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Visiting Pensioners:

A number of students last year were given the names and addresses of an old-age pensioner in their district to visit. The pensioners were people who found it difficult to get around. This group worked through the visiting section of the Meals on Wheels Organisation. It was generally their experience that the old and young generations have more in common and get along better than either do with the in-between generation.

Migrant Education:

The Migrant Education Department provides correspondence courses for newly arrived migrants who cannot attend English lessons because of work or family commitments. These courses are adequate for learning to read and write English, but they are obviously of little use for the comprehension and usage of the spoken language. Students are needed to go to the homes of these migrants for a couple of hourly sessions per week to give them practice in hearing and speaking English. Students who are migrants themselves or who have reached proficiency in a language such as Italian or German would be particularly useful. However, it is not necessary that volunteers be bilinguals. Predominantly volunteers will be able to provide assistance for families settling into a new environment in such matters as bus routes and fares, prices of foodstuffs and so on.

Tutoring

In 1968 Social Action ran a pilot scheme in which 30 University students each coached a child in one of five different institutions. The children were either orphans or the product of broken families. This scheme, which was successful on various counts, is an extension of the Absoluto tutoring program. No matter how good an institution is, such children lack sufficient of the encouragement, personal interest in their education and other aspects of the process of their growing up which characterize a normal family situation. Often because of their family history and the fact that they are in institutions, such children tend to be somewhat emotionally unstable, and may be convinced that they are destined to failure. Social Action tutors coach one child, and one child only, for a period of about two hours per week. Although ostensibly the scheme is to assist the child with his or her studies, the main concern is to show the child that at least one person from their peer group is interested and has faith in them. To further this end, tutors also take the children on outings to the beach, the pictures or the football, give them birthday and Christmas presents, ring them up at different times, and so on.

Why I Should Join Social Action

I constantly read articles about the increasing depersonalisation of society, the inefficiency and the attitude of concern of government bureaucracy, the million people in our affluent Australian society who are below the poverty line and unlike to clamber above it. Do I really know what I’m talking about? If I remain safely enclosed within the university, talking with fine-tongued staff or are they part of a small middle or upper-class background, without first-hand contact with these problems and the numbed resignation of these people to their fate? Am I really concerned with these problems if I don’t undertake any action, no matter how small, to alleviate it? I have the opportunity to help individuals even if I can’t overcome the precipitating social causes. If I’m not going to help another person, another one on the face of Australia or the same value as myself, what does this indicate about my democratic ideals and concern for society?

Why I Should Not Join Social Action

(1) I don’t have time to attend a couple of lunchtime training sessions and then spend about two hours per week helping another person or other people. I need the time to play sports, drink with the locals (or for the world), go out for the weekend after the hard grind of a five-day university week. Alternatively I have to work hard to keep up that two hours per week is impossible.

(2) Despite all the programs which Social Action offers, they have no activity I as an individual can visualise myself helping. Frankly I am equipped only to study. Despite the short training sessions which they provide I could never be qualified even to lead a blind elder with his doctor to his dentist.

(3) Social Action has great motives and great ideals, but let’s face it, Social Action is a little naive and impractical. It’s a do-gooder organisation for and even for whilst professional guidance, it’ll only cause more trouble. I’ll wait till I’ve got a bit of power and then I’ll force through legislation clearing up all their single little problems at once. Gary Jack gordon said poverty will have been wiped out in Australia by the end of the 70’s.

(4) I am (or soon will be) a one vote – one value citizen in a free, democratic affluent country. I’m proud of my rights and I’ll face up to my responsibilities, but don’t we elect people to run society? Surely they’re not trained and they get in on party platforms, but they’re more in contact with these problems than I am. They’re respectable, hard-working, intelligent men of great integrity, They’ll clear up any problems which aren’t just the ravings of the mass media.

(5) I’m alright Jack.

Interested?

Get an application form from the SRC Office or the Social Action Office, fill it in and return to the SRC. You’ll be contacted and transport, times, etcetera will be coordinated. Social Action won’t give you more time than you specify, or get you to undertake other activities.

Care of Elderly People:

Contact with the Citizen’s Advice Bureau and the News Action Line has resulted in the opening up of many diverse areas for Social Action participation. The C.A.B. case of blind people needing to get to doctor’s appointments, but lacking the finance for taxis. Students could be particularly useful during the Festival of Arts in providing transport to Exhibitions for elderly people. Many elderly people cannot manage to look after their gardens, or cut hedges, but lack the finance to get others to do it for them.

The News Action Line is told of cases where landlords refuse accommodation to families too large for permanent housing trust accommodation. Like most social welfare agencies it is unfortunately staffed, and cannot supply enough people to mediate between families and landlords in such cases. The help of students is urgently required here.

Doctors and others often inform Action Line of people in distress who are otherwise too proud or too isolated to communicate their needs. Because of increasing public usage of Action Line, the staff is getting further and further behind in investigating such cases and directing the proper authorities to them. Students would be valuable in investigating these cases and contacting the appropriate relief organisation, or where this does not exist, in directly helping the people concerned or showing them how to get out of the situation themselves. Continuing student publicity for people in receiving situations will possibly result in government departments or relief organisations initiating full-time groups to deal with them.

ON DIS, MARCH, 1970-11
The state of Aboriginal education can be gauged in other ways, too. For example, by the time an Aboriginal child begins secondary school, he is generally one or two academic years behind his non-Aboriginal counterparts. Many Aboriginal children have secondary school status at the minimum age of 15, or even later: thus many get no education beyond primary school, or sub-literacy in other ways, whatever you look at. For example, in the city of Sydney, there are over 11,000 Aboriginal students enrolled in schools, but only 3,000 receive any kind of structured education. The reason is that the Aboriginal community is overcrowded, and there are not enough schools to cater for the needs of all the children. This lack of education is a major problem, and it is one that needs to be addressed urgently. The government and other agencies must take action to ensure that all Aboriginal children receive an adequate education. For example, they should consider building more schools in Aboriginal communities, or providing more resources for existing schools. This will help to bridge the gap between the educational opportunities of Aboriginal and non-Aboriginal children, and will help to ensure that all children have the chance to reach their full potential.
Some thoughts on de-escalation

An analysis of the present 'de-escalation' presently underway, shows that it is in major part a high public relations gimmick. Firstly the stated aim is that of preventing the growing number of South Vietnamese from being withdrawn. It is such a high number that American defence is not being withdrawn because of the high number of American G.I.'s killed there. It is not the manoeuvre that South Vietnamese deaths in any week are seldom quoted whereas the American figures are. To hear that American deaths for a week have been below the 100 mark for the last five years is not a way of feeling that the number of Vietnamese people is falling because of lack of any support from the United States as to why they have been involved in a war such as Vietnam. The programme is of itself no more than words on paper.

There is also the factor of economic interest and its relation to the Vietnam War. The region of South East Asia, while not being very prosperous, is an area of large population, which, despite low per capita income, is still a fairly substantial market, in a world where markets are suffering increasingly more intense competition. The interest of Japan in the Vietnam War, has not only been because of direct receipts coming from the use of Japan as a supply point for materials to sustain the Vietnam War, but it also ensures the maintenance of the South East Asia region as an essentially market for the Free World for many years to come. In this light it becomes not so important as to what forms of government are of the region, provided that their economies are Japanese and Western oriented. Also on the economic plane, the region while not being a large provider of natural resources for the wheels of industry in Europe, America and Japan, certainly has tremendous potential for the future, and having regard to the period of the period of colonial expansion centuries ago, the rush is on to secure supplies of materials, especially when both Japan and America are placed in positions of increasingly tight availability of resources in their own homelands. In this new age of economic colonialism, South Vietnam becomes an item on the economic ledger, and the trade which is going to have it in the positive side of the ledger.

While Australia is not the same economic giant that Japan or America are, it is still of importance to her which way the economic market lies, since increasingly she is having to look to South East Asia to buy her products now that she is finding increasing difficulty in old markets. And to a country of the size of Australia, it is essential that the markets are as far as possible be substantial 'banana-republic' type markets. Viewing these and many other factors which are involved in the economic life of the Vietnam War, it becomes important that the desire to withdraw from Vietnam, should not be motivated by fears of our being 'defeated' and that we had better withdraw and lick our wounds. Because if we withdraw because of this reason, we will be back again in 100 years. Only if we have changed our tactics so that the next time we win, We must withdraw, because we never had any right to be there in the first place, it was only self-interest that got us there, let it not be the same reason that gets us out. Because of that it is vital that we try and convey these reasons for disapproving of the Vietnam War as widely as possible and that the facts that got us into the War, are as much a part of our own society, and are causing all sorts of dislocations here at home as well as over there. We can't hide the fact that it has to be done, but the whole society has to do it as well.

It was because the Vietnam War is continuing despite all the blinding reassurances of Nixon to the contrary, that the feeling has been growing that a much wider expression of anti-Vietnamese War opinion must be made. It is more important than ever that those who believe the Vietnam War to have been a mistake, should get up and say so.

To this end it has been planned that as one expression of opposition to the Vietnam War, there should be a nationwide Moratorium Campaign. The campaign is to involve as many people as possible to engage in as much expression of reasons for opposing the Vietnam War as possible, to involve those who oppose the war in a greater way than just signing a petition, or giving a financial contribution to a peace group.

We have to get up and give something of ourselves, we must give some of our time, be willing to sacrifice other things.

To co-ordinate this campaign in South Australia, as in other states, there has been set up a Vietnam Moratorium Coordinating Committee, whose job it is to publicise the purposes of the Moratorium, to co-ordinate the activities of various groups supporting the idea, to raise finance, and to organise various activities itself.

Around Australia on May 9-10 there will be, it is hoped, massive expressions of opposition to the Vietnam War. It will be the culmination of a rising crescendo of activity starting from the present time. While the activity on May 9 will be a normal demonstration (aim 5,000 people in Adelaide) other activities that are planned are of a very varied nature. Poetry readings on Parliament House steps, motorcades to country centres, leafleting of the Festival of Arts, silent vigils and many other forms. As time goes by information will be available about these various activities.

If you feel we were wrong to involve ourselves in the Vietnam War, express your opinion, say why, come out as a participant in the Moratorium. It may be that you may not agree with certain forms of activity being undertaken in conjunction with the campaign; if you feel this is to put you off participating, then you are shrinking your responsibility, and the form of protest that has put you off deserves to gain at your expense.

Demand now an immediate and total withdrawal of involvement in South Vietnam!

By Lynn Arnold

SUPPORT THE NATIONAL MORATORIUM AGAINST THE VIETNAM WAR

ON DIT. MARCH, 1970–13

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Free U is participatory education. The essential ideas are the abolition of the normal, stifling sexual, and spurious relationship, the abolition of each unnecessary commandment or precept, the encouragement of complete participation by everybody in all aspects of running and governing this community. There have been several courses concerned with how this can be seen below, they deal with different concepts in different ways.

The Basis of Morality
This discussion group appears to have suffered from a communications hang-up over the last two weeks. The result has been that attendance has drastically declined. The group lacks a high level of interest.

We intend to continue the course on Tuesday the 17th of March. Meetings will be weekly, at 291 Gilbert Street, at 4.30 p.m. This will provide an opportunity for those who wish to do so to discuss their evening's stunt of work before coming. Alternatively they may spread the earlier part of the evening facilitating themselves at the local pub for the tough discussion to come.

Wine Tasting Course
The principle function of the wine tasting course is that of light relief in the discussion of the rather serious subjects we are dealing with in the other Free U courses. Peter van Reen, who is the fortuitous convenor, was even hard to designate the subject as Pahlavani.

Nevertheless, the tasting of wine was tackled in all seriousness. We started with solutions of the individual major components of wine, experiencing and analyzing their characteristics (can you tell the difference between malic acid and citric acid? We can!). From there we tried simple combinations and discovered the importance of synergy in matters of taste and smell (e.g. sugar and alcohol together are more "sweet" than the sum of the sweetness of the nigal and of the alcohol alone). There was a great deal of wine on real wine. Right now we are on the effect of age on a bottle of wine, and are discovering, inter alia, the exact markable effect of bottle age in welding together the individual taste components. Just leave the stuff lying around in a bottle and see what happens.

The history (including pre-vine), traditional and most of wine making, the effect of different vintners' methods and similar background information was dealt with, albeit very superficially.

The single most important fact about wine, namely that it is the most widely used and the most successful in every country and the second most successful (and least dangerous) eugenic drug available to the human race, was discussed. For the reasons of this remarkably state of affairs, were stressed, but, in the connoisseur's opinion, requires re-inforcement. So we are doing our best and get conscientiously alcoholized in a new cultural way every Wednesday.

No Violent Direct Action
The course on non-violent direct action has had four meetings to date. The raison d'être of the course is to discuss the various ways in which social change in society can be accomplished through non-violent means.

Those of us who have met together as a group, so far, do not share a common ideology of non-violent precepts. Some believe in it as a pragmatic effort, in contrast to those who base it upon moral principles. Some are even sceptical of the non-violence as either a political or moral alternative.

Is non-violence an easy way out, a way for the "concerned" liberal bourgeoisie, who want to change society but not lose anything in the process? Where in the field of offensive action does non-violence draw its boundary line? Or perhaps it stays outside in passive acceptance.

Is offending the moral sensitivity of another an act of violence? If you realistically involve yourself in personal violence and yet still oppose state and institutional violence?

In our sessions to date, there are some of the questions which we've looked at. We hope that at some later date we will be able to involve ourselves in a practical experience in non-violent social change.

As we have distributed five printed handouts, totaling about 20 pages, which you may ask for as "Non-violence in Vietnam," "Future of Non-violence" and "How to convert aacist" if you wish.

If you want information on meeting times and book list contact Lynn English (ph. 65-7771) 51 Wilboden Street, Walkerville.

Bachelor of Economics
Our Bambina knows all about Economics. She's the one who writes our column $1,268, and that includes a sun roof.
Yet she has her enemies.

Petrol companies wish she'd never been born. You see she goes 55 miles to the gallon.

Tyre companies wish she'd retire.
And service stations wish she'd sometimes have a breakdown.

Where is the petrol price today? In the news.

Our Bambina's so easy to pester. In fact we think a Bachelor of Economics is a distinct improvement.

How about a deconversion?
International Photography

One of the reasons that people take photographs is to record nature the way it is; some spend a little more time and select the particular season of year, or time of day, to add that extra something to a pleasant landscape.

In this exhibition, the photographs of this type are prevalent, and in both the subject and colour the standard is high. The midday sun of the Beginner’s Guide is shunned for the early morning or the midwinter snow, and the results are easy on the eye. But that is about all. One sees a beauty of nature, daily makes an inward Daws of awe, and the vision vanishes out of sight of your Tourist Bus, your way of escape from the world you know is just around you.

One gets the impression that the only camera around are the camcorders sort that need heavy tripods; that the ground below 35mm camera had not been invented. As a result most of the pictures show a sinister world. The old order is not, repeat not, changing.

The wildlife photographs show that there are still dedicated people who have the patience (or good fortune) to get the picture that shows its victim to best advantage. The naturalist can see his prey in fine style; the timorous beauties are brought close, the creepy-crawly magnified in splendid detail. (But Ugh! for the two tweet studies of the flinty kittens.)

Portraits are becoming harsher on their subject: wrinkles and pores are the order of the day — the weather-beaten and old score handsy here. If not, one can pull half of the face, or add texture by placing gaze over the picture when printing. The nude studies affirm what we already know about the female figure; it can be regarded as a thing, with no personality.

In the experimental section there has been a definite increase in the number of photographers who can successfully fiddle the processing in the darkroom to produce startling way-out colours (solarization), but here again it is evident that technology overrules the content — we are looking at the everyday with a different colour scheme.

It is a pity there are no photographs showing the events that shape our lives (Press photographs) or show that photographers care about the world we live in.

On the whole an exhibition of the high standards in photographic techniques that any photographer should aim for, but there is sadly little evidence that they want to communicate more than “it exists.” Very nice. Certainly nothing to offend, or even make you think.

Peter Young

Miss Fresher and Sexual Liberation

A pretty girl is a commodity, with stocks to buy and sell, that’s what the Miss Fresher contest, or any other Beauty contest is all about. Put a girl on the catwalk, let her plug her sexual wares for all she’s worth and the wiser takes all. But what is the Miss Fresher contest? Really, it is a pathetic spectacle. If it weren’t such a sick show, and such a reflection of a society where sexuality is so sick, we could perhaps ignore it. What does it say for a society that to be recognised, a girl must try in her biological commodities, assisted by the cosmetic and other aids which today define beauty. It says that in capitalist society an individual is not defined or recognised in terms of his or her human qualities, but in terms of a socially imposed definition of what is desirable. And capitalism in its permissive society/swinging world is it.

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Study and the New Student

It is unlikely that you will soon be brought with you all the essential information that will need to manage courses successfully. On the contrary, it is something that you must expect to work at, maybe for the first several years of your course.

The student who does not follow up on useful suggestions in the various booklets on study which you receive from the college, or who does not make the effort to study will find that he is losing particular co-efficient matters and needs. This may well frustrate you if you expected to get an immediate answer to the appositely simple

"How should I study?" but I do not believe that a full answer is possible. From a full answer which is equally useful to different students, or equally useful at different stages in courses. Nor, if a plan or approach or method is formulated, do I believe it can usefully be done by any one other than the individual himself, for there are all the complexities in which he adopts or fails to adopt the student role. Let me try to make clear the importance of these very general matters by way of contrast with the professional attitudes that the student holds to another role we sometimes find ourselves in — that of the medical or dental patient.

Partly because of the uncertain personal, intricate, discipline, to get ourselves to the sort of work that is necessary, and partly because of the situation in which the student is one in which there are some attitudes and opinions, some non-moral situations which do not involve the whole person, and the role of the patient is to report his concern and be given a remedy which largely proceeds without involving the general way of life of the patient or requiring any demand on the treatment beyond following specific directions.

Study on the other hand is a separate part in the student's life. There are no breakdown in study self-correcting or open to redemption except as we bring them to bear on the situation of the patient is one in which there is some sort of moral contradiction which does not involve the whole person, and the role of the patient is to report his concern and be given a remedy which largely proceeds without involving the general way of life of the patient or requiring any demand on the treatment beyond following specific directions.

The difficulty with other students is not a failure to do the job properly, but a failure to see its consequences, and that success in study is closely related to success in establishing an organized pattern of behavior. It has to be learned. It seems to me that the difficulty is not one of seeing — it is rather that emotions overrule their judgement. They have what seems to them emotionally compelling reasons to resist any organized pattern. For them, the difficulty is not one of seeing, but may be of seeing in the right way.

The student has often had what he feels is more than enough reason and direction to acquire the necessities that could not at that stage be openly or successfully resisted. These students make a virtue of their intellectual superiority, or, if they gave up their transfer, it may seem that they are as an assertion of independence.

In this case, it seems to me, spend their first year fighting old battles with people whose coercion they resisted, not realizing that their first step is not the second, and that their work is only beginning when they are now, it is a battle of coming in contact with the institution, the university, rather than of defending the self against intrusion by University teachers.

The task of the student is thus, not merely to react to the pressure of others, either in passive acquiescence or in active defiance, but rather to accept responsibility for himself for what his own life at the University is like and what success he achieves. To accept the responsibility for one's life over the University years may be an intellectual failure of one's task, but it is also seen just as much for those who have not had much or indeed any practice in self-regulation, and those who do not yet see and confident enough to accept a responsibility of this size.

It is true that the University understands that transition difficulty may be a real personal problem, and it so encourages students to seek out and accept what help they may need. It is true that the demands of tertiary student life in an independent community is a difficult step for students to take, though it need not be, unless they are particularly shy. But even where it is difficult, it cannot be the same as it is for the adult patient. There is no assistance — to learn to run his own affairs in his own way, with the direct approval of his satisfaction. I have previously suggested that this implies some degree of organization or a lack of which teachers have what is causal for failure of self-management, and what needs to be organized.

The student has different things from the University, but it is a student who includes successful performance for himself of his studies, and the things he wants, he must be able to do and be able to do it.

Student's guide to different things from the University, but it is a student who includes successful performance for himself of his studies, and the things he wants, he must be able to do and be able to do it.

This means attempting to assess realistically what is required of students in the different parts of their course, and in the current procedures and organization, making what modifications seem necessary to ensure that their role is understood, that they do not forget the essential, that in the light of the results, stabilizing the role or setting out again to seek a more appropriate role pattern through his academic years.

The change in pattern that is needed is sometimes a very specific one, a technique for managing French vocabulary, but typically what students regard as problems of technique are really defects in the pattern of living or organization of study which are basically psychological. For instance, they may want to help a student to apply a subject in a better way while trying to limit the attention he is giving to it, or to make more of the learning that he is doing, or to help them to resist the discomfort of thinking about what he is trying to learn. Or, again he may be so caught up in other matters that he is failing to realize that it is inevitable his attempts to study will be unsuccessful.

This takes as to the question of what needs to be organized. One cannot separate the person from the person's life. One cannot mark off one portion of that person's life — the part in which he studies, and the other part, and regard each as independent of the other. How study does depends on the whole pattern of life the student adopts, it is the whole pattern of living that the student must organize. He must continue all as a part of his behavior in the interest of his course, learning to deal sensibly with parents, other personal relationships, social and other activities, and so on.

Also he must try to establish desirable patterns of reaction from others — to get others to recognize his obligations and to help him meet them instead of trying to get him to do what he wants or oppress him. Desirably, this will be achieved through shared understanding and the mutual support of one another, rather than by putting the strong assertion of the face of those who have not fully understood the work demands that the tertiary student has to satisfy.

Now I must try to state what these demands are. In general, the student is expected to make a certain number of things, however "square" it may sound, to do a real job of his work. This might mean to do a certain number of things rather than a certain number of things by a certain time such as a week. Some students of average capacity find this requires in excess of 40 hours a week, and some students may find inexpertly to carry one on in spite of distraction and absence of immediate pressure (a particular problem comes like Alice who appears with each time and when she does she is very strong there, not to be active and purposeful in study, setting tasks to complete, and others to complete, and to understand, to wrestle with difficulty and bear with frustration and self-doubt that failure to grow is intolerable. Again, one meets students who have all of the booklets and the course list, a model for the whole country, of work, omitting any section, whether it seems relevant to you, and even demanding of themselves that they respect the time, and the rule, and the rules in what seem appropriate ways, they may still be dragged down, and the system of why they thought were good answers to examination questions are not so regarded by the marker. More than things to do are things to be good enough.

I find that you really have to think about, experiment with or otherwise find out about what kind of learning and what depth and what kind of knowledge is required in a particular subject. There must be reasons why things are the way they are. I find this matter, as important as it is plainly. I think two kinds of reasons may be distinguished.

One case seems to the student simply to go in the ways of study he has always gone in. He may not be aware, indeed, justifiably because these methods were obviously successful, since they secured his matriculation and employment, that his view overlooks the fact that the University and the teachers are not the same as his school, that teachers may have quite different notions about how to teach and how and what students should learn. This may be a University teacher, or this may be a particular University teacher, or this may be the particular teacher he has, or on the other hand he may assume it is obvious, or foreign, and have no opportunity to seek out clarification on his own initiative.

A student's failure to work out and adopt what he needs miss the point that students and standards of earning may not arise from the personal differences which is the matter, but on the contrary from strongly built up

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Study and the New Student —

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about what should be the nature of a tertiary education. So you will meet students who agree that the University should not teach in the way it does, but others maintain that the subject matter it does (pointing to topics which they see as much more relevant to life), and should not subject students to examinations (or at least should not examine in the way it does).

If the students believe and argue this way while conforming to the place as they find it; some accept the situation as a fact, but seek to mobilize support for change, while others translate their beliefs into uncompromising action and repel the inevitable consequences.

It is not for me to say whether this latest approach is mistaken but I have stressed the notion that events have consequences and it seems accurate for me to say that you cannot reasonably hope to achieve academic recognition without following the requirements in the form they currently take.

For students with academic aspirations (whatever other aspirations they may have in addition), it is important to recognize the need to work on the question of what is appropriate learning in a particular course or subject at the University.

Finally, in this discussion of some of the very general matters influencing tertiary study, one must return to the question of the goal or ends the student is pursuing in his academic work. What are you going to try to do in 1970?

If you say simply, "I want to pass all my subjects," this is too general a statement, as it is of students, to provide the specific intentions or targets you need to sustain effort.

To aim to "master" your subjects, or to see your sights at gaining credits, is clearly to ask more of yourself in the scope or depth of knowledge you are going to work for.

By way of contrast, you will probably meet students who argue that assignments from other students are prepared to wrestle with the problems. Probably these students are taking as their aim "doing the minimum that will get by" although they might not want to say so openly. This is obviously risky, not only because students do not have the required insight into the examiner's mind, but because it is too vague to be useful. It is, in the final possibility that the student will come to change his mind, wish to tackle Honours work only to find he has shut the door in his own face.

Perhaps, you might define your intention as doing all the specifically set work and learning all the lecture notes. This is certainly more tangible and thus more satisfactory than some of the other statements, but there is a question whether this will be enough.

If you say, "I intend to fully keep up with course work, at all times throughout the year," this will cost much of the time you might have wanted to see other things, such as the vacation time which you might feel is your entitlement. On the other hand, if you reject the keeping-up concept, and take no thought for the future beyond the immediate present, you may find you have left yourself an impossible task for swotting.

Perhaps then, you might say, "I will at least complete and tidy up all the work of one term before the next term begins," and thus you can swot up with all notes and reading done, and the most informative set of notes you have. You might even go further and deliberately make room for doing some practice examination papers.

You might aim not only to keep up, but also to find out what lecture topics are coming up and read ahead in preparation for lectures.

It is worthwhile taking time to consider what your intentions are, for your intentions will largely determine what, in fact you do, and how the course will go.

In the way you tackle 1970 you will be answering what I think is the basic question about your prospects in study — how long and how important a place are you prepared to give study to your life?

One of the activities of the Counselling Service is to aid students to consider what they are doing and how is it going.

Don Little
Student Counsellor

m.p.e.

EXAMS are NEGATIVE and education that orientates to EXAMS is NEGATIVE

Come to Movement for Participatory Education's
TEACH-IN on EXAMS, Friday, March 20, 1 p.m.
Napier 5.