussion on professional training.
2. In pursuit of our legitimate interests,
 - [1] we demand that the Law Society proposals be frozen until the following questions are resolved to the satisfaction of all concerned parties:
 - [i] What is the precise location proposed for the 'S.A.I.T. legal workshop?
 - [ii] On what basis would students be financially maintained during such a workshop?
 - [iii] Is it reasonable to so radically alter students expectations as the present proposal may contemplate [i.e. nine months without money at the Levels, on top of previously anticipated commitments.]
 - [2] We also demand that discussions be frozen until students already working on sensible alternatives can present their proposals.
3. This meeting indicates its view that the pre-occupations of the Law Society and the Faculty of Law, while rightly different, are linked — notably in the existence of students themselves, who deserve better from both bodies than to be the meat in the sandwich of their dispute.
4. Following any nine month legal workshop, there should be a period of 12 months' qualified admission instead of 12 months' articulated clerkship.
5. We ask the Faculty of Law upon what basis it may be supposed that **Melbourne Law School** in should stand aside from the acceptance by other law schools of some responsibility for professional training. ["Professional training" understood to mean "training for the practice of the Law".]
6. This meeting wishes to see the introduction of optional assessable practical work as part of academic subjects for 1975. A working group of students was formed to propose alternative schemes to meet the need for practical experience.

Grant Mathieson
[Chairman]
for the Convenors



Any hopes that Frank Potter M.L.C. had finally got the hint were dashed when it was recently announced Mr. Philip Roff has resigned from University Council.

ARTS DOWNS ASSESSMENT

... How ever other faculties may be handling reports and recommendations from their Curriculum Committees, the Arts Faculty is not going to break any records for enthusiastic response.

... Chairman of the Arts Faculty Curriculum Committee, David Hester, presented recommendations for discussion of assessment procedures at the November Faculty meeting, and was met with unanimous lack of interest.

... The half-attended meeting felt that, in view of the Vice-Chancellor's proposal for assessment in 1975, it would be too much like hard work to have to think about it in the long vacation and they would rather not thank you very much.

... Hester argued that, if changes were to be made in course assessment in 1975 they would need to go to Faculty as firm proposals early in the year, so his document of recommendations would need to go to departments for dissemination almost at once.

... The Faculty were adamant that the paperwork could wait until it had to be produced for the Vice-Chancellor and voted the recommendations be held over. Only one student member of Faculty was present to second Mr. Hester's presentation and no student members of Curriculum Committee were present. Under these circumstances one can hardly expect the Arts Faculty to believe that Arts students care much about assessment.

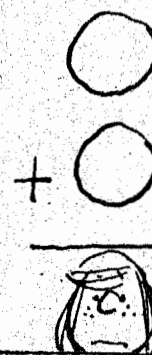


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STUDENT MEETING — A.U.S. MOTIONS

BARR SMITH LAWNS TUESDAY 16TH OCTOBER 1.00 P.M. SHARP

The meeting is for the Adelaide University campus to ratify decisions made at the August Council of the Australian Union of students and by the AUS Executive.

NEW AUS FULL MEMBERS

1. That the following constituents be admitted as full voting members of the AUSTRALIAN UNION OF STUDENTS.

S.A. School of Art Students' Association
N.S.W. Institute of Technology Union
Geelong Teachers College S.R.C.
Churchlands Teachers College S.R.C.
Graylands Teachers College Students' Association
Mercer House Teachers College S.R.C.
Alexander Mackie College of Advanced Education C.A.E.
Kelvin School Teachers College S.R.C.
Tasmania College of Advanced Education Students' Association

NEW PROCEDURE FOR JOINING

2. That the Constitution be changed to put in effect the following
(a) Any governing Students' Association of an Australian Tertiary Institution is eligible for membership of A.U.S. subject only to a vote by A.U.S. council.

(b) The formal application for membership should be tabled jointly at council with a report by the AUS president and two executive members on the suitability of the Association for membership.

(c) This report should be on

- (1) The degree of Autonomy of the Students' Association.
- (2) Conditions of membership of the Students' Association.
- (3) Whether the students themselves were consulted on joining AUS.

(4) Structure, electoral arrangements, powers of general meetings, operation of the association.

Because due notice wasn't given it is not an official general student meeting but decisions made will be used as an indication for voting purposes.

REGIONAL NAME CHANGE

4. That the Queensland region be called the "Deep North" (it figures).

CONTROLS ON AUS TRAVEL SERVICE

5. Aimed to make the travel service more aware of its social responsibilities.

(a) AUSTS to promote less consumptive travel.

- (1) Travel within our own country.
- (2) Walking, push biking, public transport.
- (3) Action to reduce over consumption of resources in the travel/transport industry.

(b) That AUSTS submit a report to February Council on the effects of AUS travel schemes on the indigenous people in the countries visited.

(c) That AUSTS actively works to break Australian Travel industry involvement in activities contrary to AUS policy e.g. TAA Portuguese Timor Flights.

(d) That AUS submits an AUS Travel policy to August Council 1974.

(e) That AUS Travel Service employees be asked again to consider participating on the Travel Board through one elected member.

NOTE The SAUA C.E.C. felt these resolutions were impractical and would hamper the activities of AUS Travel too much.

RESOURCE OFFICER

6. Job Specifications for the resource officer position which will fall vacant at Annual Council 1974.

Peter Love,
AUS Secretary.

- (a) Responsibilities
 - (1) Maintain and expand Unions Resource Centre.
 - (2) Provide research and back up information from it.
 - (3) Prepare submissions to the official bodies on behalf of AUS.
 - (4) Work closely with the Unions Education section but also in welfare and research areas.

- (b) Qualifications
 - (1) No formal qualifications.
 - (2) Experience in field of Tertiary Education plus a knowledge of statistics an advantage.
 - (3) Willingness to work, initiative and ability to get on with people.

- (c) Salary and Conditions
 - (1) Initial appointment of two to three years starting January 1974 based in Melbourne.
 - (2) Salary range \$5,000 to \$5,400, plus travel and publications allowance.

CONDEMNATION OF RUSSIA

7. Following reports of severe and widespread repression of individuals and minority groups inside Russia AUS executive decided on the following motion that they would like ratified:

"That AUS call upon the International Union of Students and the Student Council of the Soviete Union to protest against the repression and persecution of dissidents and minority groups in the U.S.S.R."

THE UNIVERSITY OF ADELAIDE COMMITTEE ON ASSESSMENT

The Education Committee has set up an ad hoc committee to examine the aims and methods of assessment, to report, if possible, by March, 1975.

The members of the committee are:

Professor E. S. Barnes (Chairman)
Dr. W. C. Hall
Mr. J. P. Hambrook
Mr. M. K. Hicks
Ms. M. K. James
Mr. P. A. Jarrad
Mr. P. J. Love
Ms. K. H. Millard
Mr. E. E. Rump
Professor J. L. Veale
Mr. A. R. Vicary

The Committee invites students and staff to make submissions to it in writing. Submissions should be sent to the Secretary, Mr. R. J. Hanney, Office of the Academic Registrar. The Committee may later invite certain persons who have made submissions in writing to make further submissions in person.

The Committee's meetings will normally be open to observers, but the Committee reserves the right to meet in camera when and if necessary. The next meetings will be held in the Edgeloe Room at 4.05 p.m. on Friday, 29 November, 1974 and Tuesday, 10 December, 1974.

E. S. BARNES
Chairman

Education Committee Assessment Committee.

Re: Education Committee Assessment Committee.

There is some doubt among student agitators for reform of the efficacy of this committee.

Prof. Barnes has indicated there can be no results from it before March — which is too late to affect 1975 assessment procedures.

Prof. Barnes seems to be treating the committee merely as a resource, or a token, instructing faculties to make assessment decisions now, and content to wait indefinitely on recommendations. Submissions needed!

A.U.S.

We are trying to get a counter course booklet prepared for use during Enrolment Period.

Could students who can supply lecture and course critiques for such a booklet — warning people off bad courses — please submit copy to A.U.S. office — c/- S.A.U.A. office — by Friday, January 10.



South Africa Etcetera

by ROB BRAY, International Officer.

This year the United Nations has requested to celebrate Human Rights Day (10th December) by, protest against the lack of these rights in South Africa.

An Anti-Apartheid campaign is being organised in Adelaide from the 1st to 10th of December to coincide with similar campaigns in France, West Germany and Britain. The campaign in Australia will be aimed at breaking links with South Africa, these fall into three main categories.

Trade and Investment

This is the most vital area for it is upon its economic structure sheet that APARTHEID and the rule of the white minority regime continues. It is through the use of cheap African labour — see Appendix — and subsequent high profit levels that South Africa can afford to have the military and police apparatus it needs to keep the majority of the population repressed. South Africa also relies on America, West Germany, Japan and Britain for political and Military support; which she knows will continue for as long as these countries trade and invest and wish to protect their investments.

Australia also has strong economic links with South Africa, in 1972-73 there was \$93 million of trade and there are many Australian companies who have invested in South Africa. The Australian Department of Overseas Trade has two offices in South Africa, part of their international network of offices to encourage and assist trade, these offices were, until recently, encouraging Australian companies to invest in South Africa, because of the cheapness of black labour.

When we buy South African goods we support apartheid; we help put profits into white pockets, and we exploit the African people. — Don't buy South African goods. Boycott: IXL (Henry Jones'), Irwin and Johnston products, Rothmans, Woolworths S.A. products (including most of their fish products and all other South African.

"Each time a South African good is bought it is another brick in the wall of our continued existence". John Vorster P.M. of South Africa.

Qantas/South African Airways Links

The campaign has two main objectives in this area, to break the pooling arrangement between QANTAS and S.A.F.A. and to obtain the withdrawal of landing rights for S.A.F.A.

The pooling agreement is tantamount to an economic agreement between the two Governments for both Airlines are Governmentally owned. The Airlines have both taken a major role in the promotion of trade and tourism.

Tourism is a major propaganda outlet of South Africa. Not only are tourists subject to the racist propaganda of the South African Government, all radio stations are Government controlled, and the press is severely censored, but they are also taken on Government run tours of black townships such as Sawete and shown what the Government wants them to see.

The United Nations General Assembly has called upon nations to refuse landing rights to S.A.F.A. — Australia should abide by this call.

Government and Diplomatic Links

The South African Embassy in Australia is part of the system of Apartheid. It is the Embassy of the white minority. It is the Embassy of those who profit from the exploitation of the majority.

The Embassy forms part of the international propaganda network of South Africa (in 1969 \$US 5.6 million was spent). Colour booklets and magazines are sent free to schools, doctors etc., film clips are distributed and paid full page advertisements placed in papers. The Embassy is also active in lobbying politicians and businessmen to obtain support for South Africa.

Trade, Tourism and Migration are also encouraged by the Embassy.

We should break off diplomatic links with South Africa's white regime or at the least lower the status of the diplomatic links to Charge d'Affaire level. We should also adopt a policy of non-contact with the Embassy. For instance, for the last two years we have had Australian (Labor) Cabinet Ministers at the Embassy for "Republic Days" proposing toasts to South Africa's white minority rule.

In Adelaide the protests will be including demonstrations, leafletting, public meetings etc. If you can help in this campaign could you contact the Campaign Against Racial Exploitation (C.A.R.E.) c/o Jeremy Harby, 43 Foster Street, Parkside, phone 71 7299.

You can write to the Minister for Overseas Trade, Dr. Jim Cairns, calling for the withdrawal of the Trade Commission and very importantly —

BOYCOTT ALL SOUTH AFRICAN PRODUCTS.

Appendix

FACTS ON SOUTH AFRICA.

Population — White 3,751,328. Non White — 17,696,841.

Land — Distribution — White 87%. Non White — 13%

The Government has declared the land in South Africa for whites and non-whites. The Africans not needed as labour are deported to so called "homelands" where under the scheme of Apartheid — they are supposed to develop independent status in these homelands which can't support the population. These "homelands" are not in one piece — the Zulu homeland is for example composed of 29 separate areas.

On the reserves more than 40% of the economically active males are absent, having to work, in cases thousands of miles away without their families.

WAGES.

The ratio of white to African wages ranges between 20:1 to 5:1 with an average of 14:1. The Associates of Commerce has defined 75 rand per month as the Poverty Level — below which "health and decency can't be maintained" — yet in 1970 few Africans obtained this — one of the highest salaries available is 67 rand a month, while in manufacturing and other allied industries wages are between 18 and 55 rand. On the farms wages of under 10 rand are quite common.

There are laws in South Africa prescribing types of employment for Africans and whites, these laws mean, a) no African can get a job over a white and b) the Africans are forced to do all the lower jobs.

PASSES.

Every African adult must carry a pass — a document with a photograph, fingerprints, tax receipts, permits to be in the area etc. Over 250,000 people are arrested each year for violations of the pass laws.

LAWS, JAILS AND POLICE.

There are over 300 racial laws — laws that separate husbands and wives, parents and children, laws that segregate schools, churches, hotels, jobs, taxis, toilets, trains, buses, ambulances and almost every aspect of life. The jail population per head of population is more than five times that of Britain. Most offenders being non-whites convicted under Apartheid laws.

Many people against whom no charges can be laid are detained without trial, or placed under banning orders. More than 20 people have died under police questioning while being detained. Torture is used regularly in questioning. This includes beatings, electrical shocks applied to the genitals etc. From 1968 to 1971, 340 people were executed, most of the Africans.

GOVERNMENT.

Only whites may vote for the Government the ruling Nationalist Party is fascist in nature and history. Vorster (the Prime Minister) was imprisoned during the second World War for his pro-Nazi sympathies. Rule is maintained by the strong military and police forces (responsible for the massacre of 69 Africans at an anti-pass demonstration at Sharpsville in 1960.) Strong censorship is also used to prevent any opposition or the dissemination of views varying from those of the Government.

Replies to Arguments Against Action.

We must not interfere in the Internal Affairs of South Africa.

This argument is based on the principle that only whites count, for the practice of APARTHEID is most certainly not one supported by the Africans. The racist internal policies of South Africa are policies formulated and implemented by white Governments, voted in by the white minority. So when we say "it is their own concern", we are saying it is a whites only concern, totally ignoring the voiceless and powerless African majorities. We also ignore the fact that our involvement in the economy and social life of South Africa, as previously pointed out, constitutes support for the present racist and oppressive policies of APARTHEID.

Our investments can improve the blacks' living standards.

The fallacy of this line of argument can be seen if one examines firms which have attempted to do this. The best-known example is the "Polaroid Experiment." This proved a failure, and workers were still being paid the legal minimum, \$90 below the poverty datum level. Some Africans did obtain better jobs, but this was only due to the shortage of white labour, and not at the expense of the whites.

The essential pyramid of APARTHEID remains, with the African always being under the European. "The result is simply a nation of slightly better fed and clothed economic serfs." The argument that the Africans' standard of living will improve as the economy expands is purely marginal and insignificant when compared with the position of whites. In the mining industry between 1911 and 1966 in real terms the level of the Africans' wages dropped by 1.4% while white wages, originally at a level of 11.8 times the African wage, has increased 46% on this. The recent 40% increase in the wage levels of African mine workers must be looked at in the light of a 400% increase in the level of gold prices.

We have to clean up our own backyard first.

This statement (normally from whites) ignores the fact that among the critics of our involvement with South Africa are those who know most about the oppression of people on the basis of race, namely the Australian Aborigines. This is exemplified in the call of the National Aboriginal Consultative Committee, for Australia to end all links with South Africa, Rhodesia, and the Portuguese colonies.

The motion calling for this action was passed unanimously. "The NACC said that the Government through the Trade Ministry should cut all trade and communication links with 'this ignorant nation'. This would uphold the U.N. convention on Human Rights and resolutions on APARTHEID. The motion also called on Qantas to stop landing in 'Southern African Racial States.'"

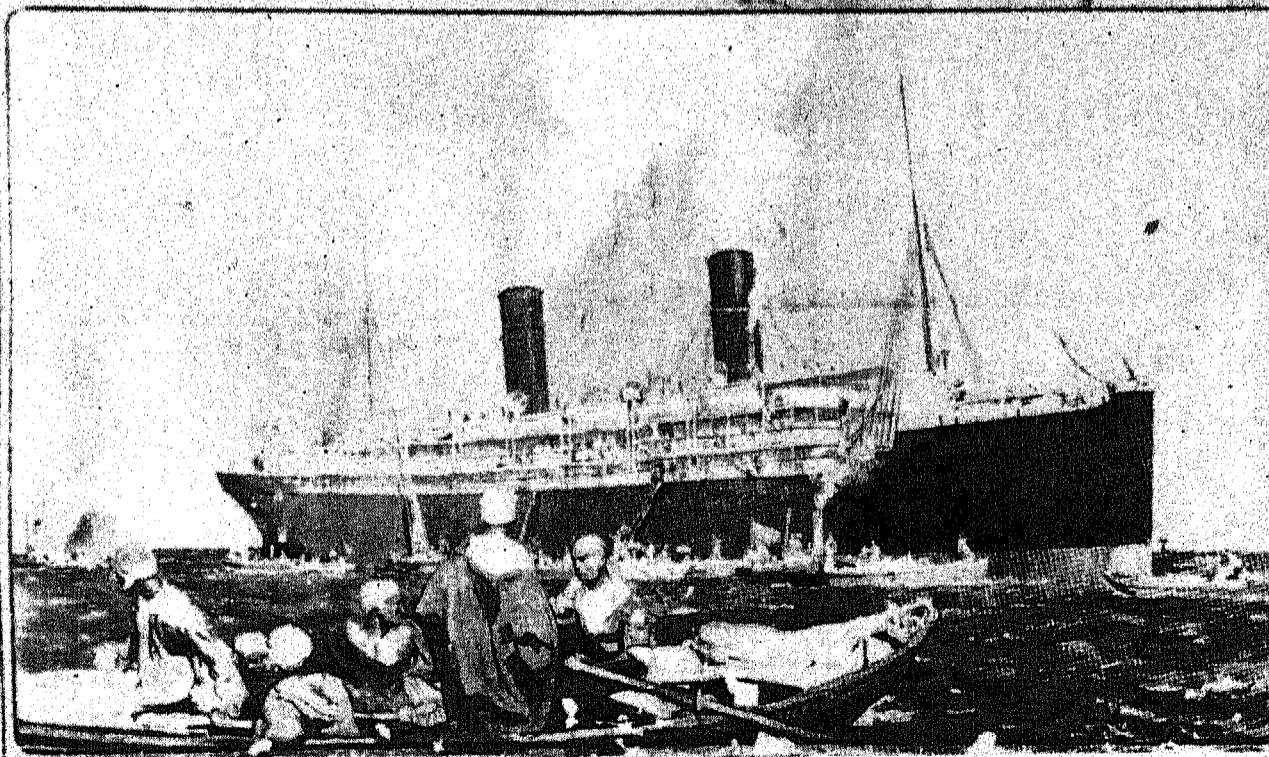
[The Advertiser, 29th March, 1974].

THE AFRICANS WILL BE HIT HARDEST BY SANCTIONS.

The reply to this can be found in the words of the Nobel Peace prize winner, chief Albert J. Lituli:

"The economic boycott of South Africa will entail undoubted hardship for Africans. We do not doubt that. But if it is a method which shortens the day of bloodshed, the suffering to us will be a price we are willing to pay. In any case, we suffer already, our children are often undernourished, and on a small scale we die at the whim of a policeman."

ORIENT-PACIFIC LINE



The Education Committee has set up an ad hoc committee to examine the aims and methods of assessment,

to report, if possible, by March, 1975.

An ad hoc committee set up by the University's Education Committee to investigate aims and methods of assessment.

5 staff, 5 students.

Meetings will be open but may go into camera if needed.

Next meetings:

Friday, November 29 at 4.05 p.m.

Tuesday, December 10 at 4.05 p.m.

Edgeloe Room. Mitchell Building. Written submissions are welcome.

Literacy

...and some bad omens...



WORD FROM LILLIPUT

Peter Steele
The Hawthorn Press.

\$2.95

TUTORIAL

Roughly on time, the door is closed again and something begins to move. Perhaps the room has become a nacelle, and lifts towards the empyrean of wisdom. Unlikely. Perhaps the jars and swerves I register are coming through the logs of a raft careering mainstream while the zeitgeist poles. Likelier, but no explanation for their serenity, over against the wall. Perhaps I've reached my apotheosis and from a teacher changed clean over to a television screen, and the words are nothing to the clearness of the image. From this side of the desk, there's no way of telling. My dentist told me that I live by my mouth, and so I do:
BUT IS THE SILVER THERE A TOOTH, A TONGUE,
A SPOON, OR JUST A FOOT? Today, like all the other days, I start at the wrong end, the inside of the labyrinth, offering thread back to the common light, an anti-Minotaur kit, a chart for those who can see in the dark, and exhortations to boldness and panache. They watch it happen, like their predecessors who gave me a travelling-clock one year, Weberians at heart at least in this, they wish their teachers nearer to greengrocers.

Overdose

Inertia of a warm day: the lassitude that comes of prior opiates and robs my veins of meaningful blood, or poisons with perilous narcotics. Falling over a desk, trying to stay awake when to sleep means death. Overdose. Nothing left but the whim of survival. Consciousness demands vigilance, the courage of a beaconing lightship on the wide Sargasso Sea. Drifting unintelligibly through afternoon, across the day's almost endless expanses, wishing for the cool shore of dusk. Becalmed now on Coleridge's painted sea in Rimbaud's drunken boat. High like de Quincey or Vasco I set a course for the Pillars of Hercules, meaning to sail over the edge of the world.

Today I did not dream it, but was there striding through Canto after.

Canto: My rampant impulse to lash-out was ranging round again — it was again impotent though, the anger welling up behind the Greek was dike — And as I strode I gathered there: an apple stealing boy

from *The Fire Master*
by Robert Adamson



Poems by DAVID MALOUF

Reading Horace Outside Sydney, 1970

The distance is deceptive: Sydney glitters invisible in its holocaust of air, just thirty miles away, in Rome two thousand years from here, a goosequill scrapes, two crack divisions are hurled against a furclad, barbarous northern people pushing south into history; small throats are cut at committee-tables, a marriage dies in bed; bald officials like old pennies worn smooth by time and trade were once my copper-keen schoolfellows, who studied Cicero and shook their heads over the fall of virtue in high places; now on pills twelve storeys high in air, they shake their heads and fall and pause and walk again. Somewhere across a border shabby barefoot warriors stumble into grass, an empire mourns, in small wars seeking safe boundaries against death. Over the traffic, over the harbour, lions roar, schoolboys scramble out of nightmares, mineral stocks fall with a noiseless crash, the sight of millions; cicadas are heard, shrill under stones, in the long suspension of our breath. Out here wheat breathes and surges, poplars flare. On the highway lorries throb towards city squares. High in the blue a Cessna bi-plane cropdusting lucerne turns to catch the sun. The brilliant granule of dust climbs out of sight. Its shadow dances in my palm.

"I CROSSED MY FINGERS
AND TOOK MY FIRST
PUFF OF MARIHUANA..."



tabloid story

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Peter Carey was born in Victoria, has worked in advertising in Melbourne and, currently, Sydney, and has published his stories in *Australian Letters*, *Overland*, *Meanjin*, *Sun News-Pictorial*, *Nation Review*, *The Living Daylights*, *Coast to Coast*, *Stand* and *Tabloid Story* 2. His first volume, *The Fat Man in History*, was published by University of Queensland Press in 1974.

Concerning the Greek Tyrant

by Peter Carey

(on a theme suggested by Chris Burgess)

1.

Homer has a fever.

His bed clothes have fallen. His face is contorted. His whispering mouth is like a small rose in a sea of soft chamois leather. His blind eyes look like the eyes of old statues that have lost their paint. His aging naked body is soft and white with baby-creases where the arms and legs meet the body. The floor beside his bed is a mess of tangled bed clothes, as if the turbulent sea had spilled out of his raging mind and been left to run wild and crash around the room.

His dreams rage against the white walls and he curses them petulantly, telling them to go away.

But Echion won't go away.

He can see Echion and Diomedes quite clearly. They are lying on a beach in a foreign land. It is unlike any land he has ever seen: a hot, humid tropical place left over from an old legend. Homer's mind is a mess of old legends. They wind around each other like the bed clothes on his floor and in his confusion he tries to untangle them but succeeds only in winding them closer together. For a week this battle has continued and it shows no signs of abating.

Now there's this damn Echion again. Echion on an unpleasantly beautiful tropical beach. The landscape is full of gaping white holes that Homer is desperate to fill in. Through the white holes he can see pieces of a room in Greece. The white holes are the fragments of landscape he cannot immediately imagine and now, from habit, he begins to work at them like a cunning old stone mason, patiently filling them in tree by tree, cloud by cloud, grain of sand by grain of sand. The work gives him no pleasure or satisfaction. It is merely one more problem to be solved.

The beach is lined with great tall trees that resemble palm trees but they are not palm trees at all. They bear large orange fruit the size of a man's head. When the orange fruit fall they split open to reveal purple seeds and bright red flesh. These seeds now litter the beach like beads from a broken necklace and Echion lies talking to a native girl who doesn't understand his words.

Echion is stock and squat and his body comprises a wild landscape of bumps and bulges that runs from his huge knotted calves to his wide powerful shoulders. His nose has been broken, a portion of his left ear is missing, and his black curling hair is beginning to bald, right in the centre of his great head. These marks are the result neither of battles nor age, but of small spiteful injuries inflicted on him by Homer — repayments for imagined slights against a master Echion doesn't even know exists. For Echion is a worrier. He worries at the reasons for his dreams, questions the logic of his terrible battles. He has nagged at Odysseus, asking him continual questions about the blind oracle he is known to consult.

The time has not yet come to kill Echion for the last time. When the time comes his death will be used to achieve a certain effect. Echion is an annoying small coin, but he will not be spent lightly. He is also a dangerous coin to keep. Sooner or later his infuriating questions will contaminate Diomedes and then the other men. Echion is the seed of the mutiny which Homer dreads.

But Echion is wearing down. His black eyebrows almost meet across his perpetually furrowed brow and his eyes look like windows onto a windswept sky, one instant the most brilliant blue and the next grey with heavy clouds. He looks like a man who has fought too many battles and wants nothing more than to lie down and die amongst his friends.

Homer looks along the beach, walking his mind past the twenty-eight other men who are also there. Some sleep under the tall strange trees. Others recline

under large wooden structures that have been built for them by friendly natives. In the shade of these shadow factories they retell old legends and bawdy stories. Others, like Echion, lie with women who are puzzled and afraid of these hairy light-skinned strangers.

The laughter on the beach is loud and coarse. There is a grim determination in it, as if the men were committed to being happy at any cost. They are soldiers on leave. They wish to behave like soldiers on leave but at the same time they cast silent glances at the palm trees and their giant orange fruit and examine the seeds carefully while they caress their girl or tell their story or pretend to gaze out at the misty sea. The girls accept the caresses silently and offer their strange companions rich drinks from goblets shaped like pigs' heads and the soldiers laugh and play at being happy.

For the thousand things they talk and joke about, they say nothing about their most recent experiences. They say nothing of the lands they have visited, driven on the seas of Homer's fever, a great yellow storm which has washed them onto impossible shores where they have met threat and horror and deprivation.

They are suffering from the shock which is the necessary protection for those who are the victims of dreams. Their memories of their roles in Homer's dreams seem simply to be recollections of nightmares too horrible to mention.

Thus they remember but dismiss the time that Odysseus was set alight and ran amongst them in panic, setting each of them alight in turn. Likewise Diomedes' castration and decapitation. Likewise a thousand other horrible things.

Only Echion ponders on these matters. His brows knot continually as he tries to pin down his memories.

Odysseus, of course, is excepted from all this. It is necessary that he collaborate. He alone is not protected and will clearly remember the pain and the hardships and soon he will come in search of Homer and accuse him once more of neglect and mismanagement.

Homer turns wearily in his bed, attempting to turn his back on the beach. If only he could remember where he was sending these men he could put everything to rights. But he's lost. His memory has broken its anchor and is drifting loose and he's stuck with this contingent of soldiers who lie on a foreign beach and drown the noises from their dreams with false laughter.

The seas shimmer.

A large white fluffy cloud in the sky threatens to solidify, to become granite. Homer, moaning, tastes the rock between his teeth.

Diomedes leans on his elbow. His flesh is smooth and unmarked. His wounds have been healed by Homer. Diomedes is a good soldier, tough and strong, delighting in discipline and comforting himself in the superiority of his leaders. Homer's spite has not been visited on him. He is a strange contrast to the battle-scarred veteran who lies by his side.

"Are you awake?" he asks the veteran.

"Yes," says Echion, "I'm awake." He is staring at the granite cloud.

"Do you like your girl?" Diomedes' voice is uneasy. He wishes to be continually assured that everything is excellent. He is young and Echion is old.

Echion smiles. He finds his friend's concern for the quality of the girl amusing. "Yes, I like my girl. Do you like yours?"

Diomedes doesn't look at his girl. It seems as if he wasn't asking about the girl at all, that he wanted to know something more important. "Yes," he says, "I like my girl."

He picks up one of the purple seeds and examines it minutely. For a moment it seems that he is about to ask another question, the real question.

"Tell me," Echion says gently, "tell me what's on your mind."

"Nothing," says Diomedes, "I was just thinking how good it is that we both like our girls."

2.

Later, while Diomedes was asleep, Echion dug sullenly in the sand and puzzled at his problem. His

problem nagged at him continually. It was something so stupid it made him angry to think about it. But he couldn't leave it alone.

Echion's problem was that he had forgotten the purpose of their mission. It was stupid of him. It was so stupid he couldn't even ask any of the others. He had once made the mistake of broaching this subject with Diomedes and Diomedes, his closest friend, had flared into a wild temper and called him a traitor and a weakling and many other things which, his eyes brimming with tears, he came later to apologize for. He had, he said, been having bad dreams. They had upset him. He was sorry. Echion had forgiven him instantly but they had not discussed the matter since.

As for the matter of the dreams, Echion had considered talking about that but he thought better of it. He had also been afflicted by these dreams. He had mentioned them to Odysseus who had taken such a keen interest in them that he had become suspicious.

Echion now abandoned his sand digging so that the girl could scratch his back more easily. He gazed out at the small flotilla of canoes from which brown bodies fell into the water. Probably, he thought, probably they are collecting food for a feast. The voices of the divers wandered across the water like memories from a hundred years ago and Echion was suddenly homesick and yearned for the voice of a wife he could barely remember and the arms of a child whose name he had forgotten.

"Where did he go?" It was Diomedes again.

"Who?"

"Odysseus."

"I thought you were asleep."

"I was thinking about Odysseus. I wondered where he was."

"I suppose," said Echion, "that he's talking to the blind man."

Diomedes sighed. "Do you like your girl?" he asked.

"Yes," said Echion, "I like my girl. Do you like yours?"

"Yes, yes I do. Do you want to swap?"

"I don't care. Do you want to?"

The sky was full of clouds like a melted jig-saw puzzles. "I don't know," said Diomedes, "I was just thinking about Odysseus."

3.

Reality returns to Homer's fever only to take his sight and go away again. Light falls on his blind eyes like coloured rain on a tiled roof.

He is walking down a street in the country of his fever. Odysseus is pursuing him. The street is uneven and littered with small stones. He stumbles continually. He worries about his dignity. The street is full of unseen foreigners. Hands touch him. It is difficult to understand the intention of the numerous small pinches and sharp tugs he is assailed by.

He fears that Odysseus has past the limit of his endurance and gone mad, that he carries the knife that will kill them all, Homer and the battle-weary population of his mind.

He is assailed by strange smells, rotten fishes mixed with acrid smoke. Someone is burning something foul and the strangeness of the smells and the impudent touches of these unknown hands cause him to panic.

He turns, first left, then right, and then sits, quite suddenly, in the middle of this foreign street.

The hands are trying to drag him up. He is angry and afraid and also irritated that these ignorant people should dare to touch him, Homer. The voices in his ears are uncultured and angry. They shriek curses at him. He cannot understand the language but knows what they are saying. They know of his mistreatment of Odysseus and the men. They have a list. His crimes are all numbered. They plan to kill him.

He curls up on the ground, as helpless as a child, and waits for the first rock to strike him.

And then he hears the sound of Odysseus's voice, speaking in the language of the country of his fever. That Odysseus should have learned this language without his knowledge seems a vicious betrayal. Odysseus is shouting. Slowly Homer realises that he is

ordering the people to leave him alone.

Odysseus is going to rescue him.

"I am blind," says Homer suddenly, "I am blind. I can't see." He pretends that Odysseus is not there. The prospect of being rescued by Odysseus is humiliating. Homer pretends to rescue himself. "Get away from me," he says, "I'm blind."

"They can't understand you."

Homer composes himself and attempts to look as if he is totally in charge of the situation, sitting in the middle of this filthy street in his good clothes.

"Who's that?"

"You know who it is."

"Oh, Odysseus is it? Sit down, Odysseus, I've been expecting you."

"You're stopping a funeral procession," says Odysseus. "Come over to the side and let them get through."

Homer doesn't like the sound of his voice. It's made from steel, like a dagger.

When they're sitting by the side of the street Odysseus says, "You've been running away."

"Don't talk nonsense. I've been waiting for you for hours. Have you brought everything?"

He hears a rustle of cloth as Odysseus squats beside him. "Are you still ill?"

Homer can feel the face peering closely at his. He puts a hand out and pushes the face away. For an instant he is in a room in Greece and the smell of hot broth is under his nose.

"I'm better now," he says. "Fever is not a very pleasant thing for a man."

"It's possibly worse," says Odysseus, "for the creatures of his imagination."

"It's been a hard time for all of us," the poet says, "for me, for you, for the men. Is Echion still causing trouble?"

"He was never causing trouble," Odysseus speaks patiently, "I've explained it to you before. I don't know why you want to misunderstand me."

"I can't have men who spread rumours."

"He remembered his dreams, that's all. He wanted to talk about his dreams."

Homer thumps his staff on the street. "I won't have men talking about their dreams. I can't afford the risk. You can't either. Once they know, they don't want to do what they're told," he sighs. "Sometimes I'm sorry I told you."

"I'm sorry you told me," says Odysseus, "always."

"I've been watching this Echion," Homer insists.

"He's a good soldier?"

"Yes, yes he is."

"I have a plan for him. Did you bring the writing materials?"

"I said so, yes. Are you still lost?"

"Homer is never lost," says Homer. "We have made a few minor explorations and now it's time to get back to the main story. I've been thinking, Odysseus, that if Echion wants to know the meaning of his dreams, we might as well tell him."

And then the blind man begins to speak in a curiously soft voice which rises and falls in a steady rhythmical pattern. Odysseus writes down his words, sitting at the blind poet's feet like a servant in front of his master.

4.

"Your girl has a wart on her hand," said Diomedes.

"Has she?" said Echion. "I hadn't noticed."

"She's got a wart on her left hand, just near her little finger. Why don't you look?"

Echion looked instead at Diomedes and smiled, in spite of himself, at the earnestness of his friend's face. He wondered what was really bothering him. "Do you have funny dreams?" he asked.

Diomedes looked embarrassed. "I wasn't criticising her," he said. "Do you think she has a lover? She's very beautiful." The girl smiled at Diomedes and he began to play with her long black hair.

"Do you have funny dreams?" said Echion. "I have funny dreams."

"I have beautiful dreams," Diomedes smiled at the girl, "about love."

"You don't have strange dreams about battles?"

"No."

Echion caught his friend's gaze and held it hard. "Is that the truth?"

"Yes," Diomedes averted his eyes, "of course it's the truth."

"I had a dream," Echion began very slowly, as if remembering with great difficulty, "that we had all been captured and we were assembled in a great courtyard. The walls of the courtyard were like giant staircases and our captors were women. For some reason they chose me. They selected me and took me to the centre of the courtyard and pulled my arm, this arm, off. All the time I was there I was watching you. You were weeping. And . . ." Echion stopped, his voice breaking. "Did you have that dream, Diomedes?"

"I don't know," Diomedes had turned on his stomach and hidden his face in his folded arms.

"I know you did," Echion now spoke very calmly.

"I know you had that dream, Diomedes. I know we all had that dream. And all the other dreams. I don't think they were dreams. I think these terrible things have really happened and Odysseus has used magic to make us forget."

Diomedes looked at his friend's serious face and suddenly burst out laughing. "Who put your arm back?" he said.

"I don't know," said Echion, "I don't know. Do you want to swap?"

"Alright."

Echion suddenly felt very tired. "You don't mind about the wart?"

"There isn't a wart," said Diomedes. "I only said it to make you look at her. You haven't looked at her since we came here. I think she's offended."

Diomedes leant across and took the girl's hand and Echion looked at her for the first time. Yes, she was a beautiful girl. So was Diomedes' girl. They were both beautiful. They seemed to Echion to be almost identical with their long blue-black hair and high foreheads and small noses. Only the colour of their simple garments which they tucked so shyly around their breasts separated them from each other in his mind.

His girl had been blue.

He held out his hand towards the red girl and she came, reluctantly, he thought, to his side. She touched his ear, the ear with the piece missing from it. She touched the cut edge with her finger. It tickled. She said something questioningly in her own language and Echion answered in his: "It's alright," he said, "it was long ago, a long time ago."

Diomedes stood up with the blue girl and walked slowly towards the mountains.

Left alone with this young girl Echion felt very old and very lonely. "Are you happy," he asked her hoarsely, "do you have a lover?"

The girl raised her thick black eyebrows.

"Lover," he said, "do . . . you . . . have a . . . lover?"

The girl stood and pulled him up slowly, a great bulky parcel of bad dreams with a piece missing from his ear. "Are you happy?" he said as he followed her reluctantly towards the mountains.

Up and down the beach men were gathered in groups, some sleeping, some talking, some with girls. Somewhere Odysseus was talking to a blind man.

As they left the sand and began to walk along the path to the village, Echion caught a glimpse of their craft: a wooden horse with its head poking out above the strange trees. It looked sad and lonely, like some creature lost in a dream.

5.

It is dark in Homer's room and the inside of the wooden horse is like a huge barn in midsummer. The heat is stifling. The horse was not designed for the tropics and the air is heavy with the smell of the men who left it this morning: it seems to ooze from the wood as it exhales in the daytime what it has inhaled in the night.

But now Echion is here. He is puzzled and guilty to find himself doing this, but he is reading Odysseus's papers. The papers he had always assumed to be navigation charts and calculations now reveal themselves to be merely pages of verse. Why should Odysseus spend so many hours reading these verses as if they were maps or instructions? Perhaps Echion has found the wrong thing. Perhaps he is mistaken.

His dark eyes scan the pages hurriedly, and then a little more slowly, and then very slowly indeed.

Because Echion has just stepped inside the blue-prints for his own bad dreams.

Each page of verse has a thick line drawn through it diagonally, as if it were some kind of mistake, but the words on these pages describe, in more detail than Echion had remembered, the details of his bad dreams. The verse records the incident with the female warriors, tells how Odysseus was set afire by mechanical monsters, how Diomedes was castrated and then decapitated. The verse contains more battles than a man could fight if he lived for a hundred years and Echion is in every one. As he reads them he feels a great weariness, the weariness he has been trying to deny, sweep over him. His dark eyes fill with huge tears as he reads of the pain and death of his dearest friends. The pages seem cruel and hard to him, the work of merciless gods who have been playing with his life. The handwriting sweeps on and on, seemingly never ending. He begins to skip through the thousands of pages until he comes, at last, to those at the end. These have not been crossed out.

These later pages appear more normal. There are no monsters. Instead they talk about a city called Troy and a wooden horse and a battle in which thirty men will fight against the Trojans, assisted by others who will come in ships. There is a roughness about the verse, as if it were not quite finalised. Small alterations have already been made. Words have been crossed out and not replaced. Echion reads this with relief and then his eye catches his own name near the bottom of a page.

He reads quickly and then, suddenly, lets out a great bellow of rage.

The verse tells how Echion is so eager for battle that he is the first to emerge from the horse at Troy. He is so keen that he falls and breaks his neck. Echion doesn't know what he has stumbled into. He knows only that he feels a greater rage than he has ever felt in his life. Someone is playing tricks with him. His whole life has been controlled by some evil practical joker who has manipulated him, tortured him, and killed him a thousand times. And now it seems that they wish to kill him one more time.

"The bastards." He shouts the word. He doesn't know who he shouts it at. Perhaps at Odysseus. He doesn't know who it is.

The wooden horse now seems to him to be a terrible jail, a torture chamber from which he must escape before this next death can take place. He has no possessions. There is nothing to delay him. He will disappear forever into the depths of this land. He would rather spend his life amongst strangers than be subjected to one more death.

He turns from the pages of verse with his jaw set hard and finds himself face to face with a frail old blind man with a pampered face. He has never seen him before. He dislikes him instantly.

"Excuse me," says the blind man, "I'm blind. I can't see."

Echion remains still and doesn't make a sound. He watches the blind man like a cat watching a snake.

"Put my hand on your shoulder."

The old man looks so frail that Echion takes the hand and lays it on his shoulder. The hand is small and soft and his shoulder is hard and heavy. With his heart beating hard Echion begins to walk towards the trap door.

"Perhaps," says the blind man, "it might be better to stay."

"I'm going."

"You are going. . . to Troy," the blind man smiles. His hand is like a vice on Echion's shoulder. Echion feels as if the marrow has been sucked from his bones. He is like a blown-out candle. He stands helplessly and looks at the rose petal mouth of this man. Finally he manages to speak. He says, "I read what Odysseus wrote."

"My name is Homer," said the blind man, "and you read what I told Odysseus to write and you read it because I permitted you to. This will be the last time for you. The other times were mistakes. But this business in Troy is what I needed you for. I need you to fall from the horse," the poet says, "for the irony."

Homer leads Echion to a place by the door where he ties his hands with leather thongs and binds them to a post. Echion doesn't protest. He feels like an ox in a slaughter yard. The blind man ties on a gag to stop him bellowing.

6.

When the night came his companions returned to the horse to sleep. They had been told some story about Echion and no-one, not even Diomedes, looked his way. It was as if he were invisible, already dead and buried in the pages of Homer's verse.

When they had all drunk their wine Odysseus explained the nature of the battle to be fought next day. He said nothing of how the wooden horse was to be moved to Troy. He mentioned 'allies' and once talked of a 'powerful friend.' The men's minds, accustomed to living on the waves of Homer's fevers, accepted all this without question and retired to bed early to be ready for tomorrow's battle.

Echion lay in the dark and waited for Diomedes, but when he didn't come to release him he began to work quietly on his leather bindings, gnawing on them with his broken teeth until his gums bled and his mouth was full of the sticky juices of his veins.

Around him the horse groaned and creaked like a ship weathering a heavy sea. Outside he fancied he could hear voices and hammering and the crash of masonry. His jaws ached and his arms twitched and it wasn't until early morning that his bindings were finally undone.

He crept stiffly to the door and lowered the great trapdoor. The rope trapdoor flopped down in the dark. His arms were stiff and his hands so cramped that he could barely clench them. His head was strange from lack of sleep and as he lowered himself onto the first rung he was overcome with giddiness.

His foot slipped on the second rung, and he fell.

In the grey hours before dawn a giant wooden horse could be seen enclosed by the walls of Troy. The first Greeks who descended the rope ladder found Echion already there. He was lying on the dusty ground with his neck broken.

7.

Echion hadn't died immediately. He had written some words in the fine clay dust with a bleeding finger. The words were as follows:

"KILL THE PIG TYRANT HOMER WHO OPPRESSES US ALL."

But the words were erased by the blind feet of his companions as the whole incident concerning Echion was later erased by Homer who no longer found the incident interesting enough to tell.

XYZ

by Carmel Kelly



Her face light blue and white made from chalk cast in a great poster against the sandhills and against the sea. I carried three people with me into the bleak scrub and I never dreamed such problems could outweigh sand and sky, could obliterate the delicate heath, that the mirage of these faces would pass and re-pass again across my eyes, the three of us held in a grip that no-one would explain or understand. She with her light light blue eyes floating with all her calculated cruelty and he the same with the light light blue eyes tender as an aficionado, the mind of a piranha, waiting, watching, both of them for opportunities against us all.

I must try to be disciplined and explain to you exactly the events as they occurred so that there will be no waste of emotion from the start, no false denouements or deliveries. Perhaps then it would be best first to describe the sea and the black night it summoned at the base of the rocks, devouring and cornering, subtracting the rocks, rushing and hoping and mashing into groves with wallops of curling foam smashing into the cliff, disintegrating whole sections of rock and sky. That is only the beginning. Paleolithic time takes over and we are left without remorse for the tender events that failed to take place, the subtleties of emotion that were never expressed, the way in which the heath overpowered us.

So there again, I try to re-construct for you the problem of the three confronting me in an algebra which could never be explained. She Y, he X and the other Z in a collusion of denial. We shall see, very gently, very slowly, how these events took place as we slowly cross the empty sandhills, slowly, ever so slowly, with our packs, in a silence which is galactic, moving our feet slowly through the sighing sand, spacemen with our packs, smiling to each other across aeons of space, hoping that some miraculous understanding would be achieved that would solve our hearts. So. Now you have it. The plot has been revealed to you. You have an inkling. Nothing has happened or appear-

ed to happen. People walk in their individual moulds without changing course and through incremental changes in relationship start up a mystery which is of their own making and which none of them can describe. I am offering you a solution. Listen and read well.

The car slowly crosses the green field. He gets out. He stares into her eyes with absolute intimacy. She lights a cigarette. No, she does not do that. She does nothing. She sits in the car her hands in her lap her hair falling over her eyes. She cannot speak. He sits illumined. He has no comprehension. He merely breathes an unattainable life that does not depend on her for sustenance. She smiles so hard at the white crisp winter light, she fights. There is no recompense. I'll be telling you more about that later. There will be more sunlight and white light and more of him and the other. X,Y,Z. They sat at the table and he dissected her hand on the table, abstractly, without comprehension. He did not care, he was elsewhere, he sat illumined by another thing. It was not her. He was sarcastic. He dropped a word she could not understand. She picked up a match with one hand and broke it into several pieces. This again was a dream, a possibility, a fantasy, a memory perhaps, a playback, a feedback perhaps folks.

Perhaps this is a story that will bore you. It has come to bore me. But it will continue to happen until the last full stop. Perhaps we could break now for a brief moment of tranquility and repose while I catch my breath

Now. The story continues. You see what I mean? It's endless. It just goes on and on and on and on. . . the days I mean, like the nights. His face haunted her. She could not fathom it. That calm suffused face and everything turned towards him. It worried her. He was there, magical, carressive of his own accord. What motivated him she would never know. She was on the point of asking. She tried to speak, to say I sense something is happening, and I am watching it develop. It is causing me pain. Tell me what it is. Please. And he would say no. All the time. No answer. No response. Nothing. It was a hard tale to live.

And there she was again in the room. With her light light eyes. So much like me. Identical to me, with the same needs and passions. How could I discriminate between us? Was she to have him or I? In the end I decided it would be me and that I would vote for myself. Because I knew I would suffer if she got her claws into him. So I said no. I exist and I want and no I'm not you at all lady. And that was the end. She kept

coming though, smiling, her eyes carefully made up, waiting for him, but I did not offer. . .

Hey angel, I could tell you about her waiting for him, soliciting me first, hoping I would lead her to him. Hey angel, you slick man, you'd be ruthless I know. You shower me with wisdom, walk me gently, whisper sweet nothings to the sky for me to pick up and all the time she is there waiting to capture you with her feigned submission, her gentle wit, her servile melting, waiting like you to catch the light in her eye at the right moment, make capital out of pride, play like a fish with you, gamble and romp while I sit back smiling, weeping, waiting for the rest of it to be played out. Pity the girl. I tell you.

And he knows all about the game, which is a child's game, and with a child's manner he plays with toys. When they break there is a tearing sound. I watch you playing with fish like toys, breaking their backs and the world. Let me inform you. Let me inform on you. At this moment. Now. Let's hear a little bit more about this whole process of comparison, the comparison of me to you, and you to him, before it all fades out of sight forever. Let's hear it all.

If I were to describe my method of intuition, it would be from knowing their mutual pride in self that would lead them immutably to a desire to win, tantalize, beckon and respond and deepen the luxury of the colour of their own eyes which they knew outlasted time and space in the naive perception of those around them. They used their eyes as crystals to give fake readings for eternity and the incredible gall of their self-belief hypnotised their victims and convinced them for one fatal second that he or perhaps she, depending on who, had somehow summoned and conquered existence in a style that was inaccessible to the normal run of us. In the end, let me convince you, all they had was a normal power and average heads and bodies, but people, let me tell you, believe me, they used every kind of witchcraft to win, and they won over the most mature, precisely because they feigned the guile of a child and thus proved irresistible. How long this kind of burning continued, I cannot let you know, except that it created world on world of indifference for the people at the edge, the audience, who fluttered and choked and tried desperately to breathe without being seen. . .

Carmel Kelly was a founding editor of *Tabloid Story*, but withdrew to New England to write full time on a Literature Board fellowship which she then found inhibited her writing. We're glad to have her writing for us again. She's published in *TS 1 and 2*, in *Coast to Coast*, in *Thor*, and in the *Union Recorder*.

Report on a Rejected MS

by Amy Witting

This notmuch happened a long time ago, when Hitler's war was on. All right, switch off, stop reading, but people lived and nonlived then as now. The place was a town on the western plain. To these two people it was strictly nowhere, and that is what they had in common and what it was all about. The other things they shared were a bad moment, a middling moment and a joke. In the Middle Ages, the history books say, there were people shut up in cages where they could neither sit, nor stand nor lie. There were some cages like that in a castle in France, strung out along the ramparts to enliven the Sunday afternoon stroll, within earshot of each other, maybe, and what would the inhabitants be calling out to each other after the crowds went home? Jokes, you can be sure: smart remarks about the board, the lodging and the audiences, maybe even about the liege lord. They might feel free to go so far.

One of the people was the Greek who kept the cafe. His name was Theo. He had come to the town to make money and stayed to discover that money wasn't everything. Being a Greek, he'd had to travel a long way to discover that, he said to himself, and hated the town particularly because there was no-one else to say it to. He said it to his wife, of course, but that was like saying it to himself. There was his nephew Con who worked in the kitchen, but Con couldn't take jokes about being Greek.

It seemed to be always summer in that town, and Theo spent a lot of time staring out from behind his counter at the street that blazed with light like a stage where nothing ever happened. It wasn't healthy, that light. The blowflies couldn't stand it. They beat on the wire door to the kitchen like tiny souls in hell. It was a kind of cancer growing wildly at the expense of reality. It made mirages. Theo heard the sundazed desicated locals talking about funny sights they saw

on the road: lorries hanging upsidedown in the distance and rippling pools so real you could bet on them. You could bet on them, they said with triumph, as if the rippling pools were a clever trick they had worked themselves instead of a cruel trick that was worked on them. So, when the street outside turned into a road in Greece, as it did too often, Theo blamed the light and fixed his eyes on the posters that advertised the current attraction at the cinema across the road. The trouble with seeing Greece was that he had to introduce German soldiers into the landscape and he couldn't do it.

The posters changed twice a week and most often showed a cowboy and a horse. In a bad week it was the same cowboy and the same horse in a different position.

The girl was one of the school teachers. She was a solid girl with heavy brown hair that clung wet round her neck in the summer. He wished he could tell her to get it cut. She was pale and had deep patches of sweat under her arms and round her waist where the belt of her dress touched, she bought a cold drink every afternoon and while she drank it she pressed against the marble counter looking for coolness, but she never thought of getting that damned hair cut. She always had a book with her, and often a book with a paper cover of a lemon yellow colour that teased his mind, fishing for a memory. He could have asked her about it, but he preferred to wonder: it passed the time.

One day when she seemed to be staring at the poster across the road he said, "Are you going to the pictures tonight?"

"No. No. I never go to pictures where the horses are smarter than the people."

That was the joke, and Theo worked it to death. "You'd better not miss the picture," he would say. "They're all in here last night saying it's terrible." "They're all saying it's wonderful, you'd better stay home."

She stopped thinking of it as a joke and took it as a serious guide to picture-going. She found that it worked very well.

One day, coming in with another girl, she went to a booth instead of drinking at the counter. When she sat down she put one of her lemon yellow books on the table beside her, and Theo remembered suddenly.

Remembered — he was there again, in the cafe near the Sorbonne, with the tables too close together and the strange conversations ringing round him, hands that seemed to seize an idea as if they were trapping flies in midair, fists pounding truth into the atmosphere, the lemon yellow books spilling out of briefcases, lying on tables, opened and leafed through and thrust, with a finger marking a sentence, under the nose of an opponent in an argument. Theo had only worked there for a month. He had hated the place, thinking it was sordid, dull and noisy, not at all what he expected Paris to be. Didn't know I was alive then, he thought.

"That a French book you've got there?" he said when he brought the order.

"That's right. I teach French."

"I worked in Paris once."

"Lucky you."

They both sounded depressed, thinking of Paris now, with the Germans there, wondering if Paris could ever be the same again.

Theo remembered about the French when the bad moment came. Con's last letter to his father, Theo's brother-in-law, came back unopened with a white sticker in the corner carrying one strange printed word. "That's French," Theo said unwillingly, reluctant to take the first step towards understanding, though they both understood already. It was a dreadful thing, that letter, rousing such a longing for news that they wanted to tear it open, though they knew it was only Con's own letter come back, and Con could not open it because of the money inside it. To take back his gift would be as final as reading the word.

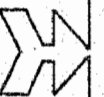
"We'll ask the teacher when she comes in," said Theo. "We don't know until then."

Con waited at the door to the kitchen with the letter in his hand. It was a long wait; there was nothing else to do. Theo nodded when the girl came in and he came hurrying to put the envelope in front of her, pointing to the word.

"Dead," she said, "deceased." Then she cried out with horror at the news she was bringing, saying guiltily, "I'm sorry, I'm sorry."

"No, no." Con, white with shock, kept bowing with terrible politeness.

"We knew, we knew," said Theo. "It is all right, we knew. Just to make sure, you understand."



She nodded so that Con could go away, but she could not forget the moment. It put a stop to the joke about the pictures forever.

Grief one can be alone with, but one needs a companion for a celebration. After Theo had heard the twelve o'clock news, one day in August 1944, he fetched a bottle of wine and put it in the ice cream cooler. When he saw the girl come in he set two glasses on the counter and said, "Do you know what happened today? Paris is free."

"Paris is free." The light in the girl's face came slowly and from a long way away.

He opened the wine and poured them each a glass.

"Paris!"

"Paris!"

It was a sweet wine, because he thought she would like that, and she choked it down, thinking sweet white wine in mid-afternoon must be an old Greek custom. It was cold, after all, and the second glass went down easier than the first. Her eyes began gathering tears of joy.

"Now the war's nearly over, you get out," said Theo. "You clear out. You go there."

The girl didn't understand him. She didn't know there were places where she might walk upright, didn't know how walking upright would be.

The editor wrote: "The connection between these characters is too tenuous." And that hits the nail right on the head.

But there they stand, drinking their wine and

snivelling discreetly with joy because Paris is free, and what's to be done with them? They don't make a news item, they don't make a poem, they don't make a story, so where do they go? Into the wastepaper basket? That's one place they'll both feel at home.

Amy Witting has published stories in *Southerly*, *Coast to Coast*, *Bulletin* and *The New Yorker*. Her story in *TS 8* which appeared in *Education* was one of the main reasons for the furore within the Teachers Federation, denunciations in State Parliament by the Minister for Education, Willis, and a couple of hundred or so letters of complaint to *Education*. We're pleased to have her with us again. Under another name she is a schoolteacher.

The Birdskin Cabinet

by Lorna Tracy

WHAT THE PROFESSIONALS SAY

— If our automobile breaks down we do not kick it, pray over it, or assume that its spirit has departed. We call the AAA. We apply rationality in problem solving. Why then doesn't the application of rationality to personality disorders result in altered behaviour?

I forget, you answer.

— Please try to remember.

What is the text, you ask.

— 'Sources of Gain in Psychotherapy'.

What is the burden, you demand.

— No correlation exists between insight and change in behaviour.

The eye leaps to any illusion of sunlight: yellow paint on a stone house, a tree turning in the autumn, a flowering of gorse so brilliant it seems to shine on the hills after dark like a city. But the practical gulls perch on small flues in Scotland to warm their arses in December. And you submit to an error in perception and sadly agree that the Scotch terrier you saw flying at a low altitude over the A69 was only a crow after all.

— Contemporary neuroses are frequently characterized not so much by repression and conversion as by an awful awareness and a merciless raw anxiety.

It's the dark of the year; the annual hour of 3a.m. You know that the red shift says 'going away, going away'; that light guarantees itself no continuing source; that there are black holes in space where gravity, usually the weakest of natural forces, is unquestionably the strongest, able to trap and dismantle the light.

Siege-clouds surround the cold centuries; thunderous shadows bruise the sea. The earth stones you. You are hurt by the ground, bearing its brochs and stone cradles indifferently, so that they fall into pieces, the stones separating from one another.

In the past this has led to a great deal of misunderstanding and poetry.

— The problem of the contemporary neurotic is not lack of insight but lack of identity, of purpose, of meaning in life.

Owner and sole proprietor of the Pandora Box Company Ltd., mild as gravity, shipping dreamwork between Newcastle and Edinburgh twice a week by courier in bone bonnet up and down these tracks all year, — you are the skull and crossbones. The value of your freight, its dangerous properties, not evident. No implication of briefcase or strapped tin cannister, and what you carry in your canvas bag are other people's griefs, on them to ride in judgement. It is your job to; it is some social value.

— Nothing can make a person more anxious or more guilty than an unrelentingly clear appreciation of the absurd and desperate condition of man today.

You choose a carriage where smoking, if discovered, is fined for — in fact, twenty-five quid. You smoke, but don't here. By your own choice, prohibited. You imagine you have seen smoking for what it is: mere visible proof of a capacity for respiration and today you have nothing to prove.

Immature female voices surround you, and middle-aged female bodies. They are Amerc'n Tursts in Yerp; WASP widows abroad on a post-bereavement tour, their husbands deep-sixed forever. Each of them had lived many years of wedlock in a space that an arm could reach across but didn't. Was that not harder than death's fixed gulf?

You listen to their dialogue and consider a dialogue of your own, the presumptuousness of the notion diminishing, as reverence does, with familiarity. One

might add something, with respect, to creation. How would it go?

— Look! The snowy Cheviots!

— No, only a bank of healthier clouds rising in the west.

— Can they deliver themselves, anymore than those above us now with shut bellies decaying? Stillborn Christmas snow.

— Another barren year?

— I don't love you.

— Don't we do loving things for one another?

— But I don't love you.

— Marriage? A child?

— I don't mind. But I'm content just to go on living as we do.

A continuum; you can get on anywhere. As good played backwards as forwards. The passionate indifference. The skyful of rotting clouds, grey with the moudly snow that can't be shed.

In your child's dream you were a pallid circle, like his father, also a pale, brown circle. Where the two circles met, began in a sliding encroachment to lie, one over the other, your child in his dream began. The ellipse thus bitten out of both circles was his own red life. The colour not drawn from you. His own colour, not made from anything else. Nothing mixed your child, encroaching your two full circles, making each one less, taking substance from them. There in his dream was your child; his immaculate blood.

Holy Island. From the railway Lindisfarne Castle on its rock resembles a sinking liner going down, bows up, into the sea. Soon now the fleshy-pink strand at Berwick upon Tweed where the long veins of water swell and burst, foam gushing out along the lateral rip you can see opening the length of the wave. The sea throws itself upon the sands like a drowning man and slips back. No purchase. No rest. Out at sea three whale-shaped cumuli are arranged across the overcast in proportionately diminishing sizes like an advertisement for clouds in three price ranges.

— You can't buy a washrag in this country, says one of the widows whose hair is the colour and texture of the lint that gathers under beds from time to time. She wears the nacreous tumours of oysters in the lobes of her ears. Why should the codling not wear this widow's sarcoma as a flourish in his button-hole? Why should the widow say but the codling, ha-ha, has no coat? He has his hole, dear lady. He has his anal vent.

— Say, look at that boat! another widow cries.

Tell her about it. Reveal your own American voice to them now. They would gather you up with joy.

It is a small Dutch cargo vessel that has been athwart the channel for ten days now, glowering, bows on, at Tweedmouth. What holds a stuck ship upright after the tide has gone out from under it in this case, ladies, is six hundred tons of rock in the hold. Now you begin to feel almost local by comparison, being only sixty miles from the city where you live in a country that is not your own.

The widows want post cards. They ask each other, what is this place?

— This is Burr-wick upon Tweed, says one.

They wonder, how can you tell?

— I can see a sign, she answers.

You could also tell them that some centuries ago two young women here showed Aeneas Silvius 'to a chamber strewn with straw, planning to sleep with him, as was the custom of the country, if they were asked.' But Aeneas Silvius ignored them, 'thinking less about women than about robbers, and he took the fact that no robber came in the night as a reward for his continence.' You could add one fact concerning his subsequent life, for some time after he left Berwick upon Tweed he became Pope Pius II. Finally, you could describe to them how this small city seen from the station's heights at night, spread out on either side of the estuary where the river grows thin at low tide, seems to billow under its zircon lights as though the wind had worked beneath the ground and puffed it up. How the beacon on the Farne Islands blares out in light its cry, a slow syllable — no — two syllables, not equal. 'Away' its glaring silence warns. 'Away.'

Past Berwick the fields run to the cliff edge; the flat sea below supports its boats. A trickle of rain

down the carriage window swells and subsides and swells and so sticks pulsing in the corner of your eye. Clouds grow like neoplasms on other clouds; the sea moves in its pit; reflections of the firmament conceal the pool's depths. Oilily sliding towards the sea the burn's clean water shines all its bed-stones brown and red. This music comes from inside the river which will teach it to the sea, running with its rainy lessons to the ignorant mother. The sea still nourishes, but coldly now. The Poison Sea folding and ever folding her white hems.

When you come out again through the wide doors of Edinburgh, leaving the clinic in the last week of the year, the earth's shadow has risen in the east and become the early dark. You notice that the stars are out in the clear black afternoon and that for the first time they truly look as if they might have been there all through the day, just a little pale from the sun.

Gravels turn in the wounds that pebbles have made in greater stones and the water's blade cuts them all; but the stones also wound the water, yet you place your hand in the sea and it is not cut off.

It is so new to be human. Let the cells multiply swiftly, prodigal as cancers proliferate in the skull. You know where to stop and you are able to; therefore let the cells replicate in numberless numbers, this useful tumour in the skull's marrow. The modernized brain like an old house with a new verandah. No. Call it a new roof or a second floor, this intelligent rind on old foundations, without a passage or a stair-case between, inside or out, not a hatch through. In the new year you will lie down before the professionals as silent as a snake, while they question your ancient brain. Your jaws twitch, but not with speech. There is a taste of blood and bitter leaves.

Lorna Tracy was born in Boise, Idaho, has been a librarian in Iowa and now lives in Newcastle upon Tyne. Her stories have appeared in *Stand*, on the ABC, and in the anthology *Introduction 5* (Faber). From July through September she visited Australia with her husband, the poet Jon Silkin.

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HECATE

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Subscriptions/contributions/articles to Carole Ferrier, English Department, University of Queensland, St. Lucia, Brisbane 4067, Qld.

First Issue: January 1975 and thereafter twice yearly. Subscription rate: \$2.50 per year. Single copies: \$1.50.



One curious thing you may notice about the inside of all but the most ultra-modern schools. They are invariably painted a peculiarly impersonal shade of pale blue. It is a feature which they have in common with hospitals, gaols and lunatic asylums. The reason, as any psychologist can tell you, is that the colour has a mildly depressant, anaesthetic effect on people... (hence "feeling blue", "having the blues", etc.).

But why, you may wonder, should school planners and administrators want to affect children (and, perhaps, teachers) in this way? It is simply a matter of subduing childish high spirits so that the kids can get down to some solid work and not cause discipline problems for their teachers? That may be the conscious motive, but it's also indicative of attitudes and assumptions about the function of schools and what sort of places they should be which are all-pervasive, seldom clearly considered in the light of the alternatives and frighteningly anti-human... attitudes and assumptions which you, as a teacher, will certainly be expected to identify yourself, unless you happen to land in one of the tiny minority of really liberal schools.

Now I'm not going to do a rehash of Ivan Illich (Deschooling Society) and others like him. Anyone seriously considering teaching, for whatever reason, ought to read it because he's probably the most articulate analyst of just what's wrong with school systems as we've known them. My purpose is to give you a sketch of what S.A. schools are like now — they've changed a bit in the last four years — and to talk about survival in them, doing something worthwhile in them, and whether or not it's worth the considerable trouble you may well find it involves.

It's probably best to begin with the kinds of changes from above which have been taking place in the Education Department since you were at school. Flinders St. bureaucrats of the old school have by and large been put out to graze (lateral removal to highly paid committee jobs involving little real power, responsibility or decision-making (AXIOM no. 1 The longer you stay in the Department the less you do and the more you get payed for it). These usually vicious old bunnies ("It helps if you know how their minds work") have been replaced almost entirely in the central administration and to an increasing degree in the ranks of headmasters, by a more insidious breed. The up-and-coming have more liberal pretensions and aspirations, but a much less firm concept of their own (albeit limited, integrity than their predecessors. The old guard, whose sycophants and imitators still wield rods of iron (and canes) in many a head's study, were the kind of people who buried their heads in the regulations and the sand, people for whom 1970 wasn't all that different from 1940 in most respects, who subscribed to a "bourgeois reality" view of life — firmly convinced they knew what was normal, right, balanced, healthy and what was not, and who tended towards fundamentalist Christian denominations.

The new breed are an updated version in some respects; still fulfilling the same bureaucratic functions in a fairly mindless sort of way, but with more insidious techniques of repression and a greater show of fair-mindedness and moderation. They dress fashionably (trendy but not too mod business style), hold higher degrees, encourage the use of first names (a nice touch, that... Oh, Edward de Bono, not only the Brazilian secret police have read your book. Our very own thought-police are getting the message), they realise that something has happened since 1940 (what, they're not too sure), and tend to agnosticism and moderately progressive views on this and that. They even issue directives on "Education as an instrument of social change" () although when it comes to the matter of what direction, they tend to be rather vague.

Who, you may be wondering, is this venomous little upstart to criticise anyone else for not being too sure what's happened since 1940, and being vague about the direction of change in our society? Who does really know what's happening in an age of multi-dimensional change let alone know what direction it is or should be taking?

WELL... One of the things involved in living in a pluralistic society (i.e. one where different sets of values, lifestyles and worldviews co-exist and compete) is that people are forced to choose-with or without careful critical thought-which group or type they want to identify themselves with. The bourgeois lifestyle and values most of our parents adopted have come under increasingly loud and devastating criticism, some of which it is almost impossible to ignore.

There are things to be said in favour of bourgeois values (I, for one, really like CLEAN houses, clothes, bodies etc.) but out of the criticisms have emerged insights which seem like real "advances in human consciousness" as they say. For example, Uni. students as a semi-dissenting enclave in the community (prepare yourselves for lots of generalisations) almost universally realise that materialism is a nasty, competitive, destructive and unhappy-making vice; that war isn't inevitable but a senseless, paranoid alternative to international cooperation which enriches arms manufacturers, turns us into cannon fodder and solves nothing. We tend to realise that SEX BEFORE MARRIAGE is a pretty good idea, and that maybe marriage itself isn't. We at least suspect that women are an oppressed race like blacks and homosexuals, that this is wrong, and that we should / can feel and be free to know as equals, love and sleep with one another without regard to race or gender, and without playing stupid roles while we do it. We suspect, on the whole, that the dominant-male, submissive-female, bitch and butch camp roles which one way or another we were encouraged or forced to play are ill-fitting, dehumanising and generally bad news. We tend to suspect, even if we don't use them, that dope and acid, like alcohol, are what you make of them and that they may provide alternative ways of looking at life, like being cheerfully pissed with friends does, say, and that they don't pervert your sense of Reality (spelt with a big R) because that kind of reality doesn't exist and reality is, like life, what you make of it. Also, we grew up with Rock 'n Roll, which has said all that and more-not in the language of text books, but in our words and in music with a compelling body language which is also poetry (if you like) and which, when its good, speaks to the whole person rather than mind, emotions or whatever other disjointing categories you want to invoke.

THAT'S what's happened since 1940, (at least they're some of the good-times parts of it) and SO HAVE WE (last bit sounds rather arrogant (apocalyptic?) maybe but it's true. And that's what the Ed. Dept. Administrators, deputies, heads and thousands of teachers have had little or no part in and can't for the life of them understand. Lots of them see bits of it or can talk of it in heavy sociological terms about it, but few have any personal experience of the "good times" awareness which it offers as the most compelling reason for rejecting fascistic, totalitarian — tending modes of relating with one another and their students. They can't see that we aren't bound by the precedents of history, "human nature" so-called and "commonsense" — that "idealistic" behaviour and attitudes towards political social, personal and sexual questions are becoming not only desirable and "needed" by many but perhaps indispensable for the survival of the race — escapes them. The dimensions of personal liberation (don't say what from, wonder what towards and maybe (Kitsch, they all cried) take heart), one surely beyond categories and systems (is he getting vague and mystical? some wondered) (defensive irony is a bore and unnecessary, think others) and though liberation is what education is about, our education system is concerned with MORE DOWN TO EARTH MATTERS (down with bourgeois reality cried the convinced, slogans shmogans murmured the rest.)

Briefly, it is concerned with turning out "motive" young people suitable for industry, commerce, the professions and home duties who, no matter how liberal their sentiments with regard to our Black Brothers, War or SEX BEFORE MARRIAGE, have never asked their teachers, and hopefully don't even talk among themselves, about the vicious technocratic machine they are being prepared to slave for, the totalitarian control which its efficiency more and more depends on etc. etc. because they and teacher will know when they have gone TOO FAR, and will know when to stop asking questions or answering them honestly, OR ELSE.

Or else what? Persecution, adverse job references, references for teachers college which in some cases outweigh 3 As and 3 Bs at Matric etc. etc. for students, for teachers, harassment, constant spying, being kept on probation for years, being exiled under bond to the country, references which make you professionally unemployable, requests to leave the Dept. and dismissal.

The crucial question about surviving in the Dept. is that of honesty — HOW HONEST CAN YOU AFFORD TO BE? The bureaucrats and administrators, whatever they believe or suspect, are career men who at best hope to change things slowly and at worst want to get better paid higher up jobs. What they get paid to do is to control an subtly totalitarian

machine. Like the majority of teachers, it is more than their jobs worth to say what they think, those that do think, and conspicuous consumption, DT's credit cards, social status etc. are "as binding a habit as any junky's". People who "stick with the system" in order to change it have a frightening habit of initiating the behaviour expected of them until it becomes second nature, loosing any real understanding or memory of what a "liberating" experience is like, realizing it and becoming depressed and self-pitying. In the absence of anything better to do, they remain teacher and (in spite of their cynicism about everything) become mainstays of that system. Even more frightening are the teachers who smoke dope at home and yet compartmentalize school off into another category where "it's just a job, I need bread and there's not much you can do about what's going on or why worry."

One heartening thing is that the kids are generally much more confused (it indicates thought) and aware than us about almost everything — they do ask questions and they respect honest answers and honest relations. You can be a lipping drag-queen and make them feel compromised as all hell if you want to (and its not a bad way of making them think for themselves, if you happen to be gay and feel like acting out those roles) provided that you're prepared to have the courage of your convictions and treat them like people too. Its easy to sound as though you're rhapsodying and seeing things through rose coloured glasses (hummm)... but I am convinced that a little positive reinforcement and expecting the best of other people and trusting them does have amazing results.

This brings up the other crucial points, allied to honesty in the class and staff room. To what extent can you get away with (or should you let things happen so that) relating with students transcends, or escapes from the semi-detached "I'm grown up and you've got a lot to learn and remember this is a school" scenes? Some say "You're pupils won't respect you if you try to be mates with them. You're their teacher and they don't respect their mates. You're above them in every respect and must remain friendly but aloof if you're to have a working relationship with them."

BALLS. If they respect anyone, kids respect their friends. If respect isn't based on honesty (which is sometimes different from naive), friendly relations then its probably not very deep and based on fear, or suspicion or extreme detachment. The answer to dehumanizing teacher pupil roles is to create a situation where they can be abandoned and where you enter into something like a conspiracy with the kids. IMMATURE? Maturity is the attitude one expects from people who adopt to the system. It seems a much nicer idea to transform the system itself.

However, some compromise with it, even if its only appearing to compromise, is necessary in order to survive. The question is then, how far do you compromise your freedom of action, honesty, integrity or whatever before you begin to compromise everything that you are? I'm buggered if I know, and you're the only one who can find out for yourself — which is pretty obvious, I guess, but still. Being "discreet" or "sensible" in what you do have some arguments in their favour, but after ignoring them and acting spontaneously have amazingly good results in class. (a bit like what St. Paul used to say about the foolishness of God being wiser than the wisdom of men, if you see what I mean.) If you begin to feel trapped, sucked into something nasty against your will or as though you're turning into one of THEM (how's that for persenaio?) then for your own sake and the kids; get out of it all. Soured, disillusioned teachers are nasty people to be and even nastier to have to put up with. If your missionary zeal, messianic impulses or determination are strong, good luck because you'll need it and can expect to be sat on often and hard.

I often wonder whether in fact kids are desperately in need of good teachers or whether, as Bowie says

These children that you spit on
As they try to change their words
Are immune to your consultations
They're quite aware what they're going through changes
Turn and face the strain
Don't tell them to grow up and out of it.

It would be nice to think that they were immune to bad schooling and could be relied on the "keep on trucking". After all, most of us swarm through an awful lot of crap and survived to reach the other side.

Didn't we?????

The writer is obliged to remain ANONYMOUS



Does culture have a future

on the Adelaide Campus?

It has become obvious that Adelaide campus needs a central Cultural and Activities committee to act as a forum for exchange of information and opinions, and above all for greater co-ordination of activities.

The situation at the moment is that cultural activities are being handled by several independent groups.

*Students Union:

Theatre Manager
Warden of the Union
A.U.S. Cultural Affairs Officer
Social Activities Committee
Clubs and Societies (Council)

*Students Association:

* Centenary Activities Co-officers
* Sundry cultural groups.

Some problems arising from the present set-up:

Particularly with entertaining groups appearing ad hoc on campus, there are often double bookings, little advance notice given, and waste of money on what can often prove to be a little enjoyed, poorly attended show. The need for greater communications between the various activities of organising groups has become obvious.

Students' Union Fees are being spent on a few who should be providing cultural opportunities and experiences to the campus in general. Elitist groups have inevitably formed. In view of the limited opportunities provided, and of their often questionable quality or interest, this money in my opinion is being mismanaged.

For example, when was the last time Adelaide University had a cultural exhibition of any type?

Let's also avoid the situations where one cultural group becomes dominant on the campus scene to the exclusion of the others.

Purposes of a central cultural co-ordinating committee:

- will survey the campus cultural and activities scene to find any areas of neglect or misuse
- can serve as a forum for communication, e.g. in cases of need for unplanned use of venues then contact and compromise will be involved.
- will act as a source of expertise and information; contact point on specialised cultural aspects.
- will encourage obscure cultural groups to participate in campus activities
- can prepare a calendar of proposed activities giving sufficient advanced warning to students of activities, and perhaps encourage new cultural groups to balance out a program with new ideas.
- to liaise with a Regional Cultural Director and other Campus Cultural Committees.

Committee Composition:

The composition of such a committee will include representatives from all the above groups, plus officers mentioned.

Such a committee can act as a co-ordinated group to improve the opportunities for cultural education, establishing permanent cultural resources, e.g. and initiating new cultural experiences.

- setting up and encouraging more workshops.
- a vague measuring out of lawn use; ensuring that its availability is made full use of.
- that students be fully informed of the availability and conditions of use of (cultural) facilities existing (or potentially) on campus.
- investigating the use of facilities on other campuses, and co-ordinating with other campuses and cultural groups. Taking advantage of Adelaide University's central city position.

Why we need this co-ordination now:

— Flinders University Union is setting up a similar central committee, with which Adelaide University can liaise.

— S.A. Campuses (Campus Round) are setting up a Regional Students Arts Council to co-ordinate campus activities to act as a service group for campus (cultural education and resources) and to act as a mediator for the entrepreunering world. Thus Campus Round has broadened its significance in the Campus Community. In 1975 a full-time director of Campus Round will be employed, and the office is intended to be located in Adelaide University.

A report on the new dimensions of Campus Round will be printed in On Dit, and given as a report to the groups.

— An Aquarius Arts Festival in 1975 May will have to involve all campus Cultural Groups in its organisation.

— Eastern campuses offer more progressive extensive cultural experiences compared to S.A. and in contrast take a more mature approach in their organisation and co-ordination.

With this barrage of words, it is hoped that Adelaide University students (and their administrators) will become convinced of the need for a Central Campus Cultural Committee. Such a structure will help prevent the bureaucracy from dictating to the students the cultural exposure they will get.



CAMPUS ROUND:

Campus Round was formed in March 1974 after discussions held between a number of tertiary institutions on the merits of co-ordinating activities on cultural affairs, for mutual benefit by combining effort and resources.

— Campus Round saw the immediate priority as that of being able to provide the best available entertainment to the students of South Australian Campuses.

— At a later stage in its development, Campus Round intended to programme a wider range of cultural activities.

— The need for co-ordination between campuses was felt because of the immediate lack of effective support for 'youth culture' (jazz, rock, blues, folk) in the community generally — and at the campus level in particular.

— Budgetary allocations for cultural activities in most student associations have been inadequate insofar as they have not provided enough leeway to offer cultural experiences on campus. Thus, Campus Round applied for and received a grant from the S.A. Arts Council in August 1974.

BACKGROUND INFORMATION

YOUR CULTURAL RIGHTS

IN PRINCIPLE

— cultural and/or activities committees on campus should be aiming to provide at least the opportunity for students to experience a variety of cultural activities: To define is to limit and cultural experiences are limitless. Thus, cultural/activities organisers on South Australian campuses found it necessary to liaise regularly.

— in order to keep informed of the calendar of activities, and their arrangements (particularly entertainment and equipment.)

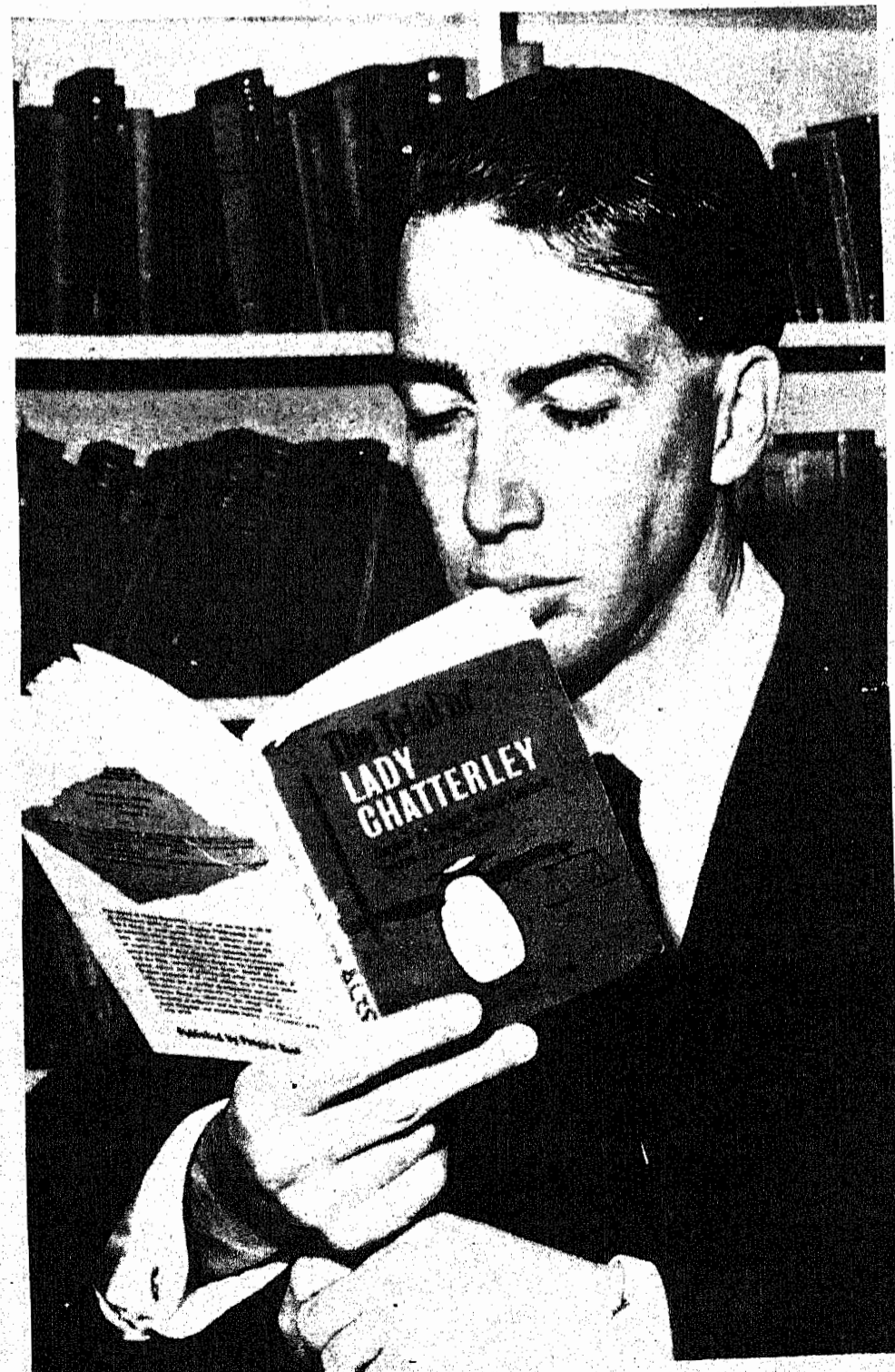
DEFINITION OF CULTURE

Culture at campus level, is that experience which a student can absorb, develop and use through an extended exposure. Based on this definition, it becomes obvious that campus cultural mediums must become open and to a certain extent structured at the campus level.

Cultural embodies a broad range of experiences and cannot be exclusively referred to as a culture or activity. This in terms of the broader cultural meaning these experiences are referred to as culture/activities, accounting for the overlap.

STRUCTURE OF CAMPUS ROUND

South Australian Campuses are setting up a Regional Students Arts Council, to co-ordinate campus activities, and to act as a mediator to the commercial world, as well as a service group to the campuses. Thus, Campus Round is taking on a broadened significance. In 1975 a full-time director of Campus Round will be employed, and the office is intended to be at Adelaide University.



SOUTH AUSTRALIAN EXPERIENCE:

Campus Round has already had experience in setting up effective cultural/activities contacts with each campus. This experience has shown that the following structure is necessary:

— that a cultural activities officer, full-time, is an absolute necessity on all major campuses;

— a full-time regional cultural activities officer should exist to co-ordinate the individual campuses.

INTERNAL CAMPUS

That each campus organise itself, such that each cultural group have representatives on a central cultural committee, who in turn have representatives on Campus Round.

AIMS

1. Aid and foster campus cultural education
2. Broaden range of cultural experiences offered on campus.
3. Improve, institute and increase sharing of cultural resources.
4. Fulfil entreprenuring (and entertainment) function.

SCOPE OF A CAMPUS CIRCUIT

Included below is a limited view of the possibilities open to a co-ordinated campus Council. Examples of where co-ordinated action can be taken by a circuit are only intended to give campuses an idea of how students can be involved.

— cultural education and research (research into the role of culture in a students Union)

— patronage of student art

— cultural seminars

— drama and film school; experimental/theatre/film groups

— establishment of a film circuit and video circuits

— travelling workshops

— student exhibitions (art, craft, etc.)

— cultural publications

Campuses should also recognise the need for greater participation in the arts and crafts. The concept of arts simply as entertainment should be dispelled. Participation in arts and crafts could be facilitated by the establishment of workshops on all campuses where all students are free to come and participate in activities such as painting, pottery, poster making, video, film making, etc. In conjunction with this, instructors with special skills could go on lecture tours.

ROLE OF A CAMPUS CIRCUIT IN AQUARIUS

SUBMISSION ON THE STRUCTURE OF AQUARIUS (PROPOSED)

By default rather than design, S.A. has reacted to the glaring lack of appreciation of student Cultural interests. A.U.S. has relied on various offices e.g. media and Aquarius etc., to fulfill, rather inadequately the students need for cultural expression.

It is obvious that culture in the Union, has for the past 18 months been limited to entreprenuring, and the Union is now at the stage of being underdeveloped in its concept of culture and its importance to students.

Entrepreneuring which has been the main function of Aquarius, is expected in the proposed revised structure to take on a different priority according to a Students Arts Council decision.

REPRESENTATIVES

Regional and campus officers would then be relevant representatives on a National Student Arts Council, (or Aquarius board). Such an officer will be responsible as a co-ordinator, and improviser, and would establish campus cultural structures and campus circuits as a priority action. A full-time Co-ordinator for each campus circuit would establish a necessary reliable and credible reputation for the circuit.

FINANCE

Aquarius has been envisaged by the executive, to be under the revised structure a semi-autonomous body, affiliated to the Union, but operating as a separate body.

SUPPORT:

Campus Round has already established definite contacts and support in the commercial entertainment world and the media. (Local community cultural groups support the idea eg. Fold Federation, Rock Federation, and certain Jazz groups.

COMMUNITY:

From this point on, Campus Round can build on this working relationship with the community, and encourage their contribution to campus cultural experiences.

NEW ZEALAND COMMENT:

"Of course I am deeply interested in an Australian circuit that works. I find that we can get quality overseas material on the basis of an Australian circuit. But at present it is stifling when AUS has not organised sufficiently to provide such a circuit. But we hope." Bruce Kirkland, Director, NZSAC. (New Zealand Student's Arts Council).

M. H. TUDOR

COWARD

I can't remember ever enjoying a performance by amateur players as much as I enjoyed the recent A.U.D.S. production of Noel Coward's **Design for Living** Directed by Vivienne Colmer, not one line of Coward's learned wit was missed by an audience that was agreeably responsive to a cast that dissolved the barriers between players and audience. The intimacy of the Little Theatre can be as disastrous as it can be exhilarating, and in this production the poise and integration of personality and character by each performer exploited this intimacy magnificently.

The first act, after a tentative start by Sue Averay as Gilda, presents some of the most incisive, acerbic yet constructive, dialogue ever written in modern theatre. Leo, (Andrew Bleby) returns to Paris, and spends his first night there in the arms of the mistress of his good friend and fellow artist Otto, who is away. Otto (Brendan Ryan) returns to face the confessions of his mistress and friend, and then develops a superb three-way confrontation between three intelligent people trying to subject emotion to rationalising and belittling the event, with little success. The earlier appearance of Ernest (William Shoubridge), as a staid, moral paternal figure to Gilda contrasts suitably with the sordid results of moral flippancy apparent later in this act.

Despite her tentative opening, Sue Averay grows magnificently into the woman who dabbles with three men's emotions with as much love for them as self-interest, with as much intellectual strength she has as skill in employing feminine charm, has exactly that "strange appeal" that this character must have to succeed in this role and that is referred to in Coward's dialogue. William Shoubridge, as Ernest, offers superbly sustained characterization, always just hovering above reticence, does not deserve the ridicule that the play's conclusion heaps on him.

The highlight of the play is undoubtedly when Leo and Otto drown their sorrows in alcohol to the point where much ad libbing was needed to bridge those times that threatened to become out of character with the reality of **Design for Living**. Bleby and Ryan handle this sequence with all the skill of park bench alcoholics and Andrew Bleby's speech in Act III (2 years later!) perhaps indicated that it was a little more authentic than they should have made it. Nevertheless a superb scene that was both professional and immensely entertaining.

Act III sees further creditable performances from Ian Henschke and Robyn Partigrew as the fashionable American couple bewildered by the charlatan behaviour and conversation of Otto and Leo come to New York to embarrass Gilda back to her senses. But their veneers are not necessary, Gilda needs little enticing to leave the fabricated security and wealth marriage to "dear little Ernest", as Ernest also, along with Leo and Otto, couldn't "dampen her rev. spirit". Money and social veneers may distract her temporarily, but as Coward's play instances, those who create their own morality must inevitably confront it face to face to alleviate the possibility of living in frustration and loneliness.

ANON

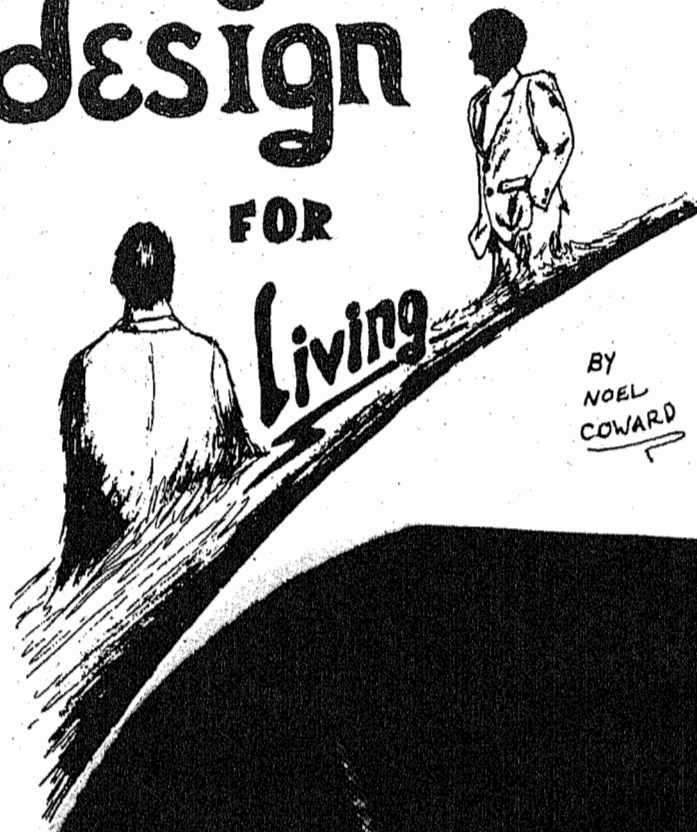


Design

FOR

Living

BY
NOEL
COWARD



Xmas 1930 in London: Lady Celia Astor gave her sister-in-law, Mrs. Amy Kennedy (the authoress Amy Lowdes), a subscription to Vogue magazine as a gift.
Xmas 1973 in Australia: For the woman with more than fashion on her mind, it's still a good idea.

South Australian Theatre Company
at the Playhouse presents
The Three Cuckolds
adapted by Leon Katz
directed by George Ogilvie
October 28 - November 9



The Department
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by David Williamson
directed by
Rodney Fisher
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especially written for
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Festival Theatre and
John Martins (City and
Elizabeth)
Limited seats available

David Williamson In Adelaide

What questions would you like to be asked but never are?

Ah, no. You just ask me the questions, and I'll tell you.

Do you object to being interviewed, do you find it difficult?

No, not usually.

Just today?

Yeah.

What makes a scientist start writing plays?

I always wanted to be a writer, from a very early age, about four.

What did you read as a child? Childhood influences?

The first book I read was Tom Sawyer, aged about 5.

Were you part of the Winnie the Pooh generation?

Yes, I think I got that read to me.

What about Australian stuff?

I read Snugglepot and Cuddlepie — banksia men and Blinky Bill — he's terrific, Mrs. Snake and all the nasties.

Do you think they have something to tell us about the Australian character?

I imagine, I hadn't thought about it though.

I wonder how you feel about *The Department*?

How I feel about it? I think it's by far the most complex of my work, and my best work.

Presumably you've got more work planned.

No, nothing.

Do you "dry-up"?

I have this time, I've got nothing else to write, for the first time in 6 years.

"Petersen" previews here tonight, it's not your first screenplay?

No. I did *Stork* and *The Family Man* (i.e. *Libido*) and *The Removalists* has just finished shooting, and *Don's Party*.

Paddy McGuinness in the *National Times* called it a failure but said you have the academics "pinned down like insects on cardboard" — "I ought to have, I spent 10 years at f---in' university."

— At the same time as he's complimented you on your insight into the academic life — he's said you've compromised your integrity a little bit because of the 'Alvin Purple' type stuff — especially in the first part of the film.

No.

No?

No. That's bullshit. Paddy's a bit anti-sex, so's Mike Harris. There's been a puritanical backlash against the film because there are 3 scenes of copulation — but the purpose of those scenes is handled with a little more finesse, but it's for a very clear purpose in delineating the character of Petersen. We've had a rather cretinous reaction to the film, which is far and away the best film ever made.

In Australia.

In Australia. Oh, we've got very good crits but we've had some absolutely pathetic crits. There are a total of 2½ minutes I'd like to cut out of the film myself. I mean, Tim (Burstall) does tend to go a bit big on sex and violence. If I was there there'd be 2½ minutes edited out, the rest of the film is just very very good. It's part of the amazing f---in' puritanical reaction in Australia.

You've done policemen and teachers, who's next, the press?

Ah, yes I'd like to do something on the press. Oh, I didn't mind Paddy's crit at all because I knew that he'd hate the first half of the film; he likes gentle films like *Love in the Afternoon* which consists of a man having an agony of conscience, or sterility, about whether this bird will seduce him... Paddy thought that was the greatest thing to hit the scene. It was a nice to hit the scene. If it was a nice film, but—

Very existential?

Mmm. It's just not my sort of thing. Entirely structural, it's not gratuitous, there are very good reasons for each one. But some critics when they see a copulating couple on the screen are unable to see it as being in context. I think Tim's been a bit heavy handed, could have.

You think they're a bit anti-sex, do you think they're sexist?

Oh no, Paddy's a nice guy, and Mike Harris thinks that sex belongs in the bedroom not on the screen.

You talked about sex and violence and yet in most of your plays sex and violence are your whole... way of speaking... do you think violence is a distinctively Australian thing? Not exclusively, but, the way it is in Australia distinctively Australian or do you think it's just the result of living in cities?

I don't think — I mean *The Removalists* is, describes a specific incident which escalates into violence mainly because of the primitive attitudes of the men; I mean Kenny is an ocker youth from Yarraville whose two dimensions of self-esteem, if you like, are f---ing and fighting that's all — if he can do those both competently that's the way he defines himself as a human being. I mean, they're very primitive men, all of them.

Are you a feminist?

No, I don't think I'm a feminist. I'm certainly in sympathy with the women's movement. It's quite obvious they're passively discriminated against in the social and employment sense.

How do you feel about labels, like feminist?

Well, you have to question further than that. A blanket word never covers the total attitude — structure of an individual.

You were quoted in the *Sydney Morning Herald* about two years ago as saying that there is "an awful Australian uniqueness and for the first time the Australian theatre's getting down to the business of finding out what it is..."

First time in a concerted way I mean — there are a body of playwrights working on the investigation of their own society which is pretty healthy.

Reading your plays, especially *The Removalists*, it (the uniqueness) seems to come across as brutal and chauvinistic in the men, and vulgar and embittered in the women.

Ah, come on. Yeah, some of them are chauvinistic.

You wouldn't see those as stereotypes of the Australian character?

No. They're pretty accurate.

You mean you would?

Oh, I'm not saying, — the characters I've written are fairly accurate in terms of their subcultures and the words "vulgar" and...

Yeah, I thought you wouldn't like that. Dorothy Hewett got criticised the other day for the ending of *The Chapel Perilous* — what do you think of the ending of *The Removalists*?

I think it works very well. The irony of two cops bashing the hell out of each other to cover up a crime of violence. It's the younger cop whose been dominated by the older cop throughout the play suddenly has the insight... If we bash each other up we can say he went berserk. I've never heard anyone worry about the ending.

I heard someone say the other day about your plays that it's not the structures one remembers it's the characters.

I disagree. I think *The Removalists* and *Don's Party* have both got a very tight structure. *Don's Party* fades away because parties fade away. That's how they happen. It's a very neat ending on *Don's Party*, a bloke strikes a match and says "Shit" — it works very well on stage... I like *Don's Party*. It's being done in London by Michael Bakewell next year.

What effect did London have on you?

Oh, wonderful scene. I love it. Did you see *The Front Page*? That was a Bakewell production. I'm extremely happy he's doing it, he'd be one of the best handful of directors in the world.

What inspires you?

Well... London really did. I like travel, I'm going to do more of it.

Are you a pessimist?

No, not really. I'm a bit pessimistic right now, that's only because I'm not working.

What do you do to relax?

Nothing much. I play snooker.

Did you see *The Sting*?

Yes.

You've seen the Festival Centre, and you've seen your play in rehearsal, what do you think about it?

It's a wonderful thing. It really is, that's not a P.R. spot. This complex of theatres, halls, whatever you call it — it's the best in Australia by far. The Opera House is a great place but it's been built from the outside in and the theatre's just a rectangular box with aluminium slats over the roof... oh it's a mess... this one's been designed from the inside — out. It's a

much better concept. I mean, the outside of the Sydney Opera House is fantastic... it's just an immensely powerful structure, it's the spaces inside that suffer.

Rodney Fisher's directing *The Department* — what are his particular strengths?

I think he's a very perceptive man. This is a naturalistic play with an ongoing situation and needs someone who really understands human beings as Rodney does; he's very sensitive and gentle with his cast, he's encouraging to them... never bullies them, and I think they respond very well. He's always prepared to use their creativity...

Well, you seem to be a fairly gentle sort of person too — I gather you don't clash much with your directors?

No. Not when I get a good one. There aren't too many good directors in Australia. I thought the run-through of *The Department* last night was excellent. I don't like, sort of, horning-in and hanging around while a director's working... Direction itself is a creative process and um, a good director can bring it that other level of creativity over and above the writer, if you leave him to it.

In your *La Mama* days did you direct yourself?

No. I acted. I've directed a couple of things, one of them being the revival of Jack Hibberd's — which was quite hectic.

What about the student theatre, did you have an interest in student theatre? I gather *La Mama* was the breaking in?

I had a play done by the Graduate Players in Melbourne while I was a student of Psychology — 1967 — good production but it was a rotten play.

What do you think of student theatre now?

It's a wank.

There are a few bright spots.

Do you think there are any good critics in Australia?

Yeah, Katharine Brisbane before she resigned. She's a very perceptive critic. Harry Kippax (S.M.H.) is perhaps the most perceptive... The very good critics you can learn something about your trade from. They not only serve a function for the public, they offer a service to the artist. Vitriolic, nasty critics, I was talking to one the other day and I complained about the tone of criticism from them and he said 'Ah well, you gotta remember, we like to make our crits entertaining. We're bits of smart-alecs and you know, if we can think up a smart thing to say, you know, that's journalism.' I don't mind critics, I've never minded Kippax and Katharine Brisbane, a few others, John Laws and Colin Bennett, they're always impeccably fair-minded. There's never any bitchy questioning of personal motives, in their criticism. It's the critics who say 'I s'pose you're tryin' to make a lotta money, eh?' You know, as if money is ever the motivating factor anybody writes. There is a peasant mentality in Australia, there really is, that seems to expect that everyone does everything for money, 'How much didja earn this year?' that sort of — it's typical of a peasant mentality. I was reading my wife's sociology text this year on the peasants in Mexico and I was amazed at the similarity between the peasant mentality and the um — Australian grubby reductionist materialism which thinks that everyone does everything for MONEY.

You are quoted in this morning's paper (*The Advertiser* 14.11.74) as thinking that your rapid success has strained relations with other playwrights.

Yeah, I'm not, I think, a nasty person. When I was not a prominent playwright I didn't spend my time wandering around verbally destroying other practitioners who were. Yeah, the phenomenon of envy has really staggered me, again a sign of peasant culture.

There's no fraternal feeling amongst playwrights?

There's no fraternal feeling amongst writers or playwrights. Except for a few, I've got a few good friends, like Barry Oakley, who's certainly resentful but in an open, healthy way.

What's your birthdate?

When is it? The 24th of February.

Aquarius?

I'm a Pisces I think.



HERE THE TAPE RAN OUT

"The biggest clod in my plays is always me", (Pol. Vol. 4 No. 3). How'd'ya mean? There's an element of biography in all characters, really. None of them is really me. They're all an amalgamation.
 Max Harris has suggested that government subsidies to the arts sponsor mediocrity and flattery, or words to that effect, — do you think subsidies are a good idea?
 That's very short-sighted of Max Harris. I was given a grant but I'm earning a healthy living and I feel obliged to give it back so I'm not a grantee. But there are writers, like novelists, who appeal to a small public but have a lot to contribute with a special prose style. For example, Peter Mathers is very important to Australian literature. But novels never make money. Someone should ask Max Harris about Peter Mathers. Novelists have the best case for subsidies, nobody could live off royalties from novels. Max Harris is an idiot.
 Is the novel dead then?
 I find it hard to read — being conditioned by film and television. I've tried to write novels but never finished. Novels are for people who live more leisured lives than you get today, film's all there in 100 minutes.



Delhommer's life preserver exhibitor [1880]

COMMONWEALTH AND UNIVERSITY POST-GRADUATE RESEARCH STUDENTSHIPS

1. Towards the end of each year, applications are invited by advertisement on the University notice boards and in the Sydney press for Commonwealth and University Postgraduate Research Studentships, tenable at the University of Sydney. Applications are to be submitted on the prescribed form to the Registrar, University of Sydney.
2. The Commonwealth Post-graduate Research Studentships and the University Research Grant Studentships, which are available by funds from two different sources, are almost identical in other respects.
3. Graduates, or graduands, of any Australian or overseas university are eligible to apply. In the case of the Commonwealth Studentships, applicants must be domiciled in Australia. Australian graduates who are temporarily resident overseas may apply.
4. In the case of Commonwealth Studentships, preference is given to students under 35 years of age.
5. The awards are made for post-graduate research in any field approved by the University of Sydney.
6. Research Students shall normally be graduates with First Class Honours, Second Class Honours, Division 1, or an equivalent qualification. They shall carry out, under the supervision of the Head of the Department or a member of staff, a programme of full-time advanced study and research, normally leading to a higher degree.
7. The appointment shall terminate, in the first instance, on 31st December, but on the recommendation of the Head of the Department concerned, shall be renewable annually, provided that the tenure shall not exceed two years in the case of a candidate for a Master's degree or three years in the case of a candidate for the degree of Ph. D. In special circumstances, the maximum tenure may be extended for a fourth year in the case of a Ph.D. candidate.
8. The stipend is \$3,050 per annum (tax exempt). A married research student will receive a dependants' allowance (paid fortnightly) at the rate of \$676 per annum for dependent spouse and first child with a further \$260 per annum for each other child.
 In certain circumstances, a travel allowance and an establishment allowance may be paid to a student obliged to move within Australia to take up the award.
9. A research student may claim reimbursement of an amount up to \$150 to assist with thesis costs for a Master's degree and up to \$250 for a Ph.D.
10. An incidentals allowance is available to assist students in meeting the cost of fees such as student representative council, union and sports fees.
11. If the research student undertakes, in addition to his research work, any teaching assistance, he shall receive additional remuneration. Such teaching assistance shall be confined to the research student's branch of the subject and shall not in any case exceed six hours per week or 180 hours per annum. The giving of such teaching assistance shall not be regarded as an obligation under the conditions of the Research Studentship.
12. The research student shall be responsible to the Head of the Department concerned who will provide for such supervision as may be deemed necessary and through whom an annual report must be submitted.
13. The awards, save in quite exceptional circumstances, shall be tenable only at the University of Sydney.
14. The research student shall be subject to the usual university conditions as regards holidays, sick leave and the like. He shall be entitled to four weeks' recreational leave per annum. Such leave should be taken within each period of appointment or re-appointment as it does not accrue from one year to the next.
15. All intending applicants are particularly requested, before submitting their applications, to consult the Head of the University Department in which they propose to study. When the awards are being made, the suitability of the proposed research project in terms of the available supervision and facilities in the Department will be taken into account.



UNION THEATRES

Keith Conlon spoke persuasively to a joint meeting of theatre committee and theatre advisory committee in the Little Theatre on October 30th.

He said that financial pressure ought not to blind us to the basic philosophies of the Union.

He was defencing, in the only possible terms — those of cultural values — what would be an otherwise indefensible situation. In all the discussion of recent weeks there has been a great deal said about management and money, and a very little said about values.

For the theatres committees there is a problem of sound in the Union Hall to be contended with — and whether or not the salary of a trained audio-technician, and a large capital outlay not fully subsidised by the Australian Universities' Commission, can be met, or justified.

David Muir, Secretary of the Union, asked: Is the equipment too sophisticated for internal users? And, is there a demand for this kind of equipment?

The Warden, Ralph Middenway, replied that at the time of specification of equipment, demand came from: Radio, Music Department, Advisory Centre, University Education, Jazz, Rock & Blues Club, Footlights, AUDS, and the Theatre Guide. He said there has been agitation to replace the Union Hall's equipment five times since he has been here.

John Blain, Technician, Union Hall, said that workshops and recording could not operate simultaneously.

Michael Davis and Michael Jacobs asked about the possibility of student-technicians, and Keith Conlon said the cost of installation of new equipment should have been included in the grant sought (\$15,000).

We find the argument esoteric, but include two addenda from the report.

ADDENDA "VALUE OF THE HALL TO THE AVERAGE UNION MEMBER IN 1974"

1. In 1974 the estimated budget was \$33,000. On a rough estimate that is \$3.30 per Union member. There were an estimated 17,000 tickets bought for internal dramatic productions (including revues) of which half (8,500) might be considered Union members.

Therefore, roughly speaking, there was one ticket bought per Union member at a cost of (est) \$1.25 for 1974 in addition to students' \$3.30 grant from his/her Union fee.

2. This means that every student paid \$4.55 for the chance to see one evening performance, whether play, revue or opera for all 1974.

3. The A.U. Film Group played to approximately 20,000 people, all of them being Union members at an average price of 50 cents. Therefore, to \$4.55 add \$1 for

the chance to see two daytime films.

4. Therefore, at a rough estimate, each student paid \$5.55 in order to see one play in the evening, and two films during the day.

5. The implication herein is that if the Union Hall is to serve those who pay for it, more free, or inexpensive, daytime events are what the Union membership desires and deserves for the portion of their Union Fees which goes directly to the operation of the Union Hall.

FINAL CONCLUSION

We propose no easy solutions, and we do not wish to be unfair to either users of the theatres, Union staff, or the general Union membership.

It must be understood, however, that the Union's financial situation is critical, and that the possibility of a much smaller than hoped-for subsidy is a real one, and decisive steps would have to be taken to keep theatre at this university operating at maximum benefit to all performers, staff and audience alike.

We hope that all members of the Theatre Committee and Theatre Advisory Committee will work with us to achieve an honorable and effective solution. Your comments, ideas are earnestly sought.

A. J. Short, Chairman, Theatre Committee.
 M. Davis, Chairman, Theatre Advisory Committee.
 C. Edelman, Theatre Manager.

Political Surveillance of Sth. Vietnamese Students

Malaysian students are certainly not the only group of Asian students who are constantly and ruthlessly intimidated and repressed by their government. For a long time, South Vietnam and abroad, have been subjected to the same, if not worse, treatment, by the various regimes in Saigon. Yet in face of this brutal repression, the struggles of South Vietnamese students still continue.

In addition to these professionals, the National Police also hires genuine student, as part-time informers on other fellow students. The payment is not only money which, considering Saigon's economic collapse, is hopelessly scrambled for, but also by such privileges as exception or permanent deferment from military service. Thanks to the information collected, the National Police can successfully abort all students' political activities and weed out all student leaders or potential leaders. These students are eliminated by arrest and detention without trial under such charges as draft evasion, violation of curfew laws, illegal gathering, distribution of leaflets, carrying no identification card, etc. . . . Once these students are safely in jails, pro-government students and even informers are put up as candidates for new elections to the offices of student representatives. The election is then carried out in a manner not much different from the way Thieu carried out his own one-man election.

Sometimes, under strong public pressure from within and without the country, Thieu has announced the release of some student (and other political) prisoners. However, he has done this by handing them over to the Provisional Revolutionary Government of South Vietnam. As most of these prisoners do not side with the P.R.G., they have refused to be handed over and have insisted on being released in Saigon where they were arrested. Since Thieu does not recognise the existence of the Third Force — people who support neither his government nor the P.R.G. — Thieu has used the refusal of the prisoners as an excuse for further keeping them in jail. Today, more than 20 months after the signing of the Paris Agreement, thousands of students are still in Thieu's jails. (Huynh Tan Mam, Cao thi Que Huong, Doan Khac Xuyen, Le van Nuoi, Buu Chi, Bui Nghi, Le van Nghia etc. are only just a few examples.) Some have also died as a result of barbarous tortures.

Students In South Vietnam

In the popular uprising in 1963, the active participation and leadership of the students were a vital factor in the downfall of the Diem regime. The failures of successive regimes to restore dictatorship in S.V.N. were also due to the active opposition of the student movements, with the support of many Buddhist groups. Under the present regime, the student movement has suffered many setbacks because of the systematic cracking down on the students by Thieu's police, who are trained and financed by the U.S., and equipped with sophisticated computer filing systems and investigation techniques. At his National Police Headquarters. Thieu has a special branch to permanently handle all student matters. All student activities are watched, and recorded by intelligence agents who enrol as students and infiltrate into all students' organisations.

As the Paris Agreement, signed by Thieu, called for the release of all persons arrested for political activities, Thieu reclassified his political prisoners, students included, as "common criminals". Their release is therefore not covered by the agreement. A more subtle practice is to draft the supposedly released students into the army, then, in the pretext of disobedience of military service, retain students in jails under civil and military charges.

In response to protest or enquiries from overseas student bodies and from any organisations as Amnesty International, Thieu has strongly denied all allegations of tortures. He still denies the existence of the infamous "tiger cages", claiming them to be the creation of the western press. He still insists that the prisoners who were released from his jail and who do not walk but crawl along dragging their useless legs, do so out of choice, not as a result of their inhuman treatment in jail!

Like their fellow students inside South Vietnam, overseas Vietnamese students have also maintained a constantly growing movement in opposition to Thieu's Government.

In countries where the host governments actively support Saigon and the U.S. war policy, this movement has been repressed and many overseas Vietnamese students have fallen victim.

EMPRUNT DE LA DÉFENSE NATIONALE



PUBLIÉ SOUS LES AUSPICES DE LA FÉDÉRATION NATIONALE DE LA MUTUALITÉ FRANÇAISE QUI FAIT APPEL À TOUS LES TRAVAILLEURS À TOUS LES PRÉVOYANTS À TOUS LES PATRIOTES POUR LA LIBÉRATION DU TERRITOIRE ET LA VICTOIRE FINALE.

AND WE PRIMATES HAVE ALL APPEARED TOGETHER?



AUSTRALIAN UNION of STUDENTS Annual Conference 1975

MELBOURNE — January 29 — February 6.

People wanting to represent Adelaide Uni please contact Local A.U.S. — at S.A.U.A. Office.



JAKE'S ESSAY

PAJIC:

For several years the Adelaide University Union has owned the Bookshop. What is the purpose of the Bookshop, how does it differ from city booksellers like Standards?

AMUNDSEN:

The purpose of the Adelaide University Union Bookshop is to provide our student book requirements at the best possible price and to make every effort to ensure that textbooks are available when they are required. Basically it differs in that the Adelaide University Union Bookshop is service rather than profit-orientated. The Adelaide University Union Bookshop enjoys several advantages over other commercial booksellers in that we do not pay rents or taxes and we could hardly be closer to our market. These factors should allow us to sell our stock at a discounted price and indeed we do.

Can you give us a few characteristic facts about the Bookshop? What are the total yearly sales?

The sales level is approaching \$600,000 per annum.

What is the yearly profit?

The profit for 1974 is estimated to be \$12,150 after allowing \$12,000 for depreciation. The profit for 1973 was \$18,199, when \$6,000 was allowed for depreciation. Over the past ten years our profit level has averaged 4.39 p.c.

How much discount is given?

In 1973 we gave discount to our customers which totalled \$49,000. For the year 1974 we will give in excess of \$55,000 in discount to our customers.

How many staff are employed in the Bookshop?

Currently the staff numbers 23 full-time members and of course we do employ varying numbers of casuals in the peak selling periods of February / March.

How many customers do you estimate that we have, both account and cash customers?

On average we send out over 4000 statements per month to our credit customers. This figure is inflated in February / March / April when we send out approximately 6-7,000 statements. Of our total sales approximately 54 per cent are cash transactions and the balance are credit sales.

PROFIT AND PRICE

Does the Bookshop aim to obtain a profit and if it does should it make a profit and where does that surplus money go?

Yes, the Bookshop does make a profit though only a small one in relation to total turnover. Profits in the past have been very marginal and the financial structure of the Bookshop is not as sound as it should be. Profits made in previous years have been put to promoting our purpose which is to provide textbooks at the cheapest possible price and to provide a larger stockholding thus giving a broader range of stock. It is worth noting that in the past the Bookshop has always operated under a rather large overdraft from the bank and only now is this situation showing marked improvement. It appears that the profit for the financial year ending October 1974 will show our best profit level ever. This profit level highlights the economies made in every department during the year and a much more efficient operation overall. When you consider that we require an additional \$10,000 of capital each year to service our credit facilities a profit of this amount is a basic requirement. Were we not to make a profit in excess of \$10,000 per annum we would necessarily have to go on to a higher overdraft or to curtail the provision of credit facilities in the following year.

Profit rates appear to differ on books by the subject matter, for example history or politics books seem to be cheaper than science books. Why is this so, and what criteria are used to set different profit levels?

Profit levels on textbooks throughout the shop and irrespective of categories are virtually the same. The retail price of science books invariably is more expensive than the arts. Traditionally the reason given by publishers for this is that the print runs in the art subjects are much longer due to higher enrolments, I am not convinced that this is so.

If the Bookshop is truly striving to be of benefit to the University community by providing books at the lowest prices, why is it that sometimes the same books are found cheaper at commercial booksellers in the city?

I would debate this statement. In February of this year we took our opposition's catalogue and did a survey on the various prices in comparison with those of our shelf stock. We invariably found that we were cheaper than our opposition. Over a range of more than 500 titles we found only two titles shelved in our shop which carried a higher retail price.

In those two cases why were they cheaper at the commercial booksellers?

As I recall both instances related to law books, the only explanation we could find was that our stock was current at the 1974 price and that our opposition may have had stock over from 1973. Invariably we find when we order our bulk texts that the prices have risen from the previous prices at which they were sold the year before. This is supposedly due to increases in all awards in the printing and book production industry.

Does that mean that if you have the same book that was printed in 1973 and you get new stock of the same book printed in 1974 that the price would differ?

Indeed no! Not all book prices rise every selling season though publishers do tend to take the rational view that if a rise in price on a particular text is inevitable then they would prefer to make the rise at the beginning of the academic selling season and there are very good reasons for this. It tends to avoid conflict in our having to shelve stock at different prices on the same title. It is our aim always to have the same title at the one price which invariably is the current recommended publisher's retail price.

Does the Bookshop operate any sort of price maintenance?

No, we are not governed in the prices we charge for textbooks or any other books. This has not always been the case, in 1973 the Retail Price Maintenance Booksellers' Agreement was abolished which allows us to set our own retail prices. However in the case of the Adelaide University Union Bookshop we tend to observe the publisher's recommended retail price, which we believe gives us a sound basis for trading. We do not mark up the recommended retail price of any books which gives our students here at Adelaide University a distinct advantage by comparison with students on other campuses. It is now a generally accepted fact of bookselling elsewhere that the publisher's recommended retail price, and their discount, do not provide a wide enough margin to ensure a profitable bookselling operation.

Max Harris apparently buys leftover books direct from warehouses in New York and London and hence some of his books are cheaper than elsewhere. Why can't we do the same?

Indeed we can and we would if these leftover books were required texts. Invariably leftover books are just that, they are remainders simply because they haven't sold well on publication. A casual glance through Max Harris's stock will show that very little in the way of set textbooks is available at heavily reduced or remaindered prices. Max Harris does carry some stock which could be textbooks and which are not reduced or remaindered out.

Ray: if a student, or indeed any customer of the Bookshop, finds the same book at a cheaper buying price anywhere outside the Bookshop can they come and see you and discuss that price difference?

Certainly, we are always interested to hear if other booksellers are able to sell a textbook cheaper than we are and interested in finding out how and why.

STUDENT COMPLAINTS



One of the biggest gripes the students have about the Bookshop is that they often cannot find the books that they have had prescribed to them by the academics. When this fact is pointed out to the academics they usually say that they had ordered the texts months in advance and usually follow that explanation by a few jokes about the ineptitude of the Bookshop. Yet when students ask the salespeople here in the Bookshop about the same books often they are told that they had not been ordered at all by departments, or had been ordered far too late. The result is, for example, that I did not get an important first year textbook until third term. Now what is going on and what are you doing about it?

This is the old bogey of 'I blame you, you blame me'. Invariably when we get a complaint of this nature and check we find that we have simply either not received information at all as to the texts required for a particular course, or the information has been given us far too late to do very much about it. That certainly has been the situation in the past. As with most service industries we do have supply problems such as poor distribution, slow and late deliveries, poor stockholding by publishers, titles out of print or reprinting, however the greatest delays are usually caused in trying to secure textbooks from America and the United Kingdom, currently it takes approximately four and a half to five months for books to reach us from the United States and at least four months and usually much more for stock to reach us from the United Kingdom. All of these problems have been aggravated in 1974 by the world-wide paper shortage and it appears that the situation for 1975 will be no better than that which we experienced this year. The textbook ordering system for 1975 has been drastically revised in that we no longer rely on verbal orders from departments every piece of information supplied from the various departments is immediately recorded on a standard order form which gives us all the information required, such as who ordered the book, on what date, how many students are estimated to take the course, and when the text is required. This system should overcome some of those difficulties experienced in the past.

Are you having any trouble in getting departments to cooperate in this plan, and if you are having trouble from which departments is it coming?

We are having trouble securing the information we require from some departments. Usually there are what appear to be good reasons for this in that somebody is sick, or a lecturer has not been appointed, or somebody is away on sabbatical leave. This does not help our cause though in that if we don't have the information we simply cannot have the books, it makes sense that we would far rather order books when we know what is required than have dozens of our students complaining about our not having them.

Ray, I understand you had a deadline by which departments were supposed to answer your form for which books are needed for next year. Now this deadline has passed at the time of our interview, which departments have not answered right up to today.

We have had no contact from the Music Department and nothing from Sociology. Education is slow, Psychology we have had but one reading list for Psychology II.

So we can take it that apart from those which you have just named the other departments have replied. These departments that have replied, have they given you their complete lists for all their courses?

By no means, there are many departments which we still require a number of lists for. We have received very few lists from History, German, and many of the C.A.E. departments have either not replied or given us insufficient information to complete our ordering.

Ray, I understand that in the past certain departments have had certain relationships with bookshops in the city. For example I think Medicine always dealt through a bookshop in the city and they have always directed their students to that bookshop. Is this the case still and is it your aim to capture the whole market of University books, or are you still content to sit on particular areas and let some departments have special relationships with other shops?

It is not necessarily my aim to capture the entire market, I feel that other commercial bookshops should be able to stock and sell University textbooks. However, it is our intention to completely service all departments within the University. In the case of Medicine, in the past most of the medical text business has indeed gone elsewhere. For 1974, and more particularly in 1975, we intend to cover the full range of medical text requirements. This will enable medical students to use the Union Bookshop and our credit facilities.

Ray, with some books it is apparently cheaper to order them from England or New Zealand. If this is so, why can't you buy them in bulk from these countries and sell them cheaper?

Invariably we find that any book published in Britain is most certainly cheaper in Britain than it is in Australia and marginally this applies to New Zealand as well. The price difference reflects the different cost structures of the bookselling industry in the three countries mentioned. We in Australia suffer under a system known as 'the closed market' which denies us the opportunity of buying direct from the parent publishing company in the U.K. and we must buy from their distribution subsidiary established in Australia. In all these cases this results in the book being more expensive and more difficult to obtain, the actual book has to support the cost structure of the Australian subsidiary company, just as our sales have to support our cost structure which is much higher than that ruling in the U.K. where salaries alone in the book trade are half that which we are required to meet here in Australia. We find, too, that the Australian distribution subsidiary invariably does not have stockholding levels to satisfy our demands.

Is anybody, for example the government, doing anything about this closed market?

Yes, over the past couple of years we have had no less than three enquiries and I understand there is now a fourth, this time a Federal Commission of Enquiry into book distribution, under way. It seems a lot is being said but little is being done.

Yes, well I guess we'll have to wait for whatever happens in that area.

Turning to the Bookshop itself some students complain that they cannot readily find the books that they are seeking. Why, for example, have you not got an author index to overcome this problem?

We do have an author index but only for textbooks as these are on rigid stock control. Each section index is carried on a card system in close proximity to the section. By and large students have felt that this information is classified and have not used it.

In the past students have been discouraged from using this card index. Is this still the case?

Certainly not, the card index system can be used by customers, but we do insist that those customers using it replace the card in its correct alphabetical order otherwise the system breaks down. We have had several instances in the past where cards have been removed from the index by customers and a permanent record has been lost. For other than set or recommended textbooks students who cannot find a book under alphabetical order of author on our shelves within a classified section they should ask one of our assistants who will be happy to provide them with information.

Another contentious issue is that of wrapping. Now why does a Union establishment like the Bookshop waste paper by insisting on paper bags being used?

Last year we spent in excess of \$1,200 on paper bags and wrapping. We would be happy to avoid this cost. Unfortunately we have a rather unusual bookshop in that the building in which we are housed is not altogether suitable and it is most difficult for our sales assistants to tell whether a book purchased from the top floor has indeed been paid for when the customer is leaving the ground floor. For this reason we ask that all textbooks bought on the top floor be wrapped so that we do not have to police outgoing customers on the ground floor.

Is another system of control of books bought being considered, that is apart from putting books in paper bags or plastic bags?

Yes, we have looked at several alternatives including the rather nasty one of installing a turnstile system on the top floor when we reopen the doorway into the upper level of the new refectory building. We are not happy about installing a turnstile and are looking at alternative methods, one of which might be to band books, that is to say place a paper strip around those books which have been purchased.



THEFT

On the matter of theft I understand that Becks at Flinders have a significant problem in that area. Now our Bookshop is a Union-owned bookshop, does that make a difference in our theft problem?

It may well do, if we have a significant shoplifting problem it isn't all that obvious.

We do have isolated areas in which we do find the rip-off rate to be excessive, notably that of books on sex.

Why do you think books dealing with sex are the ones that are mostly ripped-off?

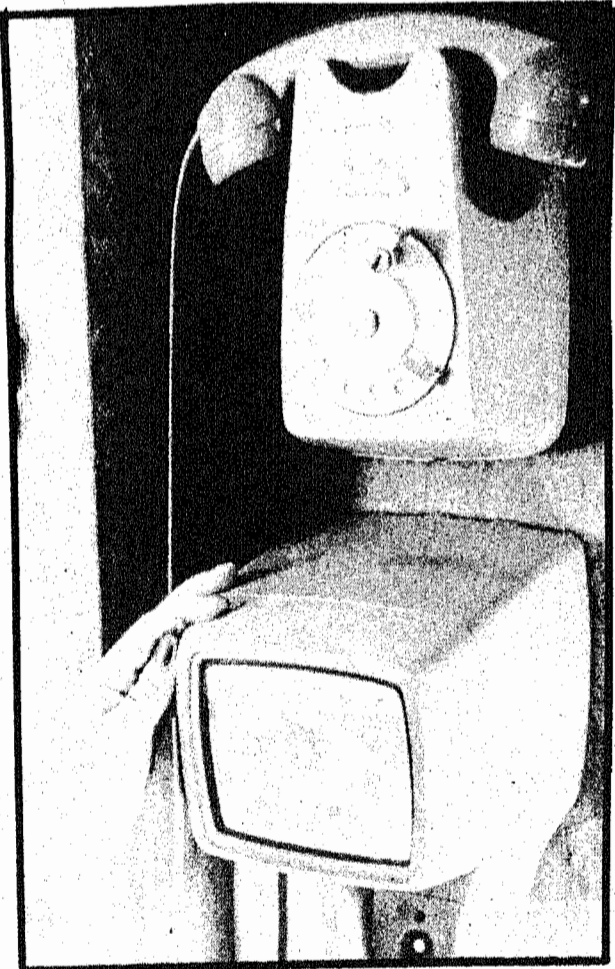
It may be that our customers feel embarrassed about showing an interest in or intent to purchase sex books.

Ray, do you know which people steal books and in general what are you doing about it?

We do know that some of our customers steal books and we are able to identify them. All of our staff are aware of these people and they are always carefully watched when they are in the shop. Apart from that we rely rather heavily on customer honesty. It is not our policy to intimidate our customers but we do make an endeavour to keep all customers under observation at all times.

On a more positive side the Bookshop has a policy of bringing authors to campus. Who has been brought out so far and who is yet to come?

Yes, this experiment has been most successful, we recently sponsored the campus visit of Dr. Lyall Watson, the author of 'Supernature'. From the reports we have received this exercise was well received by students. We are keeping this project alive, at the moment we are trying to secure a campus visit from Isaac Asimov in the middle of next year, but hopefully we will have other authors prior to his proposed visit.



PERSONAL

Ray, on a personal note, you came to manage the Bookshop early this year. What did you do before?

Prior to coming to Adelaide I was Manager of the Campus Bookshops in Papua New Guinea. We had bookshops at the University in Port Moresby and another at the University of Technology in Lae. I was in New Guinea for four years. Prior to going to New Guinea I was head office Manager for the London Books Group which had seven retail shops, five of which were academically orientated.

Ray you're one of the expanding number of professional people whom the Union is now employing to run its establishments. How do you feel working in a university community and is it, do you think, more satisfying than, say, running a bookshop on North Terrace?

I find it very stimulating. Years ago I decided that bookselling was my career and campus bookselling is, to me at least, the most interesting facet of bookselling. The difference between running a campus bookshop here at Adelaide University and a general bookshop on North Terrace is vastly different in my view, our customers would necessarily be interested in a different range of stock, we would tend to get fewer general browsers and certainly campus customers are more positive, they know what they want, are fairly demanding in their service requirements, and intolerant of short falls in service. Both campus and commercial booksellers share the same situation in that we are not always applauded for the nine hundred and ninety-nine books which are available but tend to 'cop it' for the one which isn't.

Just talking about the Bookshop itself, how does our Bookshop compare to other campus bookshops that you've experienced or that you know about?

Without doubt our campus bookshop is as good as any and much better than most I have seen and I have seen a great many. Those shops which are always held up as examples, notably those in the United States, do carry a much broader stock range but the service aspect is not always as carefully looked at as that here in Adelaide, and, too, most campus bookshops in other countries are run as highly commercial enterprises and necessarily have to produce a much higher profit level than that required of us here at Adelaide.

FUTURE

Considering the future, the Adelaide University will obviously stop growing in student numbers in the very near future, what does that mean to the Bookshop?

Almost certainly the Adelaide University Union Bookshop will follow the historical pattern in that turnover will level off over the next two or three years, apart from the inflationary element that is, and it will be more difficult to maintain after this period. This in itself is quite a challenge. The stock range will require close scrutiny, the services of the Bookshop may necessarily have to be extended at our cost, and we may have to diversify our stockholding into areas which are not considered, traditionally, to be within the bookseller's range.

Ray, does that mean that we should try to broaden our market, for example to Colleges of Advanced Education, in fact all other tertiary students, and perhaps also to the public so that our volume can keep going and therefore that our sales can be cheaper? And on from that, what are the limits to this sort of possibility?

By and large any limits are self-imposed, it is my feeling that our first principle is to service our home establishment and that is our immediate aim. It is my view that other tertiary institutions, such as Flinders, have a responsibility to their student populations to provide bookselling services on campus, books should be available to students in the same way that universities make library and catering services available. It does not seem reasonable to me, for instance, that this Bookshop face the costs involved in making a similar service to that which we enjoy here at Adelaide available say at Flinders. It is not reasonable that this Union subsidise the establishment of such a project.

There's a lot of talk about other university bookshops, for example people always cite the Sydney Co-op as being a very good organization. Now I believe that students actually get a cheque at the end of the year there, a sort of rebate. Now what is the situation there, Ray, can we copy this to our advantage. Is Sydney Co-op a good example?

Sydney Co-op is a very good example of a Co-op, in fact it is the only good example I am aware of. It is very well run, very well organised, the rebate is around 15 per cent annually, but I think everyone should keep firmly in mind that when texts are bought from the Sydney Co-op in February/March/April, the peak buying season, they are bought at recommended retail prices or higher with no discount provided at the point or time of purchase, and you wait virtually a full year for your rebate. Here in Adelaide you get an immediate 10 per cent discount across the counter when you make your purchase which means that you have the use of your discount for the full year. I personally do not believe that we have anything to gain by following the Sydney Co-op example and we could have a lot to lose.

Ray, coming back to volume of future sales, if we reduce prices by increasing volume, we reduce prices for everybody, all the customers wherever they come from; wouldn't that be in the long run a better policy for all customers, greater volume and smaller prices for everyone?

Certainly one could build a case here. It is my feeling that our first function is to cover our own student requirements here on campus at Adelaide. It is my view also that this has not been done as well as it might have been in the past, until we reach the stage where we consider that we are so good that we are fully covering all our own student requirements I don't see much point in looking at other institutions and outside business. This may be interpreted as a narrow or near view, fair enough, my assessment of our activities in outside areas is that these activities are responsible for large portions of our overstocks on various titles, and these activities provide most of our sale fodder, my point is that we should do that which we know best, first, and that we should have our priorities in the right order.

BOJAN PAJIC
15.10.74



THE JOY OF SEX

**Alex Comfort
Rigby \$14.50**

Sex is . . . gender, is . . . a honey-pot, is a pigeon-hole, is classification, is variety, is a bracket, specification, one black baby please-and-no-holes-in-the-heart, designation. Sex is a label, a manner, a mould. Is it? Or then, is it? It is. It is NOT. Then what is it? It's in the Thesaurus. Sex is style, is genre, is class. Sex is a noun.

Sex is impurity, is pornography, is, literature; it is unchastity, lightness and lewd. Sex is salacious. Sex is indelicacy. Sex is Milesian and unlawful; ah, dreams of Spanish princes in the wilds of Connemara! Sex is a gigolo, not the marrying kind, and skittish, raudy, riggish, friggish, rakish, loose and dissolute; Messalina, libertina, fornicator juicy, spicy, distant, icy; Sex is like a scarlet woman, Jezebel and all her wiles, unfaithful and unflowered, mignon, pansy, fairy, sapphic, trollop, go-between and up and after. Sex is night and morning-after.

Sex is beauty; splendid, light, transfiguring and loveliness. Sex is radiant, sex is charming, beaux yeux, curves and gracefulness.

Sex is amiable, attractive, pleasing, winsome, fascinating. Sex is coquetry, romance, appeal, desire and sentimental; nothing now of apple pie but music and the moon-in-June-in-croonin' - all-in-tune, and playful.

Sex is . . . not . . . impotent, . . . not disdainful . . . not clinical. Sexologists can be fun, but . . . sex is not . . . to be set up. It's to be sent up . . . or down, but sex is not a machine to be taken apart and plastic drawings are too plastic to be joyful.

Give me Michaelangelo any day.

Not this g-stringed, self-conscious, glossy-printed, overpriced extension of one sociologist's imagination and the printing trade's desire to chance it and all in colour. There's information and it's useful. But at the price it's cold comfort and we all say sex is joyful, okay, so what, it's nothing to write a book about. At least, not in this way.

RÓSEMARY O'GRADY

THE TIDAL FOREST

**Geoff Wyatt
\$4.50 cloth, \$1.95 paper
University of Queensland Press**

" . . . An early explorer coming down the Great Dividing Range into what is now south-central Victoria, and seeing spine upon spine of blue eucalypt, was reminded strongly of mountains in Greece; and this particular prominence - because of several great pillars of rock that had been blasted up in some prehistoric eruption - he named Meteora."

The town has a main street, a pub, and a place in the forest of eucalypts, which parts here and there to admit a farm, and a cemetery. The book has a series of vignettes of the lives of the people of the district. It is enigmatic and a bit weird, but also rather beautiful.

R. O'GRADY

APPLE STEALERS

A collection of the New Poetry in Australia including notes, statements, histories on La Mama. Outback Press, Fitzroy, Victoria.

**Selected and introduced by Robert Kenny and Colin Talbot.
\$2.25.**

This book has everything for the young / middle-aged / elderly poetry - lover, most of it with an east coast emphasis.

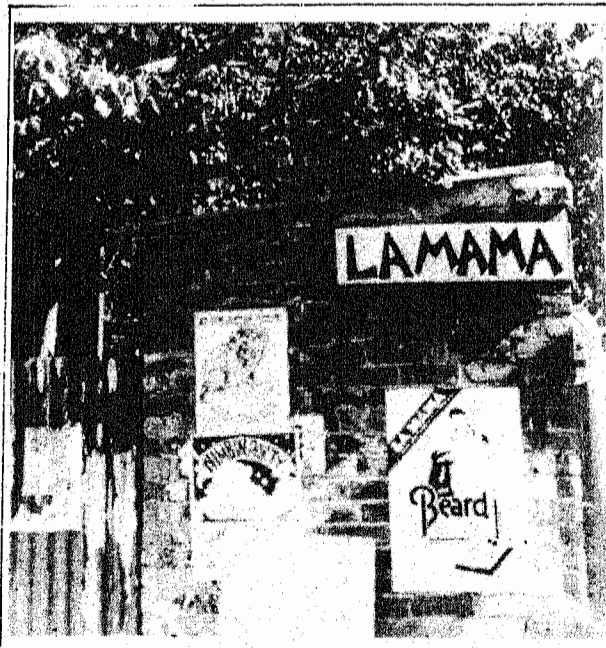
It is a little over-contrived, but at \$2.25 it's a steal. Good Christmas present, it is. It has photographs of poets, so you can choose the beautiful ones.

It has a list of obsolete poetry magazines.

It has good notes for background.

It is distinctly and deliberately presented; and the "pomes" aren't bad either.

R.O'G.



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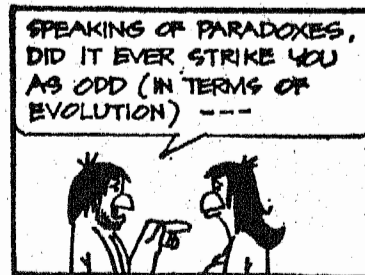
WOMEN IN ARCHITECTURE

Designing the perfect kitchen is not really where it's at, or going to be at, and if you feel under-represented (there was not one female at the S.A. Chapter Dinner) then it would be because you are.

Don't be discouraged. Get to know about women in architecture through the International Union of Women Architects.

President: Solange d'Herbez, 14 Rue Domont d'Urville Paris XVI France.

Vice President: L. Jane Hastings, 1314 N.E. 43rd Street, Seattle, Washington 98105 U.S.A.



Manwell

The Vice-Chancellor's report on assessment (On Dit 18 October 1974, pp. 22-23) is a welcome contribution to a long overdue discussion. His report is important for several reasons:

1. Competitive assessment should be reduced. Yet another factor that warrants consideration is the long term change in the job market for specialized graduates. Is rigorous competitive examination justified when the graduate is not likely to get a job in his specialty?

2. If the student can not see and study his examination paper after it has been graded, there is no feedback and, therefore, whatever value examinations have in teaching, that value is reduced. At many American and Canadian universities it is typical for the student to receive his marked examination papers.

3. There are a diversity of methods for assessment and each has advantages and disadvantages. The Vice-Chancellor adds to these factors the preference of students for assessment on the basis of short answer tests and tutorial participation. This has an especially important implication: If each major mode of assessment has advantages and disadvantages — and the fact that different staff members have such divergent views on the best type of assessment suggests that there is no obviously superior mode of assessment — then why not allow the student choice in the way he is assessed? Choice would recognize differences in learning approaches (divergent versus convergent etc.). However, when assessment is viewed in a competitive system, the problem arises of comparing students who have taken different choices.

There are some other arguments that favour flexibility in assessment procedure:

The information explosion.

The average growth rate of science is close to 7 per cent per year. In certain especially exciting fields the rate of increase of knowledge is much greater than this. True, as a field matures, there may be less detail to know as theorems, laws and paradigms provide an organized framework of knowledge. However, there are also interdisciplinary fields which demand expertise in several basic disciplines.

One consequence of the expansion of knowledge in certain fields is that what was once considered 'advanced' information, given only to specialist students, is now routinely introduced into first year courses. Revised editions of text-books nearly always get bigger. When several staff members teach in a course, each may consider quite distinct material as important enough for examination of the student.

Controversial topics.

Exciting areas of research are often highly controversial. As a staff member may feel that he should educate for the future, rather than for the past, he may wish to introduce some of the recent findings into his lectures.

The problem is how to examine students on controversial material. The controversy may be just among scholars with different interpretation of the facts — or different facts. However, often the controversy includes the interaction of the field of study with human affairs; on occasion this interaction gets hopelessly entangled with ideology and individual psychology — for example, the current debate on the heritability of intelligence in different races and classes of man.

The staff member may feel that he is giving an unbiased presentation and that he can evaluate a student's essay in an unbiased manner. But, there are many kinds of bias and their detection can be extremely difficult. (This topic of bias in various fields is itself in recent years an area for active scholarship — e.g., Dell Hymes, editor, *Reinventing Anthropology*.) The student sometime feels that he will be graded lower if his opinion does not coincide with that of his examiner. Such fears are greatly exaggerated, but, as the Vice-Chancellor recognizes in his article, there are occasional examples and, for whatever reason, even for non-controversial topics, there are 'astounding' differences between grades given to the same paper by different examiners.

Thus, I have felt that, where it is necessary to examine students on controversial material, objective tests are better than essay tests. Recognition of true or false statements is especially important in controversial areas. Such simple objective tests require great care in setting up so as to avoid ambiguity or misleading cues. However, such procedures allow the student to form his own opinion on the facts and he need not worry that he is being graded on opinion. Indeed, it is with controversial areas that the argument is especially compelling for minimizing assessment generally.

Ways to obtain flexibility in examinations.

One especially satisfactory way is already used by many examiners here: the student is provided with a number of alternative questions. The procedure is one way of dealing with the information explosion; it also allows for 'freedom to teach' and the equally important 'freedom to learn', philosophies that have a long tradition in the university.

Whatever procedure is used, I believe that students should be given a fair idea beforehand of the kinds of questions that are likely to occur. The lecturer should point out the areas he considers examinable and also those that are not. It is all very well to say that part of the university education is for the student to learn to sort the wheat from the chaff, but again, especially with first year courses, guidance is desirable. Occasionally a staff member likes to play God in his examination procedures, emphasizing some especially obscure or irrelevant part of the course. As a student I recall taking a final examination where half of the mark was based on one footnote in a four hundred page text. Worse, the footnote was only in one edition of the text and over half the class had the other edition!

However, such devious means of assessment are rare. Students might feel better if they knew effort many staff put into organizing a fair examination that covers the course well.

Cheating:

Essays as a form of assessment have certain important advantages; however, one of their major disadvantages brings another problem into focus: plagiarism. In my experiences at American universities I noticed that nothing demoralized a campus more completely than the epidemic of cheating problems. There are simple ways to reduce the likelihood of cheating in examinations — and, so long as we are expected to grade students we have also the responsibility to see that examination procedures are as fair as possible, all ways. But, prevention of plagiarism on essays presents more of a difficulty (for an amusing if also shocking account, see S. J. Trachtenberg's 'What happened to the buffalo?', *Change*, October 1972 issue, pp. 45-47). From my experience at one university which has long emphasized a student code of honour, such an arrangement does work remarkably well. Many of the younger generation have a sense of personal honesty and will do well if trusted. But even a few overly ambitious and unscrupulous individuals can cause much mischief in assessment matters. However, no consideration of student cheating is complete without reference to a taboo topic: the rare example of plagiarism by staff — for an interesting discussion see R. Witton's 'Academics and student supervision: apprenticeship or exploitation?'

.... Austral. New Zeal. J. Sociol. 9: 70-73, where the editor of the journal had to insert the following: "At this point in the original manuscript the author cited several examples of the type of case which he believed should be examined in the light of his concern about this practice. However, this section has been deleted because our request to one of the writers mentioned to participate in the discussion met with the threat of legal action".

Plagiarism and other forms of cheating are touchy topics, rarely studied. Yet, the failure to face up to the problems presented by cheating dooms certain progressive changes in assessment procedures. However unpleasant, these facts must be faced.

Continuous assessment.

The procedure of evaluating many aspects of a students' performance throughout a course has been popular recently with students. Yet, it too readily falls into a pattern of frequent examinations and essays, providing positive feedback to the feelings of some students that they are over-examined. Frequent examinations raise another problem: If a student is taking several courses with different assessment procedures, he may feel compelled to spend more time on the course with most examinations and other requirements, to the detriment of his other studies. On occasion such differences can cause strains in the relations between departments; at one university a regulation was finally passed which forbade the setting of examinations or major assignments for one month prior to final examinations. Rather than increasing the flexibility of learning, continuous assessment can decrease it; the 'slow learner' may be penalized by bad performance early in the course. Where continuous assessment includes evaluation of performance at tutorials there is the occasional example of the verbally skilled (or simply verbose) individual getting a better grade than the quieter but more conscientious types.

External examiners.

There is something to be said for the external examination system as a supplement to internal grading. The tradition of external examiners is a long one. The extreme variant is where qualification by a professional body is through an examination at the end of entire course programme. The separation of teaching and examination (certification) functions has advantages and disadvantages. A more consistent level of standards can be arrived at by external examiners; and, personality clashes between student and staff member, or between staff members, are less apt to have a detrimental effect on the student's grade. On the other hand, the feeling that 'all the chips are down on the big one' causes considerable stress in the examinee. As the Vice-Chancellor points out in his report, where students are not used to the oral examination, the sudden exposure to this procedure can be very frightening. On the other hand I have seen quite incompetent individuals bluff their way through an oral examination.

AUTOMATED GRADING.

I do not intend to enter into the debate over teaching machines. Much as I deplore certain aspects of automated teaching, I believe that serious consideration should be given to machine graded examinations and also to certain automated self-testing procedures. These should never replace other types of assessment, but for large introductory courses they have potential benefits. With automated self-testing the student can pace himself — and also the competitive aspects of examination are eliminated although the teaching benefits are not. With machine graded examinations there is a reduction in staff time spent in grading, staff time that can be more beneficially utilized in other aspects of teaching. However, machine graded systems at present are suitable only for true/false or multiple choice types of examinations. As mentioned before, such procedures have advantages, including student preference, but considerable time must be spent in 'debugging' questions.

Machine graded examinations have been accepted widely at university level, e.g., the Graduate Record Examination in the U.S.A. which has an excellent reputation for predictability (although far from perfect). But any automated system must be carefully scrutinized so that the student does not become one more rat in the Skinnerian maze of behaviour modification, not that conventional examination procedures are free from such deeper taints.

DIVERSITY

Finally, I hope that from the Vice-Chancellor's proposed committee on assessment, information will be made available about the range of student and staff attitudes towards assessment, including methods and philosophy. There is an unavoidable tendency for a staff member to use the same assessment procedures upon which he was 'imprinted' in his student youth: truly 'survival of the fittest'. But ideas on 'fitness' are changing, both in evolutionary theory and in social systems.

CLYDE MANWELL
★★★★★★★★

WANTED

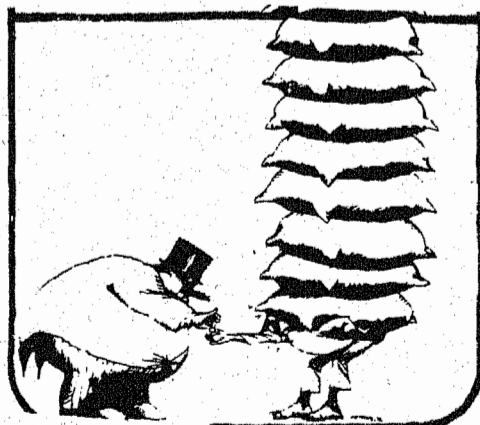
Bored students and others wishing to escape the confines of our capitalist, materialist world. Have a move for a few days! This golden opportunity awaits you at Tulmun Horticultural Community, at its golden paradise in the hills.

You will be given the opportunity to partake in the building and foundation stages of a project whose long term planning, broadly speaking, is potentially world shattering.

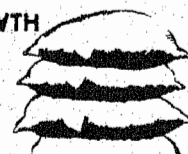
WANTED

Yes. T.H.C. offers you a real chance.

Drop a note into the Students' Association if you are interested. Anytime during the vacation; we will most likely be able to provide transport, accommodation, and possibly even food. So, if your unemployed, or just want a break, drop us a note.



ECONOMIC GROWTH
IS NOT
DEVELOPMENT.



Health Care

This group will also be working on improving the health care available to students, especially in the area of contraception.

Knowledge of birth control is probably more widespread among Uni students than in the rest of the community but is still abysmally low, as women at the meeting agreed from their own experience.

There are no accurate statistics of the number of female students who have abortions, or have babies, most wouldn't go to the Student Counsellor, or health service, and not all will put down pregnancy as their reason for dropping out.

As well as the problems of ignorance and embarrassment many students are unable to afford medical advice on contraception or claim on their parents medical benefits, and the Family Planning Association has recently revised its policy of reducing fees for students.

The University Health Service is far from adequate, although it may improve next year, and most CAE's don't have any health service at all.

Ideally cheap health care should be available to all students but the most urgent need, the first priority in establishing a complete medical service, must be some sort of birth control clinic. Such a clinic could

operate on all campuses in turn, using already-established facilities where possible, be staffed by sympathetic doctors who understand the needs of (unmarried) students, be subsidised so that fees could be reduced for poor students, and could deal not only with contraception but also vaginal infections (thrush, trich), cystitis, smear tests, pregnancy tests, abortion referrals, and similar things about which many doctors are either hopelessly ignorant, or prefer to deliver a moral lecture.

This is only one of the suggestions for improving health care for women students, as well as students in general.

More information should be provided on contraception, abortion and VD and more discussion of sexuality in general.

Aquarius Arts Festival

The third area suggested for action during International Women's Year is 'Culture'.

Exactly what comes under that heading is a bit vague but it can be extended to include a wide variety of activities. AUS is planning to hold the next Aquarius Arts Festival in Adelaide in May and it has been suggested that it would be a good opportunity to bring together some of the cultural activities of women.

The Festival is being planned as a participatory

event, with the emphasis on workshops rather than on entertainment.

Some of the groups which may take part include the Women's Art Movement, Sydney Women Filmmakers, Adelaide Women-vision, and the Australian Performing Group women who have produced several shows by and about women. There are also many women poets, writers, artists, songwriters and postermakers who have shown enthusiasm for an opportunity to get together to discuss their work and to exchange ideas.

With all that happening next year sounds like its going to be a busy exciting year. Of course, very little planning has been done so far, and any more ideas will be welcome, as well as a lot more involvement, by women here at Adelaide Uni.

Therefore, any women are invited to a meeting on Tuesday 3rd of December, at the Women's Centre, which is on the second floor of Bloor House, which is an unprepossessing building in Bloor Court, a lane off Currie St., at 8 p.m. Women from all Unis and CAE's will be there and more definite plans will be made.

If you want to talk to someone before then the best person to contact is Margy Burn, who works in the Flinders SRC office every day. Ring her on 275 2102. MARY VENNER.

Book Reviews

"Our Bodies and Ourselves"

The New Womens Survival Catalog. A Women-Made Book.

Designed as tools for women, these books, have relevance and usefulness for all women. They clearly demonstrate that you don't have to be a feminist to want to prevent yourself from getting raped, to get a bank loan, or to have access to child-care facilities.

Primarily a documentation of the U.S. Women's enterprises and movements, it strives to present a comprehensive over-view of women's increasing self-awareness and their efforts to erase false-consciousness.

Discontent is manifest in all of Western society by women who are aggrieved at the discrepancy between their expectations of expanded choice and room to grow and the reality of male resistance? That men should see a women's movement as conflicting with the social norms is an admission of the privileged male hierarchy.

Who in 1974 considers it unreasonable to stress this patriarchal privilege blocking the rising expectations of women. The consciousness of both men and women is changing and developing as they begin to honestly see their relationship to their environment and put it into a realistic perspective.

The contents include detailed accounts of groups involved in a range of communications, art, self-health, children, learning, self-defense, work and money, getting justice, and building a movement. A thick newsprint-style coffee-table sized paper-back, it's certainly of immensely greater value at the price of \$5. The illustrations would fill a separate volume, let alone the inclusion of explicit information on the usual aspects of women's lives.

The Catalog approaches women as a subject in a naturalistic, realistic manner, guaranteed to be enlightening to all. It is above all a practical self-help tool for those women who have been exposed to the contradictions in their lives.

My hope is however, that the availability does not become limited, as has occurred with other excellent U.S. Women's books.

M. H. TUDOR.

LIVING TOGETHER

Michael Wilding 4.50 cloth, 1.95 paper University of Queensland Press.

Michael Wilding is my kind of writer but *Living Together* is not my kind of book.

It has its moments. And it's nicely written, but the people are quite beyond me and I cannot see why one would bother to write a whole book about them. Then again, if it's sex that is the force majeure it's been done better by Lawrence Durrell; or if it's human relationships I'm content to wait and see what the Royal Commission turns up.

The protagonists are Martin and Anne, a couple, and Paul, the apex on the triangle. They share a terrace house and sing folk songs and they like Fuseli and Augustus John and Klee and read the Penguin Dictionary of Art and Artists.

"Martin wanted the house in some sort to be a cultural centre; he wanted people to call in and talk about art and music and literature . . . And he wanted large, free-flowing discussions . . ." Martin, however, is a bit repressive.

Martin's taste in magazines is entirely predictable — all Arts faculty stuff — NYRB, New Statesman, Playboy, Encounter. Paul's choices, for the Magazine of Fantasy and Science Fiction and such like, get the thumbs-down from Martin, and trendy homebody Anne reads Nora.

"It is not easy to live the sexually free life . . ."

There are other women; Natalie, Nina, Kate, Marianne, Gretel, but few other men. Anne goes away, but returns, so does Gretel, providing the novel's absurd and even amusing climax.

It's not really, as I say, my kind of book.

But it IS well written, and it has its moments.

ROSEMARY O'GRADY



THE FAT MAN IN HISTORY

Peter Carey
\$4.50 cloth
\$1.95 paper

University of
Queensland
Press

A collection of short stories is not an easy thing. Most critics think that Peter Carey's are brilliant. They are racy and good to read, though sometimes they feel like echoes of Hemingway, Salinger, and Robbe-Grillet.

Peter Carey has style and some taste for metaphors — 'though to my liking the unicorn, from Judah Waten to Colin, Boy Wonder, has had its chips, but he seems to be compensating for loss of suspense

or plot with an embarrassment of trick endings which are all astonishingly banal and predictable, I refer you particularly to 'Crabs' and 'Peeling'.

Rock dreams, Acid Dreams, Marianne Dreams — for 12 year olds — now 'American Dreams' — this is Australia's answer to Peter Bogdanovich. I prefer the way Ivan Southall did it.

Even so, there's a whimsical appeal about 'Life and Death in the South Side Pavilion' — where, because of the intricate relationships of dreams and desire the hero is reduced to capital letters and EVERYTIME I F-- MARIE I KILL A HORSE.

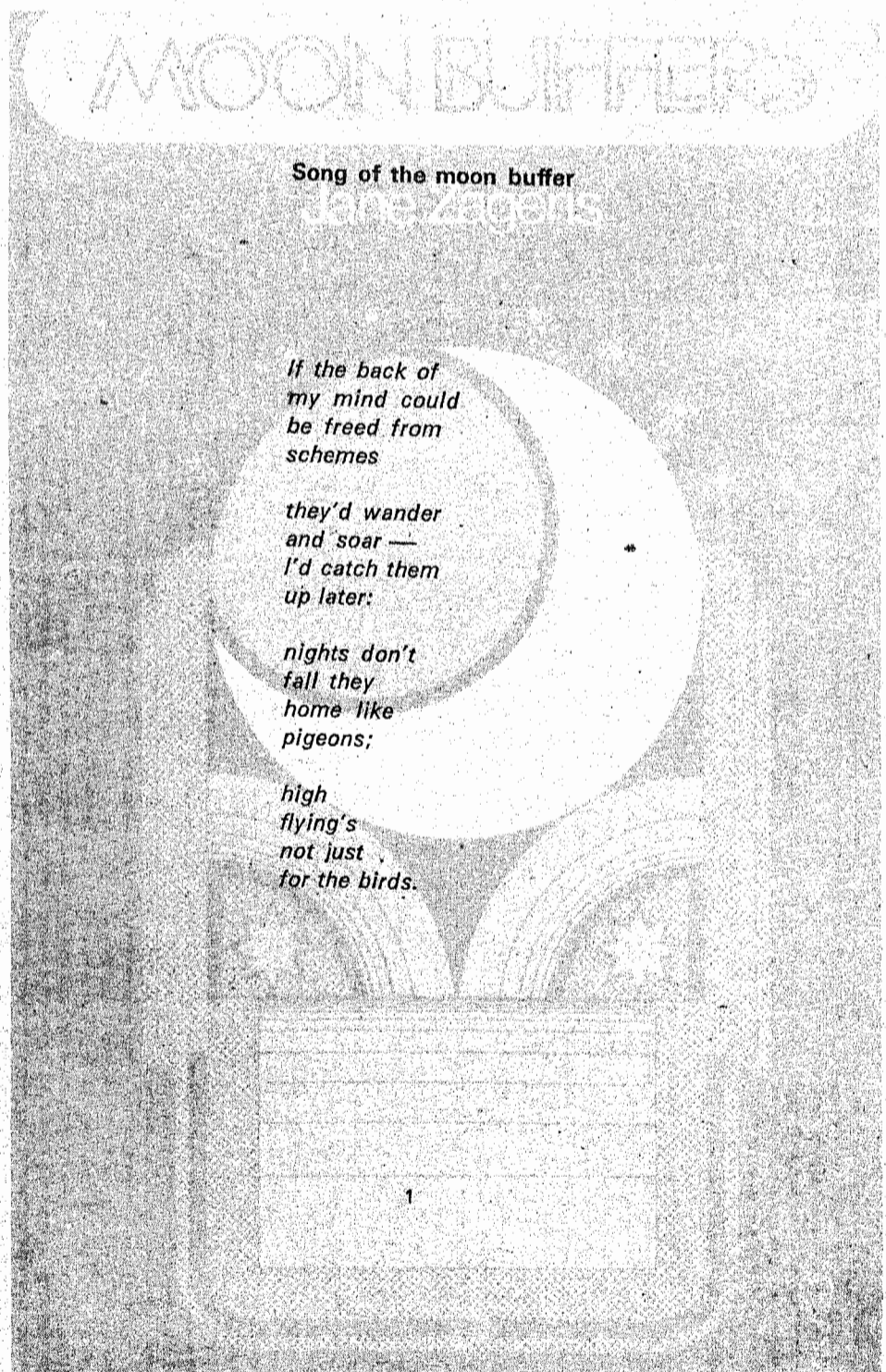
'Withdrawal' is a weird and wonderful witty story, about a spidery junk (straight)-dealer and a few smack freaks including a hooked pig.

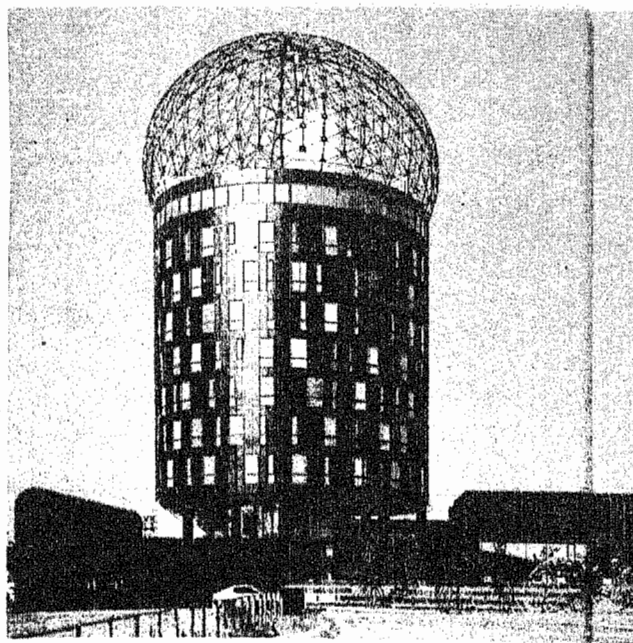
"Alexander Finch . . . secretary of . . . 'Fat Men Against the Revolution', carries his stolen double bed sheets and his cans of smoked oysters northwards through the hot city streets . . ."; this is the fat man, " . . . whose father was not fat, whose mother was not fat . . . "and who lives in a house with five other fat men, one of whom will not reveal his name.

Finch listens to Sibelius and writes to his wife Iris. He likes Botticelli, and he is planning a coup.

The fat men pay their rent to Florence Nightingale, who is not what she seems, and it's a startling, extraordinary story in an excellent collection.

R. O'GRADY





MEDIA COMMITTEE THURS. 23/10/74

*Will the
REAL
ski bunnies
please stand up?*

1. Motions were passed that we resent the cut-back in our budget without our approval - it is therefore proposed we re-submit for the initial amounts asked for.

2. That a general rise in State Fees is not supported by us and that such rise as a result of mismanagement only adds to the problems of 'inflation'. The problem needs closer examination.

3. We request the amount of money asked for in the Sports Association Budget - the question hinges upon utilisation - we would like to know the percentage of people who utilize the Sports Association, what the breakdown of their budget submission is and whether the cut-back in Students Association budgets is justified in the light of such findings.

Expect to see a decline in female enrolments in the Ski Club fellers. Your smarmy little home-grown ski-instructors are whining to Clyde Cameron that the Austrians are out-doing them in the competition for money and girls on the Australian snowfields.

Fresh from seasonal employment in Iran and Utah, Australian-born ski-instructors met in Jindabyne towards the end of winter to form their own Association. The aim of the Australian Ski Instructors' Association is to ensure that no jobs go to foreign ski-instructors until after all the local boys have been hired.

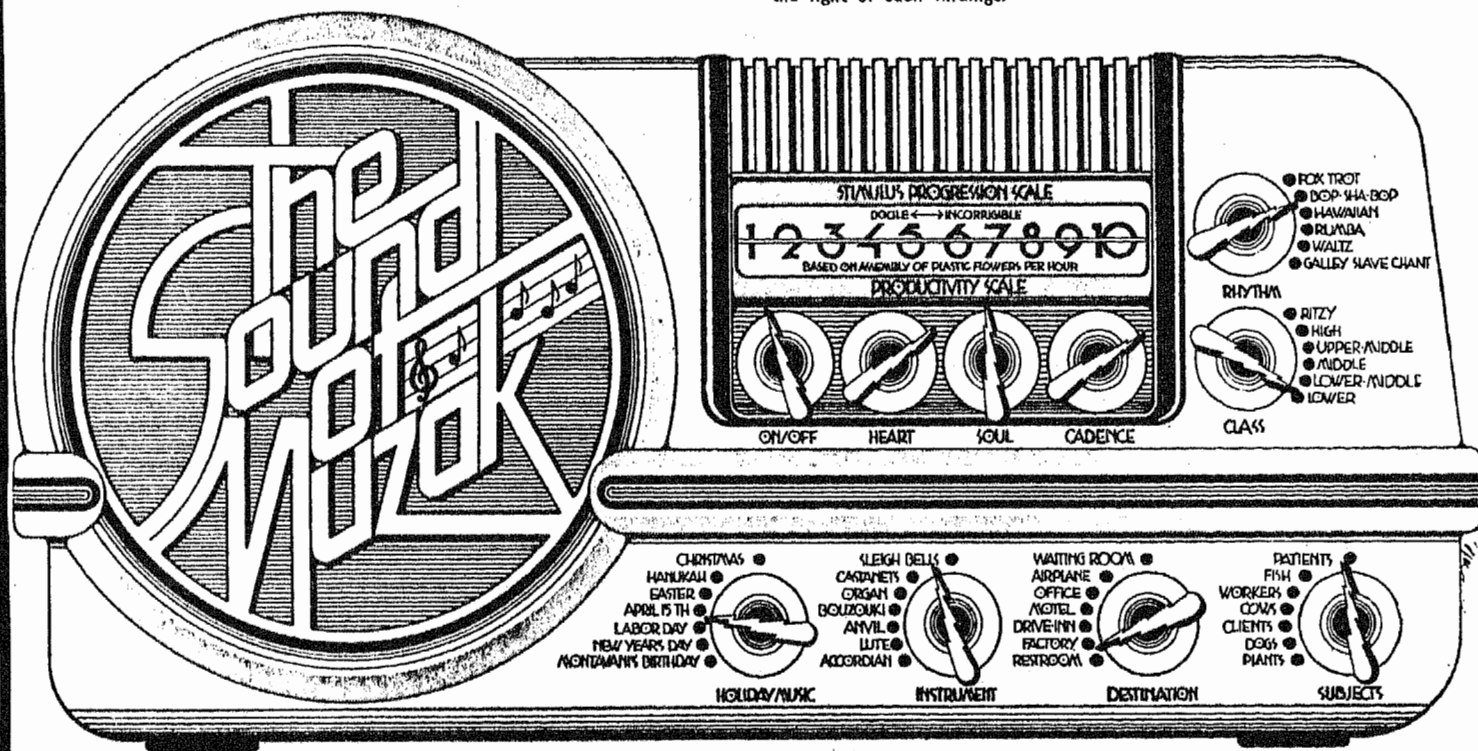
It seems that Austrians have been getting between \$22 - \$26 a day, with perks, while Aussies have been getting \$19 - \$22 a day, without perks. Never remiss in putting the boot in when they've got their quarry down, your typical Australian sportsman is not asking for equal pay and equal opportunity to perform - he wants the whole field to himself.

Cheshire faced Clyde Cameron is giving the boys his full support. So while the tariffs come off machinery, the restriction go on labour.

Nobody asked the skiers which camp they prefer.

Bad-blooded Australians are no doubt urked by the exotic appeal of the Austrians, who undoubtedly fare better in the field of human relationships appres ski. This could have something to do with their urbanity. They know they're successful and they enjoy it. The Australians feel the country owes them a living and they don't enjoy it.

Skiers of the Commonwealth unite! Down with chauvinism! Show the Australian jock he's not the only man on the mountain. Protest. Write to Clyde Cameron today and send him an icicle for his cold little heart.



TRANSCENDENTAL MEDITATION.

with NED ROBERTS.

Transcendental Meditation (TM) is a simple natural mental technique which has been found by over fifty studies to be of profound and useful effect in the lives of its practitioners. No particular beliefs need to be held in order to practice or gain benefit from TM; the results arise purely from the practice itself. And the technique is universal in that anyone can do it. It demands no special abilities. In this short note I will comment on some of the primary features of interest with TM.

1. TM IS A MENTAL TECHNIQUE CHARACTERIZED BY INCREASING AWARENESS.

During TM we become more aware of the full range of our mind, and of the thinking process. This increase in awareness is not arrived at through any attempt at control or concentration, but rather through the spontaneous shift of our attention to the more pleasing aspects of thought deep in the mind. Eventually we transcend thought and experience our Self as the source of thought.

This process brings a number of benefits: greater clarity in thinking, and an ability to concentrate longer and deeper, greater creativity and flexibility of thought, and development of orderliness which can express this creativity. These benefits arise spontaneously: we don't make any effort to obtain them. They begin with our first few days of mediation, and continue to grow as we practice the technique.

2. DURING TM WE GET A VERY DEEP STATE OF PHYSICAL RELAXATION.

The reduction of activity in the mind during TM brings about a corresponding reduction of activity of the body. We get a rest (as measured by metabolic rate) about twice as deep as that of sleep. Many other physiological changes have been noted by researchers. 1. Generally, the overall functioning of the nervous system becomes stabilized and integrated. 3.

The benefits of deep physical rest are these: greater resistance to stress and psychosomatic disease, better perceptual ability and greater mind-body co-ordination. We also feel much more energetic and fresh.

3. THE EFFECTS OF TM ARE ALSO SEEN IN OUR SOCIAL BEHAVIOR.

Briefly, we become more tolerant and understanding, more aware of our needs and the needs of others and develop a stronger self-image. We develop a number of characteristics associated with self-actualization. 2.

4. TM HAS REHABILITATIVE VALUE.

When the latent potentialities of the individual are allowed to arise, when weaknesses have disappeared, it is natural that the individual will interact more successfully with his environment (and this does not mean he will cease to want to change it if the environment is bad.) TM has been found to be of value in mental hospitals, prisons and physical rehabilitation settings. In addition, it has large-scale social implications in the field of education in bringing to fruition the ideal of education to develop the maximum potential of the individual.

5. TM IS EASY AND DEMANDS NO CHANGE IN LIFESTYLE.

The technique is not based on concentration or effort of any kind. Rather it uses the mind's natural tendency to seek fields of greater satisfaction. Because the benefits are based upon the practice itself, and not upon any philosophy it can be practiced by anyone without changing their lifestyle. We feel that if change is desirable that feeling will come from within you, and not from our idea about what should be. So we don't prescribe rules.

I have just touched on the surface of TM in this short note. You can find out more by attending an introductory discussion any Tuesday at 8 p.m. at 19 Dunn Street, North Adelaide; and by reading the references listed below, which are on reserve in the Barr Smith.



1. R. K. Wallace 'The Physiology' of Meditation' SCIENTIFIC AMERICAN, Feb. 1972.

2. S. Nidich 'The influence of transcendental meditation on a measure of self-actualization'. J. OF COUNSELLING. 1972.

3. Orme-Hohnson D. "Autonomic stability & TM" PSYCHOSOMATIC MEDICINE 1973.



ON DIT? I
DONT REALLY
EVER GET THE
TIME TO READ
IT—BUT THE
GRAPHICS ARE
USUALLY NICE.



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and
DOM POLSKI ARTS CLUB
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7 pce. band, tetry polish dancers
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or dom polski centre)

RECORDS

LOU REED: SALLY CAN'T DANCE.

A friend of mine was brave enough to listen to Lou Reed's *Berlin* during an acid trip a few weeks ago; he listened to "Sad Song" three times and was sad for the next six hours.

Recently he was listening to this new LP thru headphones; to attract his attention, another friend lifted the arm off the record and, his world destroyed in one easy action, he wandered around in a paranoid daze for the rest of the day.

There's not much to say about Lou Reed's new album that you can't imagine.

It's produced by Steve Katz and Lou Reed for Anxiety Productions Ltd., and the reason *Sally Can't Dance* no more is 'cause she can't get herself off the floor. It's the track I like best, but the whole of side 2 is good. The horns and vocal backings are enough to pull laconic Lou along, and it's still very cool.

Of course you should listen to it repeatedly.

Without falling back on worn-out metaphors, Bowie has almost single-handedly thrown rock-n-roll firmly into the mid-seventies. Whilst most rock LP's were using ideas and riffs from the late sixties or else being untouchable cosmic, Bowie was exploring what it felt like to be an intelligent sensitive acid-head in an unbelievable unintelligent insensitive Real World.

Of course, Bowie is gay, but he's also not-gay. His poofa songs are about non-sexist love in the 70's (which may be what poofas are about anyhow. Or maybe our culture can only be gay; films as central source of gay mythology.).

Don't buy this album unless you know Bowie.

If you don't know Bowie do this instead: Find someone with these records, and when you've got about 5 hours to spare, get some good dope, and listen to them, in this order:

*"All The Madmen" from *The Man Who Sold The World*.

*"Space Oddity" & "Memory of a Free Festival" from *Space Oddity*.

* *Hunky Dory*.

**The Rise & Fall of Ziggy Stardust & the Spiders from Mars*.

* *Alladin Sane* (Bowie in Amerika)

**Pin-Ups* (blow a joint towards the end of this, for:)

* *Diamond Dogs*.

* *David Live*

Listen to his singles & *Transformer*, and All The Young dudes.

HARRY NILLSON: PUSSY CATS.

I've liked Nillson for a while. His light-hearted whimsical songs have always hinted at a broad understanding of lotsa things. His "1941" is a classic, and his TV special called "The Point" and the LP with the story ans songs was, well, delightful, I guess.

Pussy Cats find him produced by John Lennon, and accompanied by all sorts of Famous People (like Ringo, Klaus Voorman, Jim Keltner, Keith Moon, Bobby Keys, etc.)

In some ways he's potentially another Paul McCartney: he writes beautiful melodies that stay in your head with lots of 'Thirties diminished sevenths. "Old Forgotten Soldier" is a bit like Kinks' brilliant "End of the Season" (from forgotten *Something Else* LP), and "Subteranean Homesick Blues" is very Lennonist Dylan. There's a slow "Save the Last Dance for Me", but the LP never really comes together: it's just another get-the-friends-together-again-Harry-we're-due-for-another-album-album. Nillson and Lennon do much better alone.

LIME FRESH.