Proposal for Social Action Portfolio of N.U.A.U.S.

For the purpose of the portfolio, "Social Action" means to mean those activities and processes that have for their purpose an end result in social policy, legal or extra-legal and modification or elimination of existing policy.

It includes such things as fact-finding, research, analysis of community needs, the dissemination and interpretation of information, community organization, and other efforts to mobilize public opinion in support of and to promote change in the social environment either through direct action, or through analytic processes designed to promote change.

Director of Social Action shall be responsible for:

1. The introduction and implementation of programs of social action in conjunction with other relevant offices of the Union.

2. The co-ordination and development of local social action programs, and the establishment of administrative procedures to facilitate effective interaction between social action directors appointed by constituents.

3. To maintain an effective liaison with bodies concerned with the development of social policy to which social action programs might be directed to establish procedures of co-operation and communications between such bodies.

4. The establishment of procedures whereby ready access can be obtained to relevant research data, legislation and information and personnel for the benefit of the Union in promoting social action.

5. To act as a catalyst to the development of effective social action programs which promote social change directed towards the well-being of society.

The function of the portfolio shall be:

(a) To create underlying conditions favourable to the better functioning of society;
(b) To regulate one or more elements in the total social complex in the interest of all members of society;
(c) To supplement other social instruments in fulfilling their obligations;
(d) To widen the basic knowledge of all involved in social policy; and provide direct services recognized as promoting the well-being of and essential functioning of society.

The policy of N.U.A.U.S. to which the portfolio shall direct its attention, shall be the development of a democratic society so ordered that its common resources are devoted to securing to each of its members:

(i) opportunity for full growth and development;
(ii) the means for meeting economic needs in terms of the standards its productivity makes possible;
(iii) provisions for mutual aid for meeting those needs in which social interdependence is a basic factor;
(iv) full participation in democratic social relationships;
(v) a share in advancing and benefiting from the cultural heritage of knowledge, culture and social organization.

The above extract from the NUAUS Regulations dealing with the Social Action portfolio gives a very clear but also very abstract notion of the Social Action organisation and its aims. The rest of this article will give the other side of the picture, showing in detail how it integrates itself and how it works in the more human terms of the motives and needs of those helping and those being helped.

10-ON DIT, MARCH, 1979

Aborigines

A group interested in the advancement of Aborigines, particularly in the Adelaide metropolitan area, has been started after a series of Social Action meetings last year. It is now working as a part of Absoloh, and is arranging Abshol tutoring, and a seminars for tutors and other interested people on March 21.

Details can be found under the article, "The Role of Aboriginal Educators" elsewhere in this issue of ON DIT.

Drugs:

A member of the group has become concerned with cases of 16-year-old kids starting on drugs because they're ill and wild, becoming hooked and eventually ending up with the feeling of being alienated from and yet superior to the rest of society. Through the process of acquiring drugs they link up with criminal elements, themselves sometimes selling to get more money for more drugs. These kids are not drug cases for social welfare because they do not want help from anybody. In fact, they are anti-drug takers. Authoritarian or moralistic attitudes are similarly inappropriate. This problem will have to be faced when and if the time goes by. Ideas are urgently needed to tackle this problem.

Community Development:

After various frustrations and delays this sub-group has managed to involve itself in a project initiated by another interest group in a not-so-wealthy area. Its proceedings are too complex to relate within this article.

Deserted Wives:

Deserted wives often suffer from the lack of a man to do odd jobs around the house. Also they may have nobody with whom they can share the burden of nking after the children, with the result that they rarely get out of the house. They may have financial trouble because their pension is not adequate. A sub-group is currently investigating the problems these women face with an association they have. Students will possibly be required to baby sit, take children on outings, make minor repairs and so on. Similar services may also be supplied to deserted husbands widows and widowers.

SECTION 1: GENERAL

1. SEX:

2. AGE:

3. COURSE:

4. DID YOU ATTEND A HIGH SCHOOL OR COLLEGE?

5. WHAT DO YOU CONSIDER SHOULD BE THE MINIMUM VOTING AGE?

6. WHAT DO YOU CONSIDER SHOULD BE THE MINIMUM DRINKING AGE?

7. WHAT MUSIC WOULD YOU PREFER TO HEAR AT A DANCE?

8. WHO WROTE:
   a. ALCIDES RESTAURANT?
   b. THE HARRAD EXPERIMENT?
   c. 2001 SPACE ODYSSEY?

9. WHAT DOES THE WORD "PUGH" MEAN?

SECTION 2: POLITICS

1. WHAT IS THE NAME OF YOUR ELIGIBLE FOR THE HOUSE OF
   AND WHO IS YOUR MHR?

2. WHO IS THE MINISTER FOR EDUCATION?

3. IS COMMUNISM LEGAL IN AUSTRALIA?

4. DO YOU SUPPORT CONSCRIPTION?

5. DO YOU SUPPORT THE DEATH SENTENCE IN VIETNAM?

6. WOULD YOU PARTICIPATE IN A PROTEST DEMONSTRATION IF YOU SUPPORTED THE PROTEST?

7. THE S.A. POLICE DENIED ALL ALLEGATIONS OF POLICE BRUTALITY IN LAST YEAR'S DEMONSTRATIONS. DO YOU BELIEVE THEM?

8. DO YOU SUPPORT THE LEGALISATION OF MARIJUANA?

9. WHAT PARTY WOULD YOU VOTE FOR AT THE NEXT STATE ELECTIONS?

10. WHO WAS THE QUEEN?

11. DO YOU CONSIDER THE POPULATION EXPLOSION A THREAT TO WORLD PEACE?
   MORE THAN NUCLEAR WEAPONS?

12. DO YOU STAND UP FOR THE NATIONAL ANTHEM?

13. SHOULD AUSTRALIA BE MADE A REPUBLIC?

SECTION 3: SEX

1. DO YOU APPROVE OF CENSORSHIP AND GIVE REASONS FOR/AGAINST?

2. WHAT IS THE AGE AT WHICH YOU WOULD LIKE TO GET MARRIED?

3. DO YOU THINK PREMARITAL INTERCOURSE IS IMMORAL?

4. DO YOU THINK IT IS REASONABLY LIKELY THAT YOU WILL HAVE SEXUAL INTERCOURSE BEFORE YOU GRADUATE?

5. SHOULD HOMOSEXUALITY BETWEEN CONSENTING MALES BE A CRIMINAL OFFENCE?

6. SHOULD ALL ABORTIONS BE LEGALISED?

7. WOULD YOU LIKE TO SEE AN ARTICLE IN "ON DIT" (A U.S. STUDENT NEWSPAPER) ON THE METHODS OF CONTRACEPTION?

8. FOR FEMALES ONLY
   a. HAVE YOU USED OR ARE YOU USING THE PILL?
   b. HAVE YOU BEEN IN THE NEAR FUTURE?

9. FOR FEMALES ONLY
   WOULD YOU ADVISE YOUR GIRLFRIEND TO TAKE THE PILL?

10. FROM WHICH OF THE FOLLOWING DID YOU GAIN MOST PRACTICAL ADVICE ON SEX?

   a. BOOKS OR MAGAZINES?
   b. PRIESTS OR MINISTERS?
   c. YOUR PARENTS?
   d. PEOPLE OF YOUR OWN AGE?

SECTION 4: RELIGION

1. ARE YOU A:
   a. CHRISTIAN?
   b. ATHEIST?
   c. AGnostic?

2. HOW OFTEN DO YOU ATTEND CHURCH?

   a. NEVER?
   b. EVERY SECOND SATURDAY?
   c. EVERY SUNDAY?

3. DO YOU FEEL THAT THE CHURCH IS DYING FROM OLD AGE?

4. WHAT PERCENTAGE OF UNDERGRADUATES WOULD YOU EXPECT TO BELIEVE IN CHRIET?

"The average fresher is conservative, knows nothing about politics and supports the LCI. His political knowledge is deplorable - 85 per cent of the male fresher and 60 per cent of the female fresher do not know the name of the electorate and their member of parliament."

This conclusion was published in the ON DIT survey on Fresher's in April 1967, so ON DIT thought it was time to see if fresher's had changed in the past three years. Have they become more liberal in their thinking on such matters as politics, sex, and religion?

Are fresher's in 1970 more informed and aware about things in their environment? In order to find answers to these questions, a survey of fresher's opinions was taken during the three SRC fresher's camps which were held in the three weeks prior to Orientation Week. The survey does not claim to be entirely representative of all the fresher's entering university this year. About a hundred fresher's were questioned (100 male, 100 female) and they answered the questionnaire honestly and fairly. There were more high school males than college males and the reverse applied to females. This sample, as accurate as possible, however, in some instances people did not give any answer to certain questions. It is hoped that the survey will give some indication of fresher's thinking and opinion in 1970.

Fresher's this year were not particularly well informed on current political matters. However, it is doubtful whether a greater percentage of older students would have been better informed. 30 per cent of males knew that Arlo Guthrie wrote "Alice's Restaurant," while only 12 per cent of the females were correct in answering that particular question. This indicated that males were better informed than females, and this was also indicated in the answers to the following questions. Three per cent of the males knew that "The Harrad Experiment" as opposed to one per cent of the females and eight per cent of males knew who wrote the book "2001," while only 2 per cent of the females knew the author. 5 per cent of males knew that Freud's main projects and was taken during the survey. It was assumed that the answers to the same question. Thus, it seemed, that fresher's were not very well informed.

Preference in music was directed towards blues and underground rather than towards top 40, although a few of the college males preferred top 40.

Politics

One of the main features of the 1967 survey was the ignorance and conservatism of the fresher's on politics. On DIT is happy to report that such conformity is a thing of the past.

Religion

The number of Christians amongst fresher's seems to have dropped slightly this year in comparison to previous years. 48 per cent of the males said that they were Christians compared to 60 per cent in 1967. Of the females, 60 per cent stated that they were Christians compared to 67 per cent in the previous survey. Eleven per cent of the men said that they were atheists while 40 per cent said that they were agnostic, 5 per cent of the girls were atheists with 24 per cent agnostic. These figures were about the same as those in 1967.

One noticeable feature about the subjects was that on the whole those who said they were Christian appeared to be more flexible in their attitudes than those in the previous survey. Mainly those who profess to be Christian considered that sexual intercourse before marriage was not immoral. However, while they held this view, they did not on the whole think that they themselves would experience sexual intercourse before they graduated. Most of the men who were Christian did not think that their alcoholic gymnasts would use the pill, while nearly all the girls stated that they would not use the pill in the future.

Fifty per cent of the chrisans who were freshers, that they would drop out of church, while 64 per cent attended church occasionally. This is down on the 60 per cent of 1967. Males and females went to church with the same regularity, and this indicates a decrease in the number of regular female church attenders.

Of the total number of people in the fresher's camp, 41 per cent of the males never attended church, while 84 per cent attended church occasionally. 28 per cent of females never attended church, while 65 per cent of religious attenders occasionally. Thus although the number of people who are regularly more females attended church occasionally, than did males.
Examination - Servility, Social Climbing
Hierarchical Society
(Paris Wall, May 1968)

"Examinations are in a fundamentally way totally irrelevant to the process of education. An examination is a prostitution of education when it is used predominantly for deciding whether you give people jobs or not."

Professor L. F. Neal, Professor of Economics, Adelaide University.

Exams are the lowest forms of violence, they cause sclerosis, nervous breakdown, lunatic hysteria, controlled aggression and humiliation; one moment of capitalism is reproduced in a schoolroom of examinees."

Anthony Barnett.

Every student has experienced the crippling nature of the present examination system. Anon. Fricker personally protested by burning her Politics II papers last year in Centennial Hall. Not surprisingly, there was a spontaneous outburst of applause from fellow students. This examination system must be clearly established early this year; the University power structure perpetuating the anachronisms must be opposed; alternatives based on a participatory process of individual enquiry, creation and fulfillment in the educational process must be posed and acted upon by all students.

Traditional Criticisms

This article offers a number of basic criticisms. The first part traces briefly arguments that easily expose the actual workings of exams. These are necessarily general and do not apply to every student's personal experience. The differences in different professors and departments are beyond the scope of this article. However, there are obvious differences in standards expected from different examiners, differences in marking criteria, differences in application of these criteria and in the range of marks awarded. Such differences are the inevitable element relating to the temperament, mood, health, etc. of the examiner over any one paper. And does the student know how and under what conditions his year's work is assessed? He may fail because his views on the subject examined irritate or are opposed to a particular academic. And there are no appeals; no possibility of seeing exam papers after a failure is recorded.

The subjectivity of examinations was summed up by one—of the few educationists who has studied exams thoroughly:

"All the experimental data has shown that for a particular performance assessed in terms of an examination script, assessment by different examiners varies considerably; the variability - such that in the determination of these marks, the part played by the examiner is greater than that of the performance of the examinee."

The unreliability of the present system is partly also due to the three horror stretches at Centennials Hall; but arguably the above criticisms, relating to the subjectivity of examiner, are equally to continue assessments throughout the year. Other "techniques" they employ, such as schemes of grading, new techniques of marking, extension of the scope of the exam and number of "objective facts" by time, multiple choice, five choice completion, etc. type exams need of course to be resisted strongly.

Academic Myths

Of course this unreliable system is perpetuated by a number of myths. It is necessary to explore firstly the myth on which rests the authority of the academic - that authority which is already, in itself, anathema to most students. Some academic and educational authorities, including even some of the "liberal, democratic" society, often conflate the two, for political purposes. The University, for example, is hierarchical and structured in a way which reinforces academic authority.

Secondly there are myths that publicly set up artificial distances between lecturer and student relating to exams. The system itself is perpetuated by the system. "The University" sets exams, that exam papers cannot be seen after they are marked, the impersonal, the anonymous and the unapproachable is the Academic. Also exams are integrated more closely into the aims of the course; it is easy for the student to feel he has failed, even for the student to feel that the course is not his. Nevertheless the facts remain—however lightly authorized they are, in the examination hall it is insurmountable.

Another example is experienced by all students with regularity. This concerns the examiners' often elaborate and devious ways of "beating" the system. When students are forced to find ways of deceiving examiners, of deploying a careful body of quotations, and often deliberately stretching answering to fit the known prejudices of examiners, the purposes of education are made a mockery of by all concerned.

A number of similar not unconnected criticisms can now be briefly made. In relation to grading there are assumptions stating that intellectual performance is reliable on a single continuum from first class honors to failure; that there are no certain number of distinctions (small) and always of course failures (some mythical borderline); that forced reproduction of "beating" under stress is predictive of future performance; that students should work themselves up to the exam and be subjected to stress; that there exist closely packaged and processed year groups; that there may be a number of years for all students in a given year-group pass the same exam (individual student needs); that in all cases each examinee should have individual responsibility for his own performance (no acceptance of collaborative or team work, despite the fact that tutorials are group discussions); that a student who fails has only himself to blame (the system is never to blame); that it is necessary to prove to the public that standards are maintained; that these are myths supporting the system unable to be justified by recourse to basic principles of

Educational Principles

The problems must in essence be seen as relating to the very roots of the whole meaning and significance of education. An understanding would be "educational myths" are assessed often in terms of exams but it may be more profitable occasionally to assess exams in terms of educational aims.

Some assertions can now be made. "Education involves the lifelong pursuit of useful skills, the elevation of the powers of judgement and the promotion of social cohesion."

On Dit 1969 (in particular July 9th's report of the staff lecture, August 5 of A. Yeats'man's speech on Arts Faculty).

Movement for Participatory Education, Napier University.

References included:

University Quarterly Vol.21

Knowledge and the Factory

This failure should also in debate be linked to the basic principles of the liberal, democratic society - our "liberal, democratic" society operates on a clear, indivisible, hierarchical and structured minority who deny democratic participation by all citizens. The University operates on similar principles, and is irreconcilable with our society. The educational process thus functions as a support to the established social structure of our society. Briefly it does this in two complexly interrelated ways. It functions as a "knowing" and "nowing" society and as a "new" and "intellectual" stratum of the world force, a new voice of social engineering. The needs of corporations, businesses and communications industries. At the same time this peripheral role of the academic, in cultural integration, where the products of the factory acquire a certain world view, a concept of social order that either supports or does not challenge the basic inequalities and assumptions of capitalist society. A critical analysis of this educational process must therefore be developed by students demanding the abolition of exams and participation. This involves not only challenging the power structure, but also in most cases, the knowledge received from academics. The Movement for Participatory Education hopes to engage in debate and action on these levels.

It should be emphasised that alternative concepts and practices can be worked out by each student in each department. This applies in proposing alternative mechanisms of assessment and feedback. The points are based on critical enquiry and self-discipline by students. This co-operation and in future with teachers and students involved in the creative, intellectual process. Here students should not be to others, but to themselves, the only authentic protectors of their work. However, they must control the content of their courses, setting their own program. A critical analysis of this educational process must therefore be developed by students demanding the abolition of exams and participation. This involves not only challenging the power structure, but also in most cases, the knowledge received from academics. The Movement for Participatory Education hopes to engage in debate and action on these levels.

Evaluation of work done here is therefore neither administratively nor militarily "top down". We, as students, are judged by our work and by the work of others. We are not judged by examiners, not even by the University administration nor just by a small group of interested radicals.

By Chris White

-ON DIT, MARCH, 1970
New Officers

PRISONERS OF CONSCIENCE...

exist in all countries — people imprisoned because they are not prepared to betray their conscientious beliefs; because they raise their voice in defiance of tyrants; because they are of a minority ethnic group which is unacceptable to the dominant majority. Their families suffer individually in the face of widespread violence, discrimination, and even basic human rights. They are easily forgotten. Amnesty International is making good progress in its task of drawing attention to Prisoners of Conscience and institutions which are working for their freedom. Adelaide Amnesty works for prisoners of conscience in Eastern Europe, in East Germany. You can help Amnesty's work. Come to Amnesty's meeting in the ANNA MENZ ROOM on WEDNESDAY 15TH March at 8.00 p.m.

Adelaide University AMNESTY INTERNATIONAL

1971 Arts Festival

The A.N.U. has been chosen as the next venue for the third Australian Universities Arts Festival to be held in May 1971. The success of the '69 Festival in Melbourne demonstrates the unquestionable need of an event of this size and variety. Only recently, the University of Queensland began to realize their responsibilities in creating an inclusive cultural atmosphere.

The N.A.U.S Festival represents an opportunity for those people from the N.A.U.S. to participate in a total interaction of cultures. Many of the media that students as a whole are trying to develop are living grass roots cultures. As such, the National Arts Festival can provide an opportunity to bring together the student from the Australian University with the student from overseas. It is hoped that the Australian University will at least show that something happening outside their immediate sphere is not worth going to.

At this stage we have on our side, what we believe are ideas and enthusiasm for past festivals. If you have either of these contact your Cultural Officer or campus and keep him busy.

M. A. O'REILLY
Festival Director, Canberra.

Towards the end of 1970, Anthony Caro, born in 1924, far away from Hadrian's Wall in northwestern England, part of the National Union of Students of Australia, the National Union of Students, and a Cultural Affairs Officer of the Adelaide University Arts Festival, was in the City of London. It was apparent that students were getting involved in the arts when they were not prepared to accept the ideas of any cultural pretentiousness. The words of one Aquarius resident at the University of Sydney, "in a grand gesture, to economize on the plans of the university, the students decided to spend only $30 a week and the weekend and the University of Sydney was spending $50 a week."

With this in mind a group of students met secretly on the plains of Eurobodalla near Narooma at the weekend and the University Arts Festival was formed.

Aquarius takes over the responsibility of N.A.U.A.S. of running Arts Festivals each year, of organizing and promoting the competitions and of initiating all the activities in the arts and in incubating those students who are in the Campus Circuit. The Campus Circuit aims to: 1. aid the students in the establishment of a new cultural environment. 2. to encourage the involvement of the student in cultural activities, to capture the interest of other students, to use university artists, and to tour these people to all the universities, to give performances to the students.

Aquarius also plans to bring in other activities such as poetry, film making, art exhibitions, and so on. This will be heavily subsidised by the students and the students will have the opportunity to purchase the services of the best artists. The only cost of each art form currently is $300. In conjunction with the ABC Radio, Artistic Reserves, and the cultural sector of the students, the University of Sydney Art Festival will be provided.

Aquarius also plans to improve the art of the summer school and to tour packaged film societies at reduced rates. As part of the project it is intended to produce a quarterly newsletter. All Arts Applications are currently being called for and this will include the cultural sector, the Campus Circuit, and the National Union of Students, U.A.S., and others who are interested. Applications close on March 16th.

Aquarius also plans to import the best of European, American, and Latin American film work and to tour packaged film societies at reduced rates. As part of the project it is intended to produce a quarterly newsletter. All Arts Applications are currently being called for and this will include the cultural sector, the Campus Circuit, and the National Union of Students, U.A.S., and others who are interested. Applications close on March 16th.

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Brett believed that it was the imminent collapse and mass defection of the Saigon Army, and not an invasion from North Vietnam, that would result in the fall of the North and begin army manpower losses in the South. The inability of the Americans to make any headway, however, was due, Brett claimed, to the combined military and political strategy of the N.L.F. If an attack on an area was successful, then the enemy’s reporting is intelligent and accurate. There is no indication of self-righteousness, or even of the colour and vitality of the West, as he has witnessed in 30 years of international journalism.

G. Disher.

**FOR YOUR PROTECTION**


The puritanically repressive state of Australian censorship is today concentrated in the Judeo-Christian morality war against the cultural growth of this country through the mutilation or banning of sexual works. The press has been forced to remain quiet in its protest to both Federal and state censorship restrictions. Much more importantly, it shows, with good effect, the ludicrous and often completely arbitrary criteria adopted by censorship officials in their cultural purges. The chief of these criteria seems to rest on the premise that four-letter words are the supreme taboo – the passage of such words could, appropriately in a serious, appropriate in a serious, the report is un readable – the same terms couched in the turgid euphemisms of “moo” and “bow wow” in a deliberately pornographic essay of Lynton Strachey’s, mere words without any explication. John Tate describes also the quite ridiculous action taken by the Queensland police over the use of these unmentionables in the plays "Horn and Hardart" and "America Hurrah!".

Apart from such revealing and often amusing examinations of censorship officialdom, in action, the collection also contains a penetrating and important examination of the legal background to censorship by Anthony Blackman. There is also an ingenious and almost successful attempt by Judith Wright to relate the censorship crisis to that all important social evil, the generating of – the conflict between the cold furnaces of Victorianism and the new liberated Aquarian; a conclusion which is quite valid, even if a knife narrow.

As a comprehensive study of censorship in all its aspects, Australia’s Censorship Crisis is somewhat limited. It is too concerned with citing specific cases to cover the psychological and social effect of censorship in Australia. Yet its purpose clearly does not lie in this direction, but in the exposition and decimation of the. Little satisfaction is officiofaldom, and here it succeeds handsomely. If it can survive the expected indignant cries of the worthy gents in question, it may well do much to affect some liberalisation of artistic license in Australia.
The Stones in Your Lounge

The programme began ominously with "Adelaide's leading hippie fan Fairweather's replacement in his van, and a crackle of Honda bikes assuring us that we were about to witness "a happening, a grooving," words that sounded curiously like a Grenada publicity release. Still, it was the Stones and no amount of Channel 9 uncouthness could mar that.

Jagger appeared wearing his traditional white flares covered with a slightly see-through blown-up floral print, clad in front with several bunches of flowers with his hirsute "Houndstooth Woman" and a very kick-ass sounding title track and some best grooves. The Family Entertainment, by Family is a good LP. It has been described as: "pleasing yet intriguing ordinary dignity with brilliant pitches and happy bits and pieces thrown in for good measure." Whatever means, Anyway, it exists. The second album from the Band, and Led Zeppelin were both extremely good value. Led Zeppelin II is not as good as the first album, but I don't think, but that is only because the first is so good. Of interest (porgograpically speaking) is "The Lemon Song," a rehearsal bash of the Electric Flag's "Killing Floor." The Janis Topin album is worth having if you grew up to Janis Topin, otherwise probably not.

Flicker Arts

The best news to reach POP in its first weeks of existence comes from our cinematographic correspondent. Until now, there has been no outlet in Adelaide for pop films like Dylan's "Don't Look Back," One's "Bottoms," the Monterey Pop Festival and so on. Very soon, Flicker Arts, a new pop-orientated cinema, will open in the New Hindmarsh Theatre with Dylan's "Don't Look Back." As well as showing the best in pop and avant-garde, Flicker Arts will screen six-month contractual details about the Flicker Arts in next week's POP.

From next week also POP will run a regular LP review section. Any reader's who would like to inform us of new and groovy LP's are welcome to do so.

And Now

For those of you who enjoy a little bit of intelligence and sensitivity . . . They're on again again — the super groups *, * * of the seventies . . .Superstar — off the cuff cracks to show off all members of charmed households, months of stairs and stairs prep. levels: Tom, Engeberg, Joe, Don, Jimmy, all those miscellaneous black faces — happily keeping each other in business.

Can the only five (or is it six) people in the entire city of Adelaide who know what's going on, manage to stay off ignorance and destroy the countless hundreds of Pelican-loving mindless faceless who inhabit the mass media? Can Englebert Humperdink ever hope to repeat his success?

Is this the beginning of something?

F. R. G.

The music was a bit rough and of key once or twice but that exception the soundman who made a poor tape anyway. The sound was only a little bit better than the horrible tapes SAD made of the Beatles' concert in Adelaide in 1964. But like Jagger, you said, you shouldn't expect faithful reproductions of records at concerts, you're supposed to come to see the group and to take part in the performer-audience communication. Hi-hum!

Although the film showed the audience as composed of old mad, rocks, the newer hippos with the Hall's Angels (the British sort) acting as the Stones vanguard it failed to convince that the Stones transcend all barriers. Too many appeared to be suspicious of the weekend swingers only. Their appeal was explained by a Hall's Angel as, "They're, they're not like your Beatles or they? Seven days in bed for peace an' that. They're real people like us."

To compress a five hour concert into a one hour spectacle and still retain the feeling is not easy, and I'd like to see what they left out. Jagger proved that hit stage presentation is timeless, not having added a single new bump or grind to his repertoire since his last Adelaide visit. Even the removing of his tunic was performed with his typical stripper's sensuousness.

I like to thank Taylor for giving us a commercial after every number and Channel 9 for bringing the show to us almost a year after it happened.

Julie Lewicki
If you were energetic enough to take a trip to Newfoundland a couple of weekends ago, you may have been very lucky and seen ON TV's first Bird for 1970, Sara Laurie. Depending on the time of day, you could have found Sara occupied in several ways. She may have passed you at a very fast speed on the highway, in which case all you would have seen would have been her hair blowing in the wind. It is possible that you could have seen her swimming, then again, you could have caught her just lying on the sand, lazily reading a book. In any case, you might have found her dancing to blues if you had ventured down in the evening, and the dress she was wearing would have certainly dazzled you.

It seems that Sara is a bird who has done most things, however, there is one ambition she has not fulfilled — that of riding a motorbike.

For all those who were unfortunate enough to miss Sara, it is refreshing to learn that she will be gracing the campus this year. Her aim in life (besides riding a motorbike) is to be a social worker, and to accomplish that end she will be working towards an Arts degree majoring in French and Psychology.