

# LOT'S WIFE

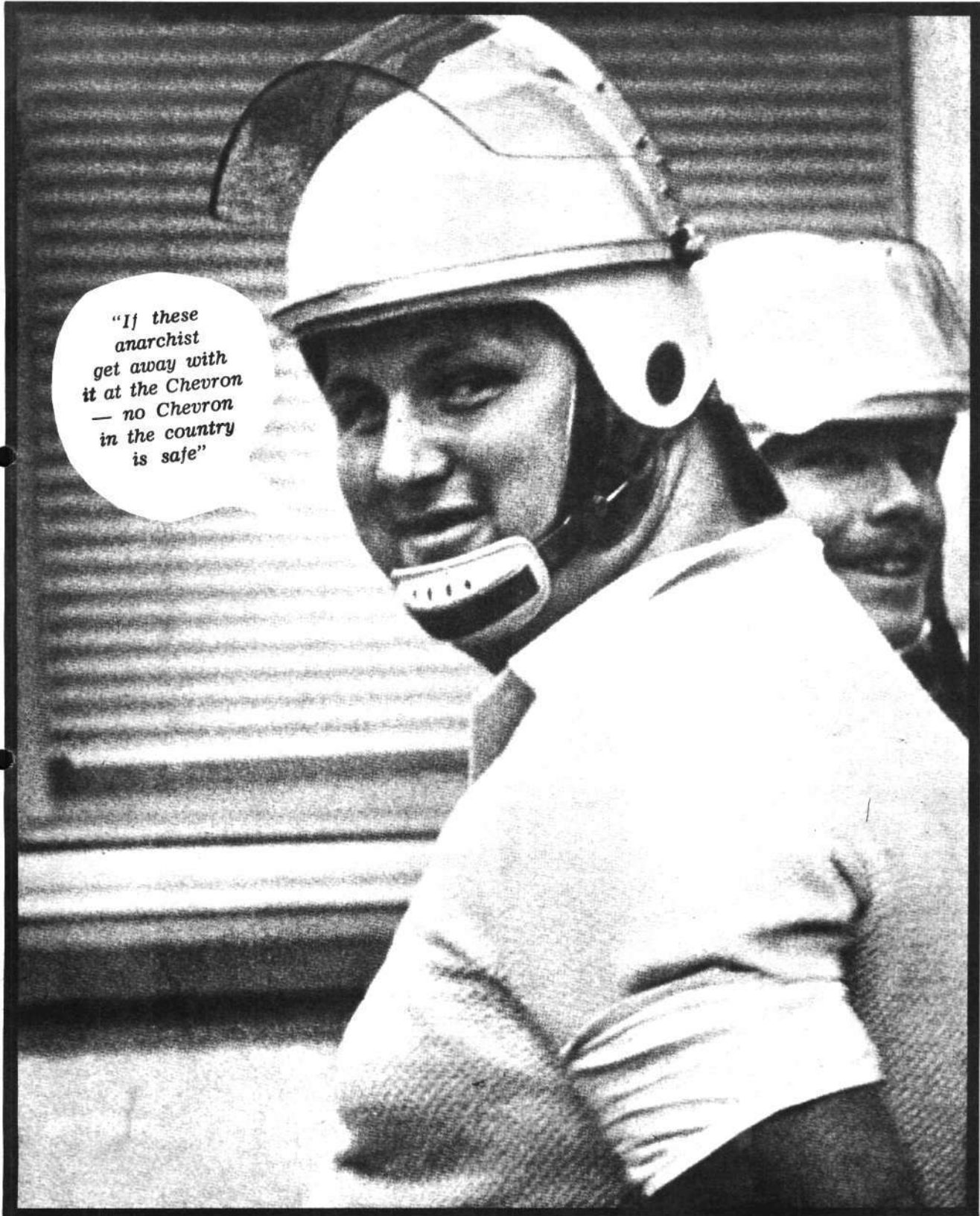
Monash University Students Newspaper

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*"If these  
anarchist  
get away with  
it at the Chevron  
— no Chevron  
in the country  
is safe"*



## SHOCK ANNOUNCEMENT

**Rylah - new Special Force for "July 4"**

# Midnight Coups

by David Freeman

**Well, it seems that you never know where the next little revolution is to break out at Monash — OR WHEN.**

Last Monday (22-6-70) about 30 Dip. Ed. students decided that they had had enough of their course and the way it was being managed and called a general meeting of all Dip. Ed. students.

And in spite of the fact that very little notice of the meeting was given, over 250 students graced the aggrieved with their presence.

I had always regarded my fellow Dip. Ed students as being rather timid little souls, well socialised and happy with their bleak futures.

I was wrong. Seems they can be roused — but when they are they are easily led.

On entering the lecture theatre booked for the meeting, each student was handed a broadside with the following motions:

1. That this meeting of Monash University Dip. Ed students expresses its deep dissatisfaction with the existing Dip. Ed course.

2. That this meeting deplors the lack of co-ordination between the various education subjects and the consequent unreasonable pressure of work that has been brought to bear on students, especially during August and September.

3. That this meeting demands that the workload and completion dates of assignments and essays be reconsidered.

4. That this meeting recommends the immediate setting up of a deputation to negotiate on behalf of students with the Dean and subject heads.

5. That this meeting be adjourned until Tuesday, 21st July, at 1.10 p.m., and that the elected deputation report back to the meeting on that date.

Now, as the students debated these rather strongly worded motions, several interesting facts emerged.

Firstly, it would appear that there are a great number of Dip. Ed students that are very unhappy with their general course — and they intend to do something about it.

Secondly, our old friend Mr. Paul D'Astoli apparently sees himself as one of the saviours of these worried worthies. He was instrumental in setting up the first clique

of 'conspirators'; he moved a motion at the meeting and did a considerable amount of talking (or was it talking down?); he had nominated with two others for a place on the negotiating panel well before the meeting.

But good luck to you, Paul. If you help the students while trying to make some political capital, I don't particularly mind — providing you are as sincere as you purport.

Thirdly, despite the many different courses that are embraced by the Diploma of Education, the students seemed happy to elect only four students to the negotiating committee. They were quite happy to write the committee a blank cheque and to allow it to co-opt as many other members as it wants, when it sees fit.

But at this amazingly radical meeting, several most important points were missed, or summarily dismissed.

There is, at present a wonderful new pilot course that is being conducted alongside the main Dip. Ed. course. It takes a rather different approach to educating teachers and has been proclaimed by most participating in it to be a most worthwhile alternative.

It is my guess that the main stream Dip. Ed. students have noted its exciting new activities and now wish to undergo a similar fate.

Unfortunately, none of the most vocal convenors of the meeting bothered to suggest that they would like their course format to be changed to that of the pilot course.

They were more concerned with petty details like revision of completion dates for assignments and lack of co-ordination amongst the six compulsory subjects.

Perhaps the "furtive 30" recognise that it might be a long, bitter, uphill battle to gain what all these mainstream Dip. Ed. students deserve — a course akin to the pilot course.

For, you see, my friends, even academics are loathe to try anything new.

It was an uphill battle even to bring the pilot course into being.

Only a handful of the Educational Faculty staff were at all interested in trying an experiment in their own backyard. Mr. John Fyfield and Dr. Cleverley, both senior lecturers in Education, were not successful in their first attempt at setting up the pilot course. Only when Professor Fensham returned from an overseas junket with similar ideas, was the idea given careful consideration.

When the Dean of Education, one ex-Scotch College headmaster, and once a captain of a destroyer, called Professor Selby-Smith, finally blessed the project, only a handful of staff could be found to put it into action.

It is apparent, then, that students have to make demands, that these demands should be explicit.

For God's sake, tell the Dean specifically what you want, not by a committee that pretends to be representative but by taking time at a general meeting to decide what you all want. Then, at least he knows he is confronting hundreds of students and not a group that he can, quite justly, claim to be unrepresentative.

Don't be worried about the fact that we are half-way through the academic year — you are as important as next year's course. Stand up and demand what you fairly deserve — the best that the faculty can give you, this year.

Finally, let me point out that there is cause for hope — Professor Selby-Smith is, in comparison to the other Deans, a very receptive person.

(I know that Mr. D'Astoli will rush into print to assure me and you that he is a man of the finest motives and that I have misinterpreted many of the facts. I fully realise that I have not covered all the important points on this topic. But this is purposeful — I am fondly hoping that you apathetic students will get up off your bums and type me a torrid reply — I await your dissertations, seated, fondling away in Lot's Wife's lap.)

## LOU COSTELLO SACKED

**Lou Costello has been sacked from his position of part-time member of the teaching staff in the Engineering Faculty at Melbourne University for his political activities.**

He was told that the reason he was sacked was because he took part in the painting of slogans on walls around the university several weeks ago.

Lou claims that the main reason he was fired is that he was amongst those who sat in on the Professorial Board last Tuesday.

The Deputy Vice-Chancellor, Professor Hill, showed Costello some photographs of walls with slogans painted on them. Costello admitted to being jointly responsible.

The Deputy V.C. was informed of Costello's activities by the academic registrar, Mr. A.G.T. Bell.

Lou Costello said that he had encountered no previous complaints against him and that he had never had any quarrel with the Chemical Engineering Department. He said that it was the Administration that had been trying to have him removed.

The decision to fire him was a purely personal one and was not based at all upon his teaching ability.

## New Appointment for Dr Tatz

by Willie

A new department of politics which is to be set up at New England University at the beginning of next year is to be headed by a member of staff at this university.

The staff member is Dr. C. Tatz who is at present head of the Aboriginal Research unit in the Department of Sociology and Anthropology.

Dr. Tatz is going to create a two stream politics curriculum one with a politico-sociological approach and the other with an administrative-institutional approach.

Dr. Tatz wants to institute a course which will have more relevance to students. One of the courses will be concerned with political thought since the second world war rather than with theory such as Aristotle and Plato which he considers to a certain extent outmoded.

"For the kid who is going to study politics as a terminal course it will be much more meaningful for him to study political philosophers of the modern era", he said.

Dr. Tatz will also put great emphasis on the politics of race relations which he himself is interested in. Apart from revamping the existing

Public Administration courses Dr. Tatz will introduce a new course entitled "Political Culture and the Mass Media".

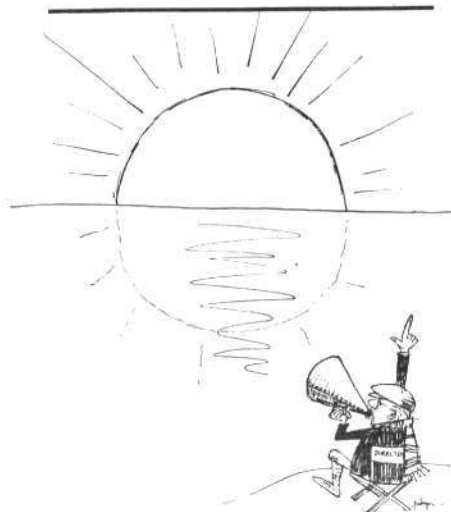
There will also be special units on science and government which will deal with the role of scientists in government.

New England is establishing next year for the first time in Australia a degree called the bachelor of social sciences.

Dr. Tatz is not interested in trying to form a value free discipline. "At least in the field of race politics there is no such thing as scientific objectivity, this is a chimera and I am not going to try and pursue 'holy grails'".

Dr. Tatz will also place greater emphasis on the politics of emergent African States. "I don't think that there is a single University in Australia that is teaching anything about this", he said.

"There is an assumption that we all know about the politics of the 'right' and the answer is that we don't. I would like to see students examine certain social movements like the Klu Klux Klan movement and the John Birch Society and other right-wing organisations", he said.



# LANGER EXCLUSIONS

by Sally Lathlean

Albert Langer has been refused enrolment in an M.Sc. Preliminary (Information Science) at Melbourne University. He has again been refused permission to attend units in Information at Monash.

In a letter to the academic registrar at Monash dated May 12, Langer formally applied to be enrolled in Computer Technology Digital Logic and Advanced Programming.

He was aware from a document signed by the registrar that it is necessary to be enrolled in a unit before attending the lectures. Langer said in his letter that his attendance at the lectures "has not so far caused any noticeable deterioration" in academic standards or inconvenience.

According to Langer, the registrar did not give any reasons for the rejection. Professor Westfold's suggestion that he "enrol at another

tertiary institution or else take a job in industry or commerce" were reiterated.

Langer has been unable to gain admittance to other tertiary institutions largely because of his inability to produce an acceptable certificate from Monash recommending his past behaviour.

The Science Faculty at Melbourne invoked regulation 3.3.18 which requires a certificate telling of the student's "good name and character". This could not be complied with.

A letter from Professor Finch of the Mathematics Department at Monash, confirming Langer's good standing with the department was not seen as a sufficient recommendation.

On June 11 an open meeting of about 400 students overwhelmingly supported Albert Langer's application to enrol for a higher degree at Melbourne University. One of

the five motions passed condemned the Professorial Board and the University for their handling of the Albert Langer case.

A group of about 25 students forced their way into the Professorial Board meeting five days later. The Board agreed to reconsider its decision at a later date. The chairman, however, was not prepared to commit the Board to an open meeting. He said it was a matter for the Board and the S.R.C. to discuss when the S.R.C. "has determined its course of action" and "the facts in the case and any other sounding of student opinion it cares to make".

At present the students at Melbourne are doing their best to keep the issue at "confrontation level". Meanwhile, those responsible for Albert Langer's exclusion from Monash seem to be standing firmly behind their decision.

# Westfold Decision

At meeting number 5/70 of the Science Faculty Board on Wednesday, 10th June, the following discussion took place concerning Mr. Langer. The issue was whether or not he should be admitted into the Faculty as an irregular student and was raised as part of the Dean's report.

Dean Westfold opened the discussion by stating that he had been asked by the Academic Registrar for his opinion as to whether Mr. Langer should be accepted into the faculty as an irregular student.

The Dean went on to say that it was his intention to recommend that Mr. Langer not be accepted as an irregular student and that his purpose in raising the question at the meeting was that he was merely consulting the board to ascertain its opinion.

During the course of the discussion the Dean cited the following as the main reasons for his decision:

1. That in doing the units Mr. Langer's qualifications for commencing an M.Sc. Preliminary course at this university would not be improved and if Mr. Langer thought otherwise then he had misinterpreted the letter sent to him by the Dean earlier in the year.

2. That as was partly the reason for his not being accepted as a regular student, Mr. Langer would not devote what the Dean considered a

sufficient amount of time to the academic work involved in his course.

The Dean also asked for Professor Wallace to comment. Professor Wallace made the following points:

1. That he had recommended that Mr. Langer be accepted to do his M.Sc. preliminary.

2. That, like any other member of the public, if there was sufficient room in the course to accept an irregular student who was willing to pay the fees and was likely to benefit from the course, then he should be accepted.

3. That it was the opinion of himself and all others in the Department of Mathematics with whom he had spoken and who had come into contact with Mr. Langer on academic grounds, that he was capable of doing the course and gaining benefit from it.

The point was further raised that it was illogical to admit Mr. Langer as an irregular student if he was not accepted as a regular one.

Professor Wallace answered this by saying that it was a separate issue and further, that he disagreed with the initial decision to exclude Mr. Langer from being a regular student.

After further discussion, the whole issue lasting for approximately 45 minutes, Professor Bornstein suggested that the argument was going round in circles and continued discussion would not help matters. Thus, he moved that the Dean's motion be put. This movement was seconded and carried. The Dean's motion read:

THAT Mr. Langer be refused admittance as an irregular student into the course he had chosen.

It was passed by a vote of 15 to 6. Those who voted against the motion were Professor Wallace, Dr. Wadison, Mr. Green, Mr. O'Connor and Mr. Smith (these being the undergraduate students' representatives, and Mr. Arnott (being the postgraduate students' representative).

Peter Smith, 1st year Science Faculty Board representative.

# La Trobe shambles

by David Uren

Six La Trobe students have, in the last 10 days, been charged, tried, convicted, declared innocent and are now due to be tried again.

The latest in the vaguely beserk situation is that the Vice-Chancellor, Dr. Myer, has temporarily rescinded the suspensions he imposed on six students involved in demonstrations against Defence Department officials recruiting on campus.

He is now setting up a three man committee to investigate their cases. The committee will consist of Prof. Ellis, Mr. Reg Henry (who has actively supported the suspended students) and an independent chairman from outside the university.

On Tuesday, the students were notified by letter that they had been suspended and that they were not allowed on the campus until they officially re-applied for places.

In the meantime, the entire S.R.C. executive has resigned as a result of a no-confidence motion passed by the Student Representative Council.

The no-confidence vote was over the executive's handling of the Vice-Chancellor's decision to suspend the students.

Since the sentences were given, the Vice-Chancellor has been pressured by widespread student and staff activity to reconsider his verdict.

The demonstration took place on June 16. The students were charged with failing to obey an order from a member of staff by remaining in the Careers and Appointments Office after being directed to leave, obstructing the use of university facilities and having "acted in a way detrimental to the good repute of the university by behaving in a disorderly manner".

Charges were also laid against the S.R.C. vice-president but were later dropped.

The disciplinary hearing was held on Friday, June 19 despite student demands that the hearing should be collective and open and that it should be delayed five days so as to allow a student

general meeting to be held to discuss the matter.

Because these demands were not met there was an occupation of the administrative centre on the Friday.

The charged students were requested to attend the disciplinary hearing, but the place where the hearing was to be held was changed at the last minute and the six students concerned were not notified about the new location so their trial was held in their absence.

The suspensions provide that the students are not allowed on the university campus until the time comes for them to officially re-apply. One of those suspended, Grant Evans, is the editor of Rabelais.

Dr. Myer, the Vice-Chancellor, explained to about 500 students and staff that the reason that the students were convicted without them being represented, was that the Friday hearing was not in fact the disciplinary hearing but was merely an investigation and arising out of that investigation he had the arbitrary power to pass judgment.

The Vice-Chancellor said that the seven students charged were singled out of the crowd at the demonstration as a deterrent.

The Vice-Chancellor has been given a petition with the signatures of 65 students saying that they were also at the demonstration and that they should likewise be charged.

About 70 students were involved in the occupation of the administrative centre on the day of the "investigation". Whilst students were trying to get into the admin. building, a door was smashed and right-wing students turned fire-hoses on other students.

# ATTENTION

The attention of all members of the university is drawn to the fact that there have been 11 reported cases of either molestation of girls or indecent exposure on the university site within the last eight weeks. The incidents have occurred near the western entrance to Physics, the north-western end of the Union, the Bio Medical Library, south-eastern car parks, pathway to Halls of Residence and the Sports area.

As the thick shrubbery in these areas lends itself to the concealment of the individuals involved in these acts, it may become necessary to clear the growth away. The grounds committee are reluctant to do so believing that

this is a negative approach and one which also, to some extent, destroys the pleasing effect the gardeners have created.

The intention of this note is to alert all persons, particularly girls, to the problem and the danger. Anyone seeing people behaving in an indecent or suspicious manner, are asked to immediately report the instance to staff in the nearest building. Staff in turn are asked to contact the university switchboard immediately (dial 9), and ask for Mr. Fletcher of Central Services. In the event of the incident occurring after 5.00 p.m., please advise the Gate Patrol Office at the main entrance.



## EDITORIAL



## JULY 3 AND 4

The Moratorium proved in a positive way the strength and the depth of the peace movement. It revealed through its success the extent Melbourne can be mobilized over Vietnam and conscription.

The myth that all anti-Vietnam or anti-government demonstrations for that matter must be violent was destroyed.

But the Moratorium, its organization, its support and its memories are dead and buried, killed by success. The annual pilgrimage to the U.S. consulate is now before us, although the program has been officially changed. The "Militants" will celebrate the occasion with a demonstration this Friday night (July 3) at the consulate. The "revisionists" will hold their anti-imperialist ritual on Saturday (July 4) morning in the city and later at the consulate. Students and workers will be asked to proclaim their opinions about U.S. Imperialism over two days of radical action.

## IN THE PAST

Past July 4 demonstrations have been largely of an unwieldy and negative nature. The annual battle between the sons of the middle class (the students) and the sons of the working class (the police) have been about as Marxist-Leninist as Anzac day. The vast bulk of students involved in confrontation tactics have usually become cynical or disillusioned about the power of the STATE especially when it is felt at the end of a baton. The annual "march ins" have only provided a hostile press and a hostile government a chance to create a hostile electorate.

## MILITANCY A NECESSITY

The government has kept its word, and taken little notice of the Moratorium. The troops are still in Vietnam, conscription continues and Australia is now providing military aid to the right-wing militarist dictatorship in Cambodia which seized power illegally. Meanwhile the Vietnamese people suffer.

Greater militancy is now required. For dissent to be effective it will have to break away from the usual procession of placards, flags, and festive chants. All western countries are now witnessing a steady slide to the right. Not only are the Heaths, Nixons and Gortons in power, but the Wallaces, the Paisleys, the Powells and the Regans. A physical clash with the police would do nothing to alter this trend. A direct confrontation of the laws which govern Vietnam and Conscription would possibly go a lot further. The collection of unspecified aid for the N.L.F. from the 5000 who will probably attend would be a more defiant gesture than confronting "working-class" policemen. Similarly the signing of petitions "inciting" people not to register would be equally effective. Other means of effective protests are open.

There is a point at which you can no longer claim to hold an opinion unless you can proclaim it. But if you wish to change things by your proclamation then the gesture must be calculated towards positive and constructive change. This Friday and Saturday will provide ample opportunity to demonstrate to the government its ineffectiveness in the face of mass opposition. The dynamics and the diverse nature of U.S. economic and militarist expansionism can be revealed.

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IAN LYNN, ELI PASTOR, LINDA  
RUBENSTEIN

## NEWS STAFF

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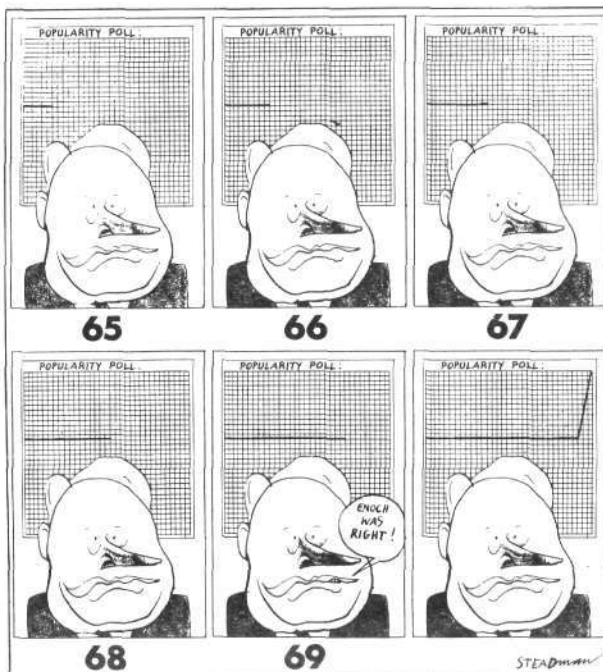
# NATIONALISM or NONSENSE?

Rabaul and the Gazelle Peninsula of New Britain hit the headlines of Australian newspapers late last year with a series of so-called riots which culminated in an attempted attack on the Administrator of the Territory. New Britain has contacts with Europeans since at least mid 19th Century, and the bulk of the Tolai people (who with a population of 70,000 make up the bulk of the Gazelle Peninsula's population) have been Christian for most of this century, are by far the most economically advanced ethnic group of the Territory of Papua-New Guinea (occupying a greater proportion of professional jobs than any other group) and they have several million dollars in savings bank accounts. They are a matrilineal people with communal power held by the lineage elders. Most of the land has been held communally, however, traditionally it has always been possible for a man to hold some land on an individual basis, as well as some private property. This has given rise to a class of what T. S. Epstein has called "primitive capitalists" (T. S. Epstein, *Capitalism Primitive and Modern*, A.N.U. Press 1968), a class of potential entrepreneurs who in recent decades have become frustrated at the lack of business opportunities allowed them by the colonial economy of the Territory. Today the Tolai are small cash croppers, but many men also have jobs in Rabaul. The most important crops are copra and cocoa.

Disputes with the Administration and with Europeans is not new to the Tolai, as early as the 1920's there was a dispute with the Administration over land purchased for the Rabaul airport, which still has not been completely settled. In 1960 there was a dispute involving the people of Matupit Island near Rabaul over the purchase of land by a company for a quarry. In fact land is rapidly becoming the biggest problem on the Gazelle. Some 40% of the best land

was alienated during German rule and after the first World War much of the expropriated German land was sold to Australian planters and ex-servicemen. Today the rapidly growing Tolai population has practically exhausted the supply of arable land. In 1967 Oscar Tammur, now the leader of the Mataungan Association, came into prominence among his people by successfully claiming some unused land which, once part of his village of Ulagunan, had been taken by the Germans. The next year he campaigned for the House of Assembly on the issue of alienated lands and won. The Mataungan Association was formed in early 1969 under the initiative of Tammur and a number of men from Matupit Island, with expropriation of European-held land as a major aim.

However, the issue on which the Association has crystallised is that of the multi-racial council. In 1949 five native village councils were formed in the Peninsula, which in 1952 were made exclusively Tolai. In February, 1969, a new council was formed which included the whole of the Tolai population, and which for the first time permitted members of other ethnic groups to stand. It was argued by Tammur that the people were not sufficiently informed about the changeover and no committee had been set up to explain it. It was undemocratically proclaimed and a referendum should have been held, otherwise the people would boycott the election. The changeover was in fact discussed for a year before it was made, so the people knew about it; but whether or not they fully understood its implications is another matter. The Administration refused the referendum with the dubious argument that it would be too expensive, then spent \$2 million suppressing the trouble that followed. Boycott the election they did, 20% of the people voting compared with the 30-50% which is the usual turnout.



# The Mataungan Association

This resulted in the election of three Europeans, a Papuan, a Chinese, several of other groups and 33 Tolai.

Expatriates of the Peninsula deplore the recent violence of the Movement, and tend to dismiss it as nonsensical. I was assured by Europeans in Rabaul that most of those in the marches were old people, children, and a few of other ages, none of whom seemed to know what it was all about. They laughed at the man who carried a sign which he had picked up outside a cafe, and at the man who sold their **duk duk** symbol to a tourist during the big march of late 1969. One Australian teacher told me of all the contradictory statements Oscar Tammur had made, and how naive they were. On the other hand one of the leaders, John Kaputin, who I got to know quite well while in Rabaul, believes that it has the makings of a nationalist movement.

Certainly some of their views may, to us, seem somewhat irrational. Some members were concerned that the move to a multi-racial council meant that Europeans would soon be taking over large slices of native land for factories though there were in reality no such plans and individuals cannot by law purchase land from indigines.

Some were afraid that Europeans were attempting to place themselves in high positions which they would hold after independence.

Oscar Tammur is known to have gone around villages telling men that the multi-racial council would enable Europeans to dominate the Peninsula and they would marry all the local women. Some young people told me that they would not believe all these things. But the people listen to Oscar Tammur nevertheless; when Mr. Whitlam was in Rabaul the people were told to go to hear this leader of the Australian Government, and 10,000 people went to the meeting. One man I spoke to in a village was adamant that he joined the Association because "no like multi-racial kansel" and because it always gave "bad words". He spoke also of the bad methods the Administration was now using, which reflects Oscar Tammur's influence.

However, Europeans are making the mistake made so often elsewhere in the colonial world if they dismiss it lightly because it seems irrational. They are looking at politics in terms of Western values. Political activity is still basically on the primary group level. One student told me that his family joined the Association because most others in the village did. Mr. Whitlam's meeting was for most people a family outing; whole family groups, young and old came to it on the family or the village truck. These people cannot be expected to have a sophisticated political perception, and so will be very easily swayed by articulate leaders who have high status in the traditional social structure as Oscar Tammur has. As with the Mau Mau and such movements in Africa, traditional symbols are used. The symbol of the Movement is the **duk duk**, a kind of messenger of the spirits in the Tolai cosmology, and symbol also of an ancient male cult. So the intelligent leader playing for support uses his social status and appeals to traditional values as well as addressing himself to objective rational grievances, in this case expropriation of European held land.

As for the leaders, Europeans are

again asking too much if they are expecting Nkrumahs and Nyerere's at the present stage of development. On the other hand there is a tendency to underestimate the ability and the rationality of the leadership. Oscar Tammur has not had much education, although he has had a number of mechanical jobs in the Territory and in Australia, and his contact with Europeans has left him very bitter. He

told me rather angrily of the low wages for equal work he has seen. John Kaputin has studied economics in Hawaii, Damien Kereku, the President and several others have spent many years in a seminary, and are now school teachers.

The arguments of the leaders have the same basis as nationalist movements in colonial countries, a profound bitterness towards the legacy

of colonial rule. Expatriate companies have such a strangle-hold on the commerce of the Peninsula (and indeed of the Territory) that the people cannot force their way into business. John Kaputin claims that the people own no more than 10% of their economy.

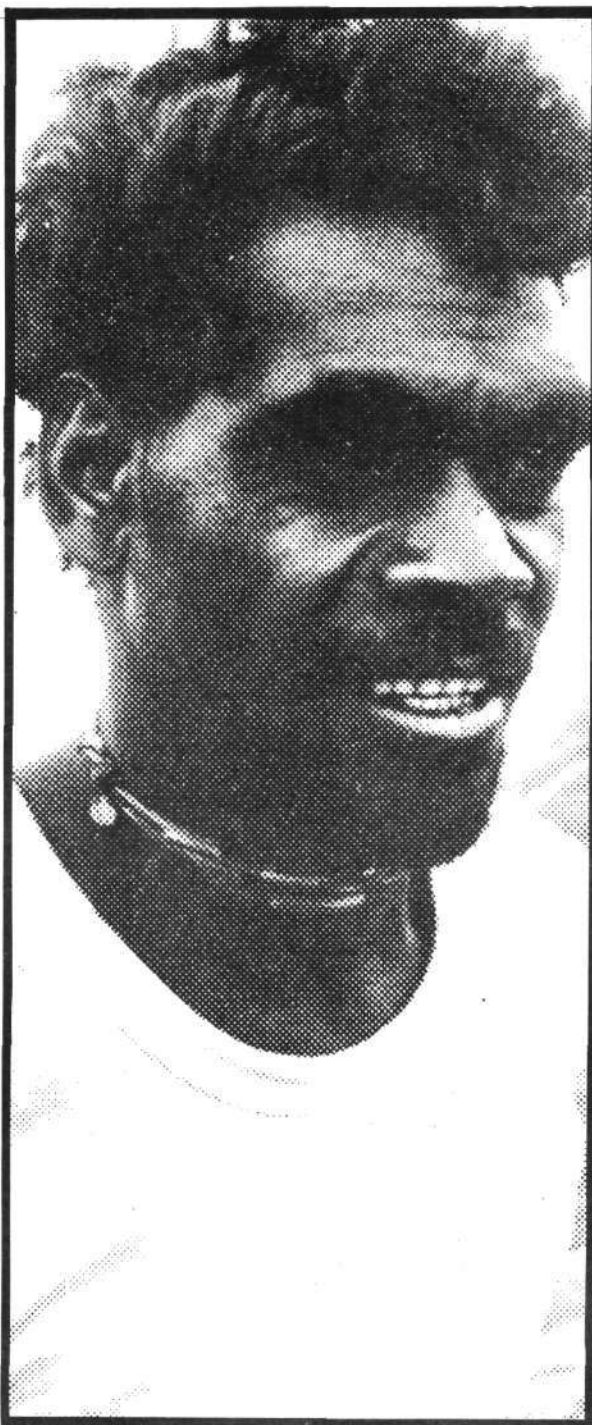
For some time now he has been manager of the Administration-run League of Savings and Loans Societies, which purports to grant low interest loans to help businessmen on their way. But he believes this is a farce and so far very few loans have been granted. It still hasn't altered the situation that most men attempting to get into business have not the security needed for reasonable loans, which is because they are not established yet. It is a vicious circle and the leaders are asking for more tolerance in giving loans.

They argue that the power structure of the council, and of the Territory is dominated by Europeans. With the multi-racial council, three Europeans among 33 Tolai is enough to gain the upper hand, because the timid elderly councillors are easily swayed by the opinions of Europeans and can never counter their arguments. When I suggested that people like John Kaputin himself should stand, he said that it would make very little difference unless the power structure was changed, both in local and Territorial Government.

The ultimate aim of the Association, and I think it is mainly Kaputin's idea, is to set itself up as an alternative council, and also to act as a sort of development Corporation on the model of the Co-operative Movement which now operates throughout the Territory. Steps have already been taken towards this goal. Those who support the Association pay their \$2 per head per annum tax to the Association instead of the council and the money is being held in trust. It also runs its own market in opposition to council market, but as yet has not met with much success. The tax collection has been however has so far yielded more than \$50,000.

Nor are the arguments without validity. The House of Assembly is at the present time a facade of democracy devoid of any real power. At the Council level there is a long history of projects that failed, apparently because of Council apathy. In 1960 there was a plan to build a workshop at Malaguna Technical School, at which boys could both learn and do mechanical repair work for the public. It was rejected by the council and one European official explained that it was against Administration policy, which was to encourage progress by private enterprise. The local cocoa project is now controlled by the council, which is no longer autonomous as since 1955 all laws have to be submitted to Port Moresby for approval.

So the growth of the Mataungan Association is the outcome of a long history of bitterness and frustration. People are joining it for many different reasons, to get more land, to get better business opportunities, to get more power for their people, because they are bitter about the control village elders have, because they have just left school and cannot find a job and a host of other reasons, some perhaps less rational, but the Government is making a grave error if it attempts to suppress Mataungans without looking carefully into their claims.





## Marijuana Stand Sensible

Dear Sir,  
I wish to complement you on your sound and thoroughly sensible editorial on marijuana.

It is a refreshing contrast to the narrow-minded and completely Victorian attitude of the Monash Labor Club who seem to see it as some sort of corrupter of revolutionary spirit. It's a pity that the club does not try to weld together people of anti-establishment values and try to politicise them instead of playing Arthur Rylah.

The Labor Club would sooner have the students getting pissed to the eyeballs and driving themselves to oblivion on the bitumen, that take that harmless herb.

The club expresses the same ignorance and stupidity as the Australian Government. It seems personal liberation and freedom is not a Marxian goal. Instead the chivalrines are going to dictate to us as the capitalists what we can or cannot do if we are to be judged suitable revolutionary material.

Methodist mentalities are a thing we can do without in a new society constructed by radical social change.

Yours,  
Ronald Billings,  
Science III.

## Pot Degenerates

Dear Sir,  
I found your editorial on "Pot" a true sign of what student protests have degenerated to. It's people like you, with your so-called progressive ideas, that destroy the quality and decency of our society.

For once in my life I find myself in total agreement with the Monash Labor Club, although I am no fellow traveller.

At least they are sensible enough to realise that their organisation will collapse into a pack of degenerates if they allow drugs amongst their members. Surely, they realise, like me, that once marijuana creeps in it will lead to heroine and opium in a matter of days.

Let's face it, you don't see China or Russia legalising drugs like you want us to do. They know when to take a firm hand and protect their youth just as the Labor Club does.

If we are to fight against people such as the Langers and the Hydes and stop them from taking over the streets, as they did the other day, then we must take a strong look at ourselves and see what we are.

Yours,  
Margret Skeggs,  
Arts I

## 'Quality of Life'

Dear Sir,  
I am very much interested in what Sir Henry Bolte ambiguously calls 'quality of life' presumably as interpreted by his Government and the Councils answerable to his Government — a number of questions must be resolved in terms of this 'quality'.

If environmental living is included then how does Sir Henry justify the persistent policy of the Housing Commission of home demolition when pollution-prone factories, brew-

eries and abattoirs still abound in inner residential areas?

How does he reconcile the spate of super developments and high-rise flats, again at the expense of houses, with any improvement in the quality of family life in Melbourne?

How can he reconcile his position at Patron of the National Trust with the wrecking of 11 classified buildings only last year? If Sir Henry believes in preserving the quality environment, why has the pathetic \$12,000 grant to the Trust never been increased?

The deteriorating quality of life in the city proper is an urgent issue yet the City Council and others have wantonly destroyed historical-cultural links with the past. Can Sir Henry explain the failure to rebuild the two national live theatres (in South Yarra and Toorak) and the proposed destruction of the Plaza-Regent area?

Similarly, what justification can he provide to support the proposed wrecking of Collins Street buildings at the Paris end — is the hideous Princes Gate complex together with its ugly sister buildings the sort of progress Sir Henry equates with quality of environment?

Adequate services to the public contribute to the good life, yet Sir Henry supplies unmanned railway stations, constantly reduced inefficient bus and tram services and bottle-necked freeways. Does Sir Henry really believe an underground railway will solve the transport muddle?

On social welfare, can Sir Henry explain the suppression of the official Poverty Report, the eviction of old people, the huge teenage crime wave or the lack of assistance to families living below the poverty line?

If good living is important, why then is the Victoria Police Force strength the lowest in Australia, and the crime rate the highest, on a population basis (rape, assault, breakings, robbery)?

Dr. Birrell has clearly demonstrated the alcohol-road toll link. So why has Sir Henry failed to act to reduce this death rate cause?

If pollution is a factor, why has the Bolte Government so long failed to remedy oil-soaked penguins, river, bay, creek, drain and canal pollution? Is Sir Henry to preserve the Green Belt or will the subdivisions go ahead and pollute the Yarra Valley?

If health is essential for the quality of life, why do factories continue to pollute the air of the inner suburbs like South Yarra, instead of industrial decentralisation to help ease country unemployment? And where are the investigations into the body pollutants like calcium cyclamate, M.S.D. and D.D.T.? And what of the suggested control over sub-standard packaging and advertising of consumer goods recommended by the Consumer Council?

Again, where do fluoridation, censorship, and abortion reform fit into this Bolte vision?

If education is such a big issue, why cut back university spending when more students are matriculating, and why does the teacher battle for qualifications at entry still remain unresolved?

Can Sir Henry convincingly answer these and other questions (like the case of the Public Solicitor or the record of the Minister for Lands) in terms of 'quality of life', as he sees it?

Perhaps he really was serious when he offered himself as an ombudsman for Victoria some time ago?

— John Skelton (Kew)

## Union News Scandal

Dear Sir,  
I would like to know why there has not been any union news this year. All we get is politics, politics, etc. I know you are one of Albert's mob and I suppose you don't have much interest in anything else, unless it is a demo — but I would like to see more news about what is happening to my money as I pay so much of it a year in union fees.

I would like to see large maps and plans of our new union extensions in Lot's Wife. I would also like to know what the treasurer is doing with our money. Isn't that guy O'Connor responsible to anyone for the way he spends money? Who keeps an eye on the books when the warden is interstate or on holiday?

How about just a little less politics and a bit more union news?  
— Disgruntled,  
Science IV

## Paul D'Astoli And Dip. Ed.

Dear Sir,  
It appears our dear friend Paul D'Astoli has stopped writing for Lot's Wife because he has found new things to do.

Paul D'Astoli is now in the process of doing the very tactics he criticised the Labor Club for, in trying to rail-road the Monash Department of Education into changing its course to suit him.

Paul not only arranged a meeting for Dip. Ed. students, but he took over the whole running and organisation of a meeting held to discuss radical action over the course.

He has himself been appointed to the negotiating committee (remember what he said about the discipline committee of last year?), which will deal with the faculty its courses. Of all the Deans in this university, Professor Selby-Smith is the one most likely to talk to students. But do you think dear Paul could be bothered asking him to come along — no, sir, he just wanted to railroad that meeting for his own political or academic gain. It seems that the rule of the mobs is here to stay on both sides at Monash.

— Andrew Wright,  
Dip. Ed.

## That Sports Editor

Dear Sir,  
I have noticed your constant advertising for a sports editor.

It is terrible and a shocking reflection on the so-called sports-minded at this university that no one is willing to take the job up — surely it would not require much time or effort.

I know very little about sport, but I do enjoy reading about it.

It's a pity somebody who knows a little of such things cannot be bothered devoting a few hours a week to the task so students can find out how Monash is faring in various fields of endeavour. Can't the Sports Association, or the Communications Committee help Lot's Wife here?

— Bruce James  
Law I

## Left Reflections — Albert Langer



Great polemics are going on about July 4. After the C.P.A. stacked a meeting in "Unity Hall" a vote was taken to scrap the militant Friday evening march involving workers and students in direct action against U.S. imperialism in Australia and instead hold a "nice" leafletting of Saturday morning shopping crowds in the city "just like the Moratorium".

The organisers have decided to go right ahead with both demonstrations and it is essential that all radical students should give maximum support. Unfortunately instead of settling the argument as to which demo would be more successful on the streets by mobilising to make it most successful. Supporters of Saturday morning are actively trying to sabotage the main July 3 march (and calling the committee "sectarian" for agreeing to organise both). At Monash P.A.C. "moderates" have joined with well-known anti-imperialists like Mark La Pirov to try and withhold M.A.S. support from July 3. Both demonstrations will still be going ahead and it is essential that ALL students who were serious about the Moratorium (and have noticed that it didn't change the Government's mind one little bit) should get out and start organising for a big demonstration NOW.

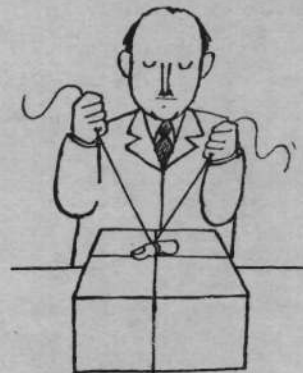
While I am writing this (ages before publication due to Lot's Wife inefficiency) trouble is breaking out at La Trobe and Melbourne and brewing at Monash. With a bit of luck you should now be hearing from the dailies about co-ordinated conspiracies to close down Victorian Universities!

At Melbourne Uni. students sat in on a Professorial Board and forced them to hear an appeal against my exclusion from there. At Monash I have just received a letter saying that I am not allowed to sit in on Information Science lectures (with no explanation) and there are moves to organise militant actions against the University Administration and in support of July 3 demonstrations. At La Trobe five students have been suspended for kicking the Defence Department off campus and there are moves for further occupations (fortunately I am in no way involved in the La Trobe business so the press has had to make do with playing up the fact that Monash students were present at their demonstration).

All this upsurge of struggle (including the campaign for direct action around July 3) coming soon after the Sydney University expulsions indicates two things. First the Universities are stepping up their repression with the pattern of suspensions, expulsions, blacklists, etc. being extended to combat the student movement. Second students all over Australia (not just at Monash) are stepping up their struggle against the capitalist University. Students are not absorbed in narrow "student power" demands but are consciously joining in the class struggle against imperialism. They are fighting against recruiters for the war machine displaying their wares on campus and against the exclusion of working class students from University education. They are fighting against repression and against what that repression is designed to preserve — the role of Universities as centres for a privileged elite to be trained as administrators of capitalist society.

They are fighting to use the Universities to Serve the People instead of big business and even to use them as organising centres for militant anti-imperialist demonstrations. The demand is: U.S. IMPERIALISM OUT OF Vietnam, Laos, Cambodia, Asia, Africa, Latin America, Monash, Melbourne, La Trobe...

That fight is one which is going on all over the world. It does not arise accidentally through "manipulation" or "picking an issue to stir about" but naturally from the very nature of modern society. It is a fight that will not be ended by a few suspensions and expulsions (and certainly not by petty acts like trying to stop me from sitting in on lectures).



## CAF FOOD

Dear Sir,  
What does Mr. Olliver mean? Chicken for 40 cents isn't expensive, especially when it comes in different colors, and I'm sure that he was not telling the truth when he said he was forced to look at the carpet while he was eating unless his oysters kept slipping away from him. And as for Melbourne's tasteful decor, I think that the Monash decor is very tasty and that the cooks go to no end of trouble with the other food.

I really get the feeling that he isn't serious, I mean who would give away coffee, anyway, unless it were poor quality.

Finally, I can't understand if they did charge a fare (as he suggests in his last paragraph) how it would not make a profit.

In all, his letter shows a lack of thought, preparation and understanding and he obviously has no taste for food.

TINA FUCHS,  
ARTS IV

And the little lady approves

Brian Ferrari  
dinner suits

at the

UNION DRY-CLEANERS



# Appraisal





# KOREAN WAR

## An earlier Vietnam

by Rev. Stanley Moore.

Thursday, June 25 marks the 20th anniversary of the outbreak of the Korean war. For, in the early morning hours of Sunday, June 25, 1950, a startled world was told that North Korean forces had pushed across the 38th parallel into South Korea, thus touching off a war in which the United States, Australia and other "United Nations" became involved, and which provided a momentous turning point in modern history.

Now 20 years later, we can ask if things were as they seemed at the time. Was it really a case of "aggression from the North?" Or was this as mythical as the same story which was used for so long to justify the war in Vietnam? Was Korea an earlier and less apparent Indo-China?

Certainly the parallels will be of great significance to any historian. Like Vietnam, Korea proclaimed its independence in August 1945 after the defeat of the Japanese. Like Vietnam, this popular movement of independence was stifled by the arrival of United States forces in the South and the arbitrary division of the country along the line of a parallel. Like Vietnam, the people of the South had forced upon them an unpopular dictator who operated under American sponsorship whilst ruthlessly liquidating those who had been associated with his country's long struggle for independence.

Like Vietnam, practically the whole of Korea was pulverised by American aircraft and hundreds of thousands of its people were killed or maimed for life in the cause of "freedom". Like Vietnam, Korea as a remote Asian country was deemed essential to "free world security".

Who started the war? Like Vietnam its true origins are shrouded in disturbing mystery. Official Western history places the blame squarely upon North Korea. Yet, only a few months before, President Syngman Rhee, establishing a precedent for President Diem of South Vietnam, was talking in bellicose terms of a "march to the North" to "liberate" the Communist ruled part of his country.

Although the State Department of the United States reported to the Security Council of the United Nations that North Korean forces had invaded South Korea, they did so on extremely flimsy evidence. The claim was based on a cable received from the American Ambassador in Seoul which said that "according to reports from the South Korean forces, which are partly confirmed by American observers, forces of North Korea had crossed the 38th parallel at several points". He promised further reports after consulting with the American observers. If such further reports were ever made, they have never

been made public. And by some strange co-incidence, a United Nations observation team, which had been situated at the parallel, had been withdrawn, at President Rhee's request, a few hours before hostilities actually started.

It was claimed by the United States that the attack was a "complete surprise". Yet President Rhee had been talking loudly of the imminence of war for several months. Only a week before, the then American Republican Adviser to the State Department, John Foster Dulles, had been conferring with Rhee in Seoul and had actually visited the 38th parallel. Only days before he had emerged from a conference with General Douglas MacArthur in Tokyo, confidently predicting that before very long the United States would be taking "positive action to preserve peace and security in Asia".

Who stood to gain the most from a war in Korea at that time? Certainly not North Korea. In the first relatively free elections to be held in the South, Rhee had succeeded in winning only 47 seats in the 210 strong National Assembly which was, as a result, highly sympathetic to talks on reunification with the North. With Rhee stripped of power the stage was set for North Korean President Kim Il Sung's political advantage.

Certainly not the Communist world. America was on the verge of recognising the Government of China in Peking and had openly declared a policy of no support for Chiang-Kai Shek on Formosa. The peace treaty with Japan was still being negotiated, and the Russians and Chinese knew well that an open split between East and West at that crucial time would enable the United States to push Japan into an anti-Communist alliance. Similarly the German peace treaty could not be settled without the possibility of West German re-arming unless Russia and the United States could negotiate with the Germans in a spirit of co-operation.

As a result of the Korean war, the United States made its first commitment to the "defence of Indo-China" — a commitment which has had dire consequences for the cause of world peace. China was not recognised; the Formosa regime has been ever since sponsored by the United States and has been a running sore in Asia

for the past 20 years. The re-militarisation of Japan proceeded apace. The embryonic American military-industrial complex has gestated into the monster we see today. At a time when lessened tensions were vital to the re-ordering of the world on peaceful terms, all negotiations were carried out, and decisions made, in an atmosphere of open war between Asian nationalism, and Communism against the Western world.

Only the cold-war hardliners benefited therefore, those who always had wanted a "get tough" line with Russia and no-recognition of China. In the hot-house of the Korean war, McCarthyism flourished. General Douglas MacArthur tried time and time again to extend the war into China and Russia, by "accidentally" bombing airfields north of North Korea and by pushing hard to be allowed permission to attack "the Communist sanctuaries" in China. (Shades of Cambodia to come?) In this way he could have brought about what he had long advocated — a "final confrontation" with Communism in Asia. Tension was heightened even further by President Truman's threat to use atom bombs in Manchuria. The war paved the way for the religiously fanatical anti-Communism policy of John Foster Dulles, who, under President Eisenhower, became the United States' Secretary of State.

Perhaps, more significantly, it raised the fear of "Red Asian hordes" in the minds of the people of the West, and transformed what could have been a period of reconciliation and understanding into a bloody and hate-filled confrontation of the most barbaric type.

The history of the Korean war makes depressingly familiar reading. American military commanders were always insisting that "victory was just around the corner" and that a military settlement was better than a negotiated political end to the war. Every time peace loomed, intensified bombing and massive allied offensives restored the climate of hate. Hills of no strategic value in a land full of hills were taken at huge and emotional cost, and later quietly abandoned. Every time the opposing side accepted conditions for peace talks, another series of demands was made from the "U.N." side, which, when not accepted, were offered to

the world as evidence of "Communist intransigence".

It was considered right and just that white foreign troops should be fighting in what, at best, could be described as a civil war. But when a limited number of Chinese troops crossed the Yalu River into North Korea to defend reservoirs and power plants which served the vital industries of Manchuria, General MacArthur described the Chinese act as "one of the most offensive examples of international lawlessness on historic record".

Finally an armistice was reached after almost three years of pointless slaughter. But peace did not come. It has never come. The "armistice village" of Panmunjon is still there, with a table in the main negotiating room which bestrides the 38th parallel. On the south side of the table sit high ranking American officers and officials. No South Koreans are to be seen. On the North side sit North Korean military men and officials. No Russians or Chinese in sight.

In a recent interview with me, a North Korean Government leader said that this almost daily scene symbolises the fact that the Korean war is still on, and that it is still not so much a confrontation between North and South and one between the people of Korea and the United States, which cloaks itself behind the United Nations flag.

The true circumstances and conduct of a war waged 20 years ago still pose a disturbing riddle. What we do know however, is that the consequences are still with us. We are reminded that what is happening today is still a war between the Western powers, headed by the United States against Asians who seek a new social order in a vastly changed world.

The war in Asia still typifies an attitude which asks us to believe that those whose countries are devastated daily are "not interested in peace" whilst those who obviously gain through the continuation of war are doing their best to bring peace about.

We should not forget Korea. For it was an earlier Vietnam which sowed seeds for the present tragedy, and which caused untold human suffering because of the West's unreal and intransigent foreign policy.





# REFLECTIONS on HAN SUYIN

An agonising re-appraisal on the part of the western powers, is needed urgently, in their policies towards the changes which have, and are taking place, in Asia, and more importantly, in China. This plea was made recently by Han Suyin in a recent address arranged by the Australia-China Society.

According to Dr. Han, Western policies and attitudes concerning the Asian and Chinese Revolutions have for too long been based on ignorance, misunderstanding, lies and prejudice which are all too often rooted in a deep and abiding fear of China and the Chinese. However, she firmly believes that more people in the West are discarding their traditional beliefs regarding China and desire to know what is happening in Asia and China.

Dr. Han's main contention, and also her motive in speaking to audiences around the world, is that a more balanced and objective view of past and present events in Asia can only be attained by viewing the process of change from the perspective of the people who have endured it. There will have to be some searching re-thinking by governments and people in the West, because as she said, "the clock cannot be turned back"; the struggle for independence and the right of self determination was an inevitable result of colonial domination and exploitation of Asian and other peoples, and will continue regardless.

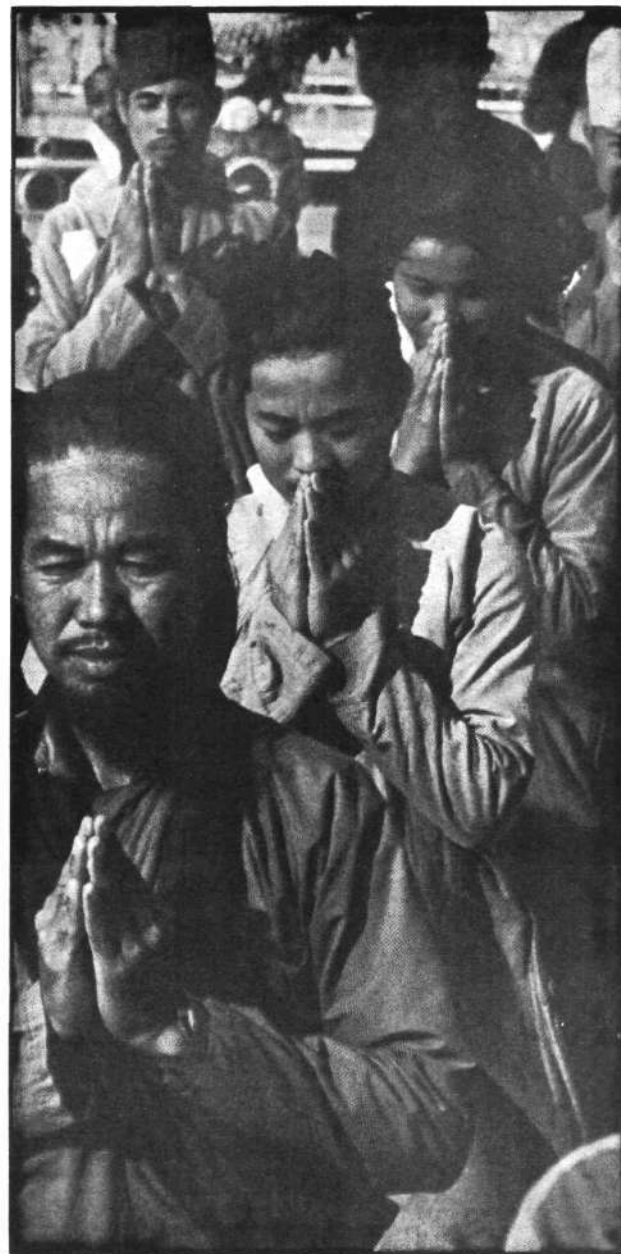
Crucial to any appreciation of the Asian Revolution is an awareness and understanding of the Chinese Revolution. China is rapidly becoming the model for other national revolutionary groups in the third world not because the Chinese have propagated it, for as Han Su Yin said, "The Chinese make very bad propaganda", but because all other avenues are closed. Just as several decades earlier, Sun Yat Sen and the Chinese Republicans were frustrated in their attempts toward industrialisation and democracy by the west.

Han Su Yin's central thesis is that the Asian Revolution as a whole can be explained as a response to Western imperialism in the 19th Century, and foreign intervention in the affairs of these countries in the 20th Century. The revolution in China was more extreme because she was the most oppressed and exploited of all; "China had not one colonial master, she had them all — she was nobody's responsibility but everyone's prey".

Dr. Han examined the role of the Western powers in China, from the Opium War of 1840 onwards. Each major war brought further indemnities extracted from the Chinese. To protect their vested interests, the West increasingly sided with the status quo against the rebellions and protests of the incompetent Dynasty. After the fall of the Dynasty they supported the militarists in Peking. Similarly, after the defeat of the Japanese, the Americans gave massive military assistance to Chiang Kai-shek. According to Dr. Han, the pattern so familiar today, of outside forces propping up weak and unpopular military despots against nationalist revolutionary movements, was first practised in China. The Americans seemed to back the wrong horse always, observed Dr. Han.

The significance of Han Su Yin's account of the revolution and present-day developments in China is that it is seen from the Chinese point of view. Dr. Han's address was eloquently and persuasively presented because of her fine literary ability, but even more because she continuously cited her own experience in support of her interpretation of various incidents. It is in this respect that her talk can be evaluated as an enormous success; not in the number of pro-Chinese converts she made, but because she stimulated in her audience a realisation of the inadequacy of traditional beliefs and explanations concerning China and the revolution.

However, Dr. Han failed to convey a sense of the complexity of the Chinese revolution. The changes which China underwent were discus-



sed in terms of their anti-foreign and nationalist nature rather than as a social and economic revolution. The "outside stimulus" is not a sufficient explanation of why the response in China was so extreme. Contrary to the view that the reaction in China was determined by her treatment under several colonial masters, is that which suggests that China's reaction to Western imperialism was out of all proportion to the force applied. As C. P. Fitzgerald expressed it... "The Westerners banged heavily upon the barred door of the Chinese world; to the amazement of all, within and without, the great structure, riddled by white ants, thereupon suddenly collapsed, leaving the surprised Europeans still holding the door handle". In other words, the Chinese Revolution was made possible by the long growth of elements of instability in Chinese

society, which determined the way in which she reacted to foreign attempts to open China to the West. It is these elements in the traditional society which Han Su Yin failed to consider.

During the Manchu dynasty, prior to contact with the West, there were signs of an increasing maladjustment of traditional institutions, such as the civil service, more apparent inadequacy of the ruling Confucian doctrine and a manifest decline in the prestige and power of the Empire. There were protests about the rule of Manchurians over the Chinese, and because of the Manchu ban on foreign travel and migration, increasing pressures created by the rapid population increase prior to the opening of China to the West. Many such factors placing enormous strains on the Manchu authorities and the traditional society all combined

to bring about a situation in which only a small agent could bring down the whole structure.

Han Su Yin's tendency to analyse the Chinese revolution in terms of a response to the Western stimulus, is evidenced by her explanation of why Dr. Sun Yat Sen's attempts to establish a democratic, industrial society in China, failed. In her own words... "Why did democracy fail in China?... It failed because the West refused to provide recognition and material support for the Republic". The failure of democracy after the 1911 Revolution is seen as the water shed of the revolution, because it was the point at which the Chinese revolutionaries rejected democracy and looked to Russian Communism as the only solution to China's problems.

It can be argued that the failure of democracy was inevitable; that it is an alien concept which had no chance of taking root in Chinese soil and ever flowering.

In China, not one of the causes which gave birth to Western democracy, operated; in fact there existed ancient ideas and institutions directly opposed to them. The foundations of democracy in Western Europe are derived from the idea of freedom, applying to every man, the idea of the nation State, the idea of law and human rights written in covenants. The Christian doctrine of the individual soul also played a significant part in the origin of Western democratic thinking. From the classical past came a theory and from the city States, which emerged with the revival of trade after the Dark Ages, came the power of money, as opposed to land, which nourished the early growth of democracy in Europe.

The Chinese idea of the universal Empire extinguished any notion of nation States, which played so vital a role in the growth of European democracy, and made war, including struggles for social freedoms, immoral.

The idea of law and incontestable human rights did not exist in traditional China; law, in so far as it existed, meant criminal law and normally consisted of very harsh penalties. Civil law was customary and disputes were settled by social groups such as the clan and the merchant guild. The idea of the individual was blurred, in China, by the over-riding obligation to, and responsibility of the clan. Thus it may well be, and which is often forgotten by Westerners, that democracy is a concept peculiar to Western European society. Han Su Yin appears to have made this error in holding the West responsible for failing to foster the constitutional Republic led by Sun Yat Sen, and thus causing its failure. A more important factor could well be that Chinese society did not possess ideas and institutions conducive to the growth of a democratic system.

Dr. Han continually stressed the role of foreign domination and intervention which accelerated the collapse of the traditional society. Chinese Com. she claimed grew out of this decay and downfall.

In spite of the fundamental criticisms of Dr. Han's explanation of the Chinese Revolution, the overall impression gained was that she most effectively succeeded in convincing her audience of the inadequacy of traditionally accepted views about Asia and China, held in the West, and of the urgent need for a re-appraisal of our policies in this regard. Even those who reject her interpretation would agree that it is impossible to achieve a balanced and realistic understanding without an appreciation of the point of view of the people who actually endured, and were victorious, in the Revolution. And there could not be a more charming and well spoken publicist of this viewpoint, than Han Su Yin.

MARIANNE VAN LEEUWEN  
Monash Graduate

# Part 2

# Thanh Hoa

# Inside North Vietnam

THANH HOA has the densest population of Christians in the DRV. Almost every hill, in this generally flat area, is crowned by a steeple. We saw no church that had escaped the bombardment. Miss Hang, a devout atheist, had told me that she had been a member of work teams which had been engaged in the restoration of religious monuments including a cathedral. She said that she did not know of any church which was not offering mass on Sundays now.

I had asked to meet the parish priest of Hong Kai church, but he was in Hanoi for a national synod. A few days later and three hours before my departure from the DRV, Vy told me Father Vo Thanh Trinh had been given time to leave the synod to meet me. One of my questions was as follows:

"Well, Father, would you have any comment to make about Cardinal Spellman?" The Lao Dong Party's interpreter translated and the priest stiffened visibly in his black silk gown. Up till that moment he had made his points slowly, waiting at the end of each sentence for the English rendition. Now the sinews in his neck shone like taut wire illuminating his deeply tanned face. The words poured out.

"Spellman has been the spearhead of American genocide against the Vietnamese people. He made two visits to Vietnam, but never for genuine religious purposes. He had to protect himself against the wrath of our brethren in the South by employing a constant bodyguard of U.S. and puppet thugs.

At Christmas in 1967 he addressed GIs on Vietnamese soil and referred to these perpetrators of the most insidious crimes as the Soldiers of Christ. My son, look for yourself what Spellman's lackeys have done to God's work in Vietnam. In North Vietnam alone they have bombed 472 Christian churches; they have blown priests and novices to pieces; they have made it impossible for nursing sisters to operate their hospitals: Imagine what Diem's identification with Catholicism has meant to the church in the DRV.

We know there are sincere Catholics in your University who have condemned the U.S. madness. Tell them to pray for us my son; tell them of our deepest gratitude for risks they are taking in contributing to the movement of condemnation against the U.S. role in Vietnam. Tell them to keep praying and to continue the struggle."

He tried to pour me another beer but the bottle dropped from his palpitating hand. Comrade Vy passed around cigarettes.

It had been a fascinating interview, but difficult. The hard-line Lao Dong youth had trouble translating the Vietnamese for concepts such as the host,

communion, novice, parish, confession, Cardinal had come out as Red Bishop which on my expression of surprise they explained by reference to Spellman's shirt. Father Vo had kept a translation in French running simultaneously with the English.

The priest was the spokesman for the Committee for Liaison with Patriotic and Peace Loving Catholics. His routine job was as curate of Hong Kai Church in Thanh Hoa. We sat in the reception room of the Committee's headquarters in the centre of Hanoi, a two-storied brick building with a neat garden and tiled floors. Because of the regular pauses for translation I was able to take down his words verbatim. He spoke off the cuff.

"As you have expressed the desire to visit us I would like to thank you on behalf of all Vietnamese Catholics and express the wish that your visit to our country has been fruitful.

"I take this opportunity to ask you to convey to the priests of Australia and all the Catholics in your country our sincere thanks for having taken part in the anti-war movement in support of our struggle against aggression. I wish them success in their efforts.

"May I tell you that since the founding of the Democratic Republic of Vietnam we have benefited from a constitution emphasising respect for all religious faiths and state-sponsored assistance for our religious activities throughout the nation.

"During the years of resistance against the French our fighters made strenuous efforts to preserve both churches and pagodas against destruction. But the French Colonialists destroyed 200 churches during their operations. When peace came again our government took great interest in repairing the national economy, raising the living standards of the population and restoring the religious buildings damaged by the enemy. The activities of the Catholic Church returned to normal.

"Later the U.S. imperialists invested in the Diem Government's corruption which was used, among other things, to compel priests and nuns to move to South Vietnam and to take their seminaries, convents and parishioners with them.

"They also used psychological techniques to make Catholics terrified for the absence of a priest from their territories. But many of our brethren did not succumb and have remained to continue the work here in the north. At that time we had only two bishops. We now have 12 bishops and one archbishop.

"Obviously then, in the DRV, we Catholics have full freedom in religion and our relations with the Vatican are normal.







## Bearing the Cross in the DRV

by Douglas Miles N.S.W.  
delegate to North Vietnam

"The Americans say they are defending Vietnamese Catholics against religious persecution. But they have herded the believers into kinds of concentration camps and have forced them into the performance of tasks abhorrent to them. Some have even had to bear guns for the puppets. Whenever the Americans suffer a defeat they make reprisals by mass slaughtering of innocent Catholic women and children in the south. There is not a single church left standing in the liberated zones of South Vietnam because of the continuous bombing. They have even bombed the same churches that have been rebuilt five or six times. An accident?"

"In the controlled areas they have transformed some churches into torture chambers and munition dumps. My son, in Ong Nang Church, in Can Tho Province, they killed 172 members of the congregation and two nuns while they were taking communion inside."

"In Thai Hiep (near the Australian base) the imperialist lackeys have napalmed and blown up 2000 Catholic families in their homes."

"Of the 472 churches bombed in the north between 1964 and 1968 there were five cathedrals. In addition three seminaries met with destruction. Many priests and novices have been killed. My own bishop was wounded with shrapnel. One church in Ning Kwan was attacked 37 times. Why? You say . . . Of course they were not used for ammunition storage. You know yourself that such use would be desecration. We're fighting against desecration, not perpetrating it."

"And I suppose you already know about the Leprosorium in my province. That was no accident. A deliberate example of genocide. Fortunately all Vietnamese people support the definition of the U.S. by Vietnamese Catholics as ENEMY NO. 1."

"Our priests and Catholic believers have decided to follow the policy of the government and to join various sections of the population in the effort to protect our homeland, neighbours and churches. The Catholics cherish peace and freedom. The church preaches justice and independence."

"In accordance with the principle of charity we would like to exterminate injustice and oppression. Our fullest support goes to a Vietnamese Government dedicated to that goal."

**Question:** You have told me of the government's assistance in the rebuilding of churches. Do priests receive any state stipend?

**Answer:** The living of priests is guaranteed by the Catholic people. After Land Reform, the government granted a certain amount of land so that the Church and priests would have enough to work on.

**Question:** Do the priests and novices have any interest in agriculture? Do they work in the fields?

**Answer:** Some priests like to grow flowers. So did Ho Chi Minh. But they do not have enough time from their other duties to work in the rice fields.

**Question:** Is there any liaison between other religious groups and the Catholics. Any unifying organisation?

**Answer:** The French followed a policy of divide and rule and created dissension between those of different faiths. Religions were not equal. Since the August Revolution the various religious groups have come close to one another and assist one another. They recognise equal rights.

**Question:** Could you tell me something about the organisation of the Protestants in Vietnam?

**Answer:** The Protestants have a Liaison Committee and headquarters such as this one. But I know little of its internal organisation. You must ask them for their own statement.

**Question:** What would be a rough statistical breakdown of the non-Buddhist religious adherence in the DRV?

**Answer:** There are about one million Catholics, fewer Protestants and an even smaller number of Cao Daiists.

**Question:** Are there any Catholic chaplains attached to the People's Liberation Army?

**Answer:** All soldiers are free to go to church. I am a curate in Hong Kai and there, every sabbath and holy day, I meet uniformed men in church, hear their confessions and officiate during their holy communion.

**Question:** Some years ago President Johnson visited the Pope. What was the Vietnamese Church's reaction to this event?

**Answer:** The Pope's criticism of the US role in Vietnam War has been consistently inadequate. He should have condemned the aggressors and ordered US priests to use their influence on the government to leave Vietnam in peace. We objected to the Papal reception of Johnson. When the Pope makes his appeals for peace, he should make a clear distinction between the aggressors and the oppressed.

**Question:** Could you tell me something about the frequency of ordination in the DRV.

**Answer:** In my own territory of Xo Doae there have been ordinations every year since the August Revolution. And this was the case during the US bombardment. In fact, despite the necessity to decentralise our seminaries and to maintain tuition and scholarship under make-shift, jungle conditions, we increased our output of ordained priests each year between 1964 and 1968, the years of the bombing.

A girl came in to clean up the beer.

# Argot

To understand a film means to see and consider it. Nearly 150 films were shown at the film Festival, all of them made demands on our rapidly declining faculties. For a good film demands mental and personal involvement in what it is. By God's Bum how do you expect us to deal with all of them; and most of you, dear readers, have not seen any of them! Some of them such as Eric Rohmer's *My Night With Maud* will be reviewed when commercially released. As for the Brazilian film *Antonio das Mortes* (Rocha), the Yugoslavian films *Horoscope* (Draskovic) and *The Ambush* (Pavlovic), the Indian film *The Adventures of Goopy and Bagha* (Ray) et al., bad luck. All these films would have received laurel wreaths by any standards, other than Howard Palmer's. But it is impossible for us to deal with them all fully.

So we have restricted ourselves. Rather than give you a fleeting impression of a large number of films in quick easy *Time-Newsweek* journalese — easily digested by pluralistic societies, guaranteed to offend nobody — we have taken the Film Festival seriously. Besides, we feel that the fault is not in your media but in the Festival itself. And taking the world seriously is by no means a habit of our beloved monopoly press organizations.

## ERWIN RADO Director Melbourne Film Festival



Interviewed By  
Hans Lucas  
Robert King  
David Dustan

Erwin Rado is, perhaps, not the only man behind the Melbourne Film Festival. However, he is, in terms of popular mythology, the man who receives the accolades and also the man who assumes the mantle of spokesman whenever our "quality of life" f--- up the festivities. So the *Lot's Wife* staff interviewed Erwin Rado.

We sat ourselves down. He asked us what we wanted to know. We asked him what he thought of the Film Festival — "As far as I am concerned the Festival is always fabulous", he said. It's a wonder that we weren't thrown out there and then.

What is the basis and criteria for the selection of the films at the festival? The Federation of Victorian Film Societies has a film information office in which all English language film magazines are catalogued and indexed. There is a programme sub-committee which draws up a long list of films from the available material, about 120 features and 400 to 500 shorts. There are all types of people on this committee, for example two young avant-gardists. We closely co-operate with the Sydney Festival and 80% of our films overlap with Sydney's. Then a representative goes overseas and we simply have

to put our faith in his judgment. Then we write off to producers and national organizations and if we are lucky we get our first preferences from them.

Does the selection committee see these films beforehand? Is the selection in accordance with the other major Festivals in Europe? No, invariably it is secondhand information, except for the representative. We have the problem of our geographical situation which places us in a forbiddingly expensive situation. To bring in a 3-minute film, show it and give it to customs costs \$40. Over there they can work by nominations and assessment, we work by invitation. Also people don't like to part with their films for a long time.

Why doesn't the Festival adopt an "auteur" system of selecting films whereby new films are solicited from directors who have done good work in the past? We are not primarily concerned with directors. But we gave the benefit of the doubt to Chabrol with *Killer* (laughter!). Also with *Un Soir . . . Un Train*, this was not in the same street as Delvaux's earlier film *The Man Who Had His Hair Cut Short*. With this kind of thinking you could fill up the Festival with third rate films. We just don't say that our favourite





director is from France and that we will go out of our way to get his films. But there are voices on the Committee that are pushing, for example Resnais, and there is no problem about Pasolini. What about *Theorem*? We just were not able to get it. We do pursue films, but not necessarily the favourites.

Do you ever sub-title your own films? You can't, there is no machinery, the films arrive at the last minute and to get the text is a problem. I wish I knew an answer to this international problem. Silent cinema was truly international. But then international understanding does not always depend on sub-titles. I don't know if you are concerned with what a film means? I gave up worrying about what a film meant a long time ago... I can't help speculating though (Rob King) Certain films, can't help saying something to you. But often we just haven't the equipment to understand. What *The Cremator* meant in Czechoslovakia I don't know.

Do you gain the impression that the Film Festival like some cultural events lacks sparkle? What do you mean? Like London, where Jean Luc Godard assaulted a producer and showed his film outside on the footpath. Depends if you want to see films or not. Do you feel then there is a feeling of National antipodean depredation where you have a situation of two and three year old films at the festival? There are only six festivals in the world that show premiere films. In many ways the Festival is better than some in Europe because its shows better films, we show films that have won awards. You see so much dreary dross at the top Festivals because they have to accept two new films from various countries each year.

Do you think that your audience has a delivering effect? Do the directors take cognizance of audience tastes? To a minor extent... especially Melbourne where the Festival is sold out. But if we introduced repugnant material we would fold up. But the fact is that we can't get enough "difficult" material such as *Goto*, *Island of Love*. We are not pandering but trying to find a balance. An avant garde Festival couldn't exist in Melbourne.

#### SHOULD THE FILM FESTIVAL BE TELEVISED?

We condemn absolutely the elitist quality of the Melbourne Film Festival, especially because this elitist quality is fostered by the festival organisers. The Festival organisers, for example, believe that the festival has a right to preferential treatment from the censors.

We repudiate absolutely the attitude taken by Mr. Philip Law, stated on the opening night of the blue series, in so far as he views the Festival as a social occasion, also with elitist overtones. We are concerned about the lack of vitality in the Festival programme and the impotent gestures by the festival organisers in the face of the problems with which they are confronted. We believe that the Festival is a symptom of the cultural inadequacy which is part of Australian life itself, and will remain so as long as it remains the preserve of the bourgeoisie.

Signed

R. J. King  
H. Lucas  
David Dunstan



Yet the demand for Festival tickets seems so far in excess of Festival ability to satisfy them one would think that you could play around with tastes. Film Society membership has almost been satisfied this year and they find the Festival difficult. The general public wouldn't know what hit them. But films like Godard's *Pierrot Le Fou* and *Weekend* we can't get. They don't have sub-titles, or are in the hands of private distributors. We get disappointing letters concerning film after film. But then they say we can send you

*Goto*. And if we had no other film but *Goto* in the Festival then the Festival would have been justified. What else can be done? At least we see some of them. Balance the question of sparkle against this of function. In the old days we showed Fellini, Antonioni and Bergman. You can't get these people any more because they're becoming commercial. And after Cannes almost all the films are sold in their own country.

Do you feel that in Australia there has been a general lowering

of acceptance of new films? There is a smaller public in Australia and no tourists after films. A lot of distributors have burnt their fingers. I think public acceptance of foreign films has risen. But within clearly defined standards, those of *A Man and a Woman* and Chabrol. For example the lyrical, pastel, love tragedy or a dirty Swedish film (H. Lucas). But any amount of popularization will not promote Godard. The same percentage in New York can support a Godard film simply because it is numerically larger than the Melbourne percentage. But entrepreneurs should be prepared to stick their necks out. Eric Dere for example made a lot of money out of *The Pawnbroker*.

Does the censorship situation add to your troubles with the outside world? Well, Bergman has said that he will not enter a film in an Australian Festival because of the *I Love, You Love* affair last year. Yes people are often very standoffish. They are very aware in France of the battles we are having here. We are the only endorsed Festival that has these problems. Even our endorsement is in jeopardy because of this. Even Spain got rid of Festival censorship six years ago. I'm still puzzled why it is such a major problem in Australia to accept the fact that Film Festivals are not accepted to be exceptional. Why should community standards apply? What is holding us back from accepting this? Mr. Chipp should look at overseas Festivals and apply Festival standards.

Have the Festival organisers ever considered going outside the existing framework — for example a test case? A court challenge. I can't get the films for a test case. The moment a film is cut or banned you can't get hold of it. There are tremendous bureaucratic measures restricting our activities. We would have to pay 5 cents for every foot of film if we either showed our films more than once or sold tickets at the door because that would mean we were commercial and not a cultural activity. "Why should you be any different, that is what they tell us, to anyone else. In fact you are worse because you believe that film is art and not business."

David Dunstan





# GOTO, ISLAND OF LOVE: •

The relaxation by the International Federation of Film Producers, the official body behind the world's major festival, of the long-standing regulation that in any festival a maximum of two films from any one country be screened was probably the main factor in explaining why this year's 19th Festival was more interesting than most. If many of the films were undistinguished but competent, with only a small handful standing out from the rest, then at least there was not a high proportion of second or third rate films which had predominated in previous years. France was the country represented by the largest number of features — seven in all, and it was from France that one of the most exciting and strikingly original films came — Walerian Borowczyk's *Goto, Island of Love*. Borowczyk, a Pole, now living in Paris, has made numerous starts since 1957 and directed one full-length animated film but this is no first film. After wading through hours of mediocre film to suddenly happen upon a director who displays such sureness and total command of his medium is refreshing and stimulating.

In many ways *Goto* is a documentary — a work of anthropology. Borowczyk succeeds in describing the entire social universe of an eerie and anachronistic community. The history of *Goto* began and ended with a violent earthquake way off in the distant past—began because it is from the point of this catastrophe that the history of the isle begins; nothing is known of

the island's history before this date. The collective consciousness dates from its violent origin. But the date also marks the end of the history of *Goto*. The community remains unchanged from that day — there has been little development in technology and none at all in the nature of the social fabric. The society is a static and quasi-feudal one. *Goto III* presides over this decaying society.

With precision and economy Borowczyk describes the entire range of feelings and situations possible in the twilight world. The film opens with an exploration of the role of the educational institutions on the island. Here the unchanging myths and values of the island's culture are inculcated. One of the more macabre subjects taught is the life cycle and breeding habits of the blow-fly. The role of the fly in the island's culture seems vague but it is invested with qualities which lead it to be regarded as a great threat to the security of the kingdom. Indeed the position of the fly catcher is accorded high place of honour in the strict hierarchy of the island's power structure. The invention of a new and more sophisticated strategy to counter this grave threat is greeted with interest by the authorities and the inventor jealously guards his secret lest it be copied by others.

The Governor and his coldly beautiful wife occupy the top position in the island's pyramid of power. He supervises the work on the island which centres around a vast quarry. Beneath him are the

island's aristocracy. They are a decrepit and crumbling collection of old men who take part in the curious rituals and ceremonies which weigh so heavy upon the life of all on the island. The legal system is built around trial by combat and the frequent use of the guillotine. Both these are ritualized into grand social events, occasioning the gathering together of all the island's notables.

The island is utterly isolated from the external world — nobody comes to the island and nobody departs from it. Nothing changes. Life on the island is played out in a vast rambling series of elaborate and decaying buildings. Patterns of ladders and passages, lofts and tunnels constitute the brooding and dusty environment which imposes its moods and pre-occupations on the beings which scramble and scuttle about it. The film elaborates an impenetrable fate — an inevitability the details of which none can decipher but which dictates the contents and ends of the lives of all who endure the island. The plot line of the film is sparingly drawn against this background of a static and immobile social universe. The Governor's wife is having an affair with an officer in the Governor's riding academy. Into this triangle a fourth character is introduced. Grozo is a beetle-like man who emerged victorious from a trial by contest in which he was pitted against a much stronger man than himself. At the contest he catches sight of the Governor's wife, and decides that she must be his. The relationship between the four

characters unfolds — the affair between the Governor's wife and the officer is a living and magical one that threatens to disturb the binding stagnation of the island. The affair ends tragically. A boat in which the lovers had contemplated escaping is destroyed, and the liaison discovered, leading to the death of the officer. The relationship between Grozo and the Governor's wife also threatens to disturb the closed island world, but the obsessional fanatical drive of Grozo is in contrast with the purity of the previous threat. Grozo murders the Governor, making it appear suicide, in order that he might claim the Governor's wife. The film's end has been variously interpreted. The Governor's wife simply refuses to have anything to do with Grozo and this precipitates him into violent madness, ending in a nightmare chase through the crumbling labyrinths and passages until finally she falls from a loft. Grozo drags her inert body back to her quarters and the film ends as she begins to breathe and opens her eyes.

Borowczyk has appropriated a unique narrative style capable of explicating the moods and situations he is interested in. The camera is static, much in the manner of early cinema. Events simply happen before it. The director carefully constructs the contents of each frame. Textures of crumbling walls, endless asymmetrical patterns of stairs, beams and planes and the very flatness of pace all contribute to an original and high individualistic filmic syntax.

H. Lucas





# LUCIA

In many ways *Lucia* is nowhere near as accomplished and certain as *Gato*, yet it is equally interesting. Largely because of its freshness of approach and style. The film comprises three episodes each set at a different revolutionary period in Cuba's history. He examines the different roles women play at these times.

First Lucia fell in love with a Spanish informer who tricks her into betraying the mountain hide-out of her brother who is fighting for the Nationalists. In a violent battle he is killed and Lucia avenges her brother's death by stabbing her former lover to death. The love of a woman has been transmuted into revolutionary action. This section of the film is breathtakingly filmed with an energetic fire. With great control the director drives the film from high passion to scenes of carnage, and from gentle aristocratic graces to raw madness in rapid succession. The segment has epic and romantic qualities of which only Visconti's film *The Leopard* comes anywhere near.

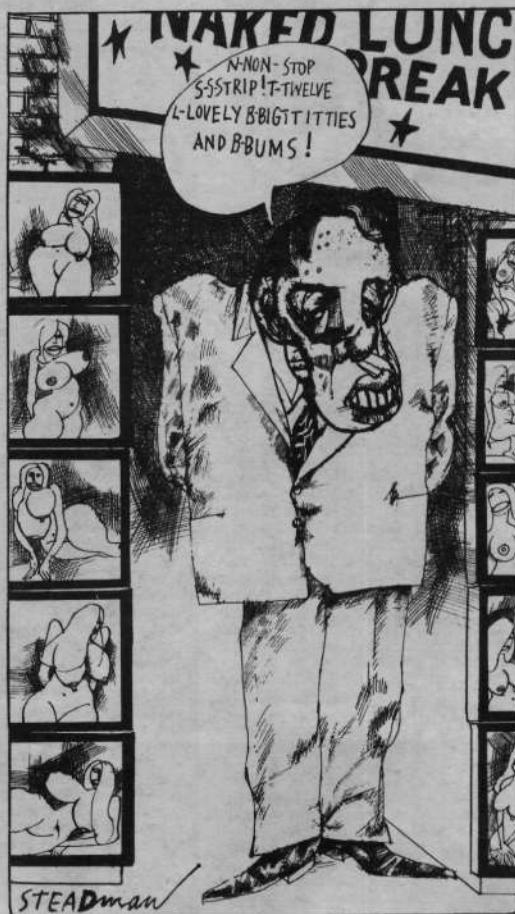
The second Lucia falls in love and marries a revolutionary in Cuba of the thirties. Her husband's revolutionary activities contribute to the downfall of the repressive regime. But this is soon replaced by a second. This Lucia is, like a first, not a revolutionary and it is only with the gunning to death of her husband that she becomes actually involved in opposition to the regime. The mood of the second section is much more subdued and restrained, almost sombre. The passion of the first part is absent and replaced by an eerie sadness. Life seems to be without hope. One oppressive re-

gime is simply replaced by another. All one can do is endure and endeavour to continue to struggle against enormous odds.

The Cuba of the third section is the Cuba of Castro's revolution completed. The only social and personal problems hinted at are minor and open to solution. This Lucia's husband is excessively possessive and refuses to allow his wife to work. Lucia, however, feels that she must make some contribution to the revolution by working in the fields. This difference leads to the marriage being fractured and at the end of the film it is left open whether a reconciliation is possible.

It seems strange that as the historical setting becomes more recent the segments are less satisfactory — the last being quite a mess. The marital dispute is treated as a comic affair. Life in Castro's Cuba is pure joy — anyone who cannot adapt to the new social conceptions is only to be laughed at. It is perhaps this attitude which leads to the feeling that the film was perhaps a little dishonest. The proposition that life in the new Cuba is almost perfect leads the director to be unable to treat Lucia's husband's isolation sympathetically or in depth. This final section makes interesting comparison with another Cuban film — *Memories of Under-Development* which treats within sight and understanding the predicament of a man who was a landlord before the revolution but now is not able to find a place in the new Cuba. *Lucia* is an uneven film but the first section contains some of the most outstanding moments of film seen at the festival.

—H. LUCAS



# JE T'AIME JE T'AIME (Resnais)

## KILLER (Chabrol)

Two films which formed part of the Festival program find their importance outside the context of the Melbourne Film Festival. Each are a part of separate cinema traditions which have shaped the course of modern film-making, not only in France but in the rest of the world. By transcending the Festival both films provide a commentary on the Festival and its implications for the cinema in Australia.

French film makers seem strangely attracted by the possibilities of science fiction. First Godard, then Truffaut, and now Resnais in *Je t'aime Je t'aime*.

For all three directors, science fiction is a device whereby they overcome some of the limitations imposed by a continual confrontation with reality. Because the aim is to overcome the constraints of realism, there is little attempt by any of the three directors to make the science fiction an extension of existing reality. Science fiction is the means of effecting a transition from one level of reality to another. It is artificial, almost self-consciously so, and none of the three directors have made any excuses for this. For Resnais, science fiction is but a further step in his struggle to extend the dimensions of film to encompass the element of time. He is committed to the realist stance that film is an immediate art form. It occupies certain spatial and temporal regions and if it goes beyond these it slips away from reality and into myth.

This pre-occupation has not been the preserve alone of film makers. It has also been the basis for the *nouvelle vague roman*, a movement with which Resnais has been personally associated.

Resnais inherited a film tradition which clearly established the limits to realist machinations of time, and clearly established the conventions by which time is to be manipulated. These conventions have been internalized, not only by film makers but by cinema audiences, and they have so far resisted all challenge.

Resnais is no revolutionary because he declines to make any challenge to these conventions. Instead he works within the conventions to expand their scope. In *Hiroshima Mon Amour* he invokes memory to create an additional level of time which is yet a part of the existing level. The act of love now is inseparable from the act of love twenty years ago, and what happened in the past is also a part of the present, influencing and undermining it.

The use of flashback as articulated memory was innovative in the true sense of the word and through it he created a convention which supplemented without replacing the existing time conception.

But having established it, Resnais uses it as a basis for the exploration of the themes that possess him. These themes are not concerned with time. Time is a mere mechanism, a technical factor which the director is forced to combat but which does not form a part of his creative inspiration.

Like the black and white Antonioni, Resnais is concerned with humanity on the wane. And human life is compressed into a state of suspended communication which is Resnais' ultimate view of the relationship of man to woman. His films are not about relationships as they develop but about relationships which have already developed

and the mechanisms which continue to support them. The joy of discovery is unknown. Even *Hiroshima Mon Amour*, a film which traces the beginnings of an affair, cannot escape contradiction with a relationship which has ended. The resolution of this confrontation is that of suspension, a mood which comes to pervade the whole of *L'annee Derniere a Marienbad*.

In *Marienbad* the whole question of time is secondary. A man attempts to impose his reality on a woman who resists with an alternative reality. The tension is developed slowly but with certainty, the conclusion is completely ambivalent. Who can ever believe that a resolution is possible, that one can achieve a synthesis on this level?

As cinema has aspired to realism it has achieved its most perfect moments through the contradictions between two realities. It is a form which is uniquely endowed with the capacity to achieve this ambiguity. *La Strada*, *Accident*, *L'aventure*, *La Guerre est Finie*, and on a more exotic level, *Secret Ceremony* and *Rosemary's Baby*, all revolve around the conflict between two levels of reality, subjectively sustained but objectively mutually exclusive.

*Je t'aime Je t'aime* is Resnais' most austere film to date. He repudiates the significance even of memory by using the artificial device of a time machine, amock to simulate memory. The film has a structural identity with *L'etranger*

by Camus. The action simply unfolds haphazardly but with an inevitability which is inescapable. There is no suggestion that the memory of the past has had any effect on the present. The past itself has, but only in a sequential sense.

The two conflicting realities are shadowy. Claude makes no philosophical statements and about Karen we learn only that she is continually depressed. They live together because their lives revolve around each other and because they share one world view — the inevitability of their life together. We know that they have had fleeting affairs with others but have always drifted back together again.

Karen's death need not have happened. It was dependant entirely on circumstances. Only the fact of its occurrence gives it a retrospective inevitability. Her death is a completely negative occurrence. She goes to bed one night depressed, having taken some sleeping pills. As Claude leaves the room he perceives the flame in the gas heater to die. He leaves the room and closes the door. Several hours later he returns and Karen is dead. The technique of *Je t'aime Je t'aime* involves a montage of flashbacks. The time machine is the machinery by which this is achieved. Disorder becomes order as the flashbacks reveal a past seemingly governed by an inexorable law of development.

To discuss further Resnais' technique is to do him an injustice. He is the one true genius of cinema. He is the one auteur, the director whose works are faultless before they are conceived.

The Film Festival is a tragedy because it is the venue for an uncomprehending elite, a self-perpetuating blob for whom film is the conversation piece, the fragment of social communication they cling to in order to overcome the isolation of their individual lives. *Je t'aime* is the sensory nerve of the tragedy while Chabrol's *Killer* is its structural representation.

Chabrol who despises the bourgeoisie and yet finds himself constrained to make films about them, reflects perfectly the mentality of the Festival audience. As they struggle to emancipate themselves from the tentacles of bourgeois art they become still more deeply embroiled in it.

The Chabrol film was more genuinely enjoyed than anything else screened at the Festival. Its whole structure creates so perfectly the dilemma of the bourgeoisie, that the bourgeoisie feels a perfect identity with it. The constant dialectic between cultural refinement and natural instinct is created in its every phase, and the final tragic outcome is but the contradiction which every bourgeois perceives in his own existence.

The relationship between death as natural and the car as cultural, the relationship between sex and its social rituals and the relationship between revenge and the cultural context within which it takes place. The entire film is composed in terms of these binary oppositions until finally the social obligation and the obligation to nature achieves a unity through the suicide by drowning of the hero.

The oppositions of nature and culture and the implications for the man caught in them has been the stuff of tragedy since before Sophocles. Tragedy is a language, a language which the bourgeoisie, with an intuition of its historic destiny, feels compelled to engage in.

There is good and bad tragedy. Chabrol's is singularly bad and forms a reminder that because tragedy relies heavily on convention and symbol, the film is not its ideal medium.

Chabrol lays down behind the action his own vision of the unity of nature and culture. It is identification with this unity which makes the actual tragedy so poignant for the bourgeoisie. The unity presents a pastel coloured natural environment in harmony with the creation of bourgeois good taste. This unity was created even more clearly in one of the shorts, *Goshawk*, in which man and hawk come to symbolise this harmony and place it firmly in the lap of the leisured classes.

Chabrol has been pleading for years now to be taken seriously. But he deserted his fellows of the new wave and chose instead to team up with the Lelouchs and Demys of French cinema.

Erwin Rado said that *Killer* was accepted by the Film Festival committee because of Chabrol's reputation alone, and it is an interesting reflection on the festival that Chabrol among all other directors should have been accorded this honour.

R. J. King





# FOUR DOCUMENTARIES

One of the functions of a film festival is to enable films that would otherwise not be shown to be available to at least a small portion of the cinematically interested public. The odds that any distributor would chance bringing into the country feature length documentaries is extremely slight so the opportunity of seeing four documentaries, each with a distinctive approach to the genre, is welcome.

The more conventional approach to documentary is represented by Louis Malle's film *Calcutta* which is simply a record of different aspects of life in this vast city. The second conventional documentary is *In the Year of the Pig*, a compilation of views, interviews and newsreel film tracing the transformation of the Vietnamese conflict from a colonial war to a battle seen by Washington as vital in "continuing world struggle against the Communist conspiracy to subvert the free world".

*Calcutta* received the Festival Grand Prix — the citation describing it as a film with a "terse objectivity and a superb control of a wide range of actions and themes, creating a cumulative impact which is both passionate and powerful". To say this is to probably grossly inflate the film's worth. For although it is an accomplished piece of reportage it suffers from tendency to pursue irrelevance so that instead of creating any "cumulative effect" the film seems to wander on and on. An A.B.C. TV crew given a quarter the amount of money and half the length of film would probably be able to produce a tighter, more comprehensive and precise statement of the nature of *Calcutta*.

The trouble with *In the Year of the Pig* and any film that attempts to push an interpretation of a series of complex historical events is that it has to simplify. So that although the film is significant because it collects together unfamiliar statements by important American actors in the events and much new and previously unused newsreel material, after a while the simple approach of contrasting a statement, by say, Johnson with the brutal reality, or with a conflicting statement by himself or someone else in his administration, appeared too easy and simple minded. The film failed to suggest any substi-

tute view to replace the explanation of the American presence that the film effectively destroys.

The two more interesting documentaries were *Prologue* and *Salesman*. *Prologue* is a quasi-documentary. The heart of the film is some excellent footage shot at the Democratic Party Convention in Chicago of 1968. It includes appearances of such people as Genet, J. K. Galbraith, Phil Oakes, Alan Ginsberg, Abbie Hoffman, and Paul Stookey. Around this is constructed an extremely clear and concise debate centred on the question of how a person should act given his opposition to the pernicious nature of American society.

In *Calcutta* the camera simply acts as an observer faithfully recording what happens before it, but not effecting, in any way, the events. In *Albert and David Maysles's Salesman* the camera takes a leading role. For months the brothers travel around America with

a group of five or six salesmen employed by the Mid-American Bible Co. The brothers do more than point out the obvious conflicts between the Christian ethic and the hardline technique of trying to "place the product" — they are more interested in a detailed exploration of the lives and hopes of the men selling the bibles. By the end of the film one of the group has decided to leave and although no reason is suggested in the film it is probable that the camera itself was responsible for his decision. Consider three or four men following you for four or five months filming all your actions. Such a state of affairs would inevitably lead to a heightening of self-consciousness about the activities you were engaged in. Any self doubts would be magnified. So perhaps the very making of the film accounted for the "death" of this salesman.

—HANS LUCAS



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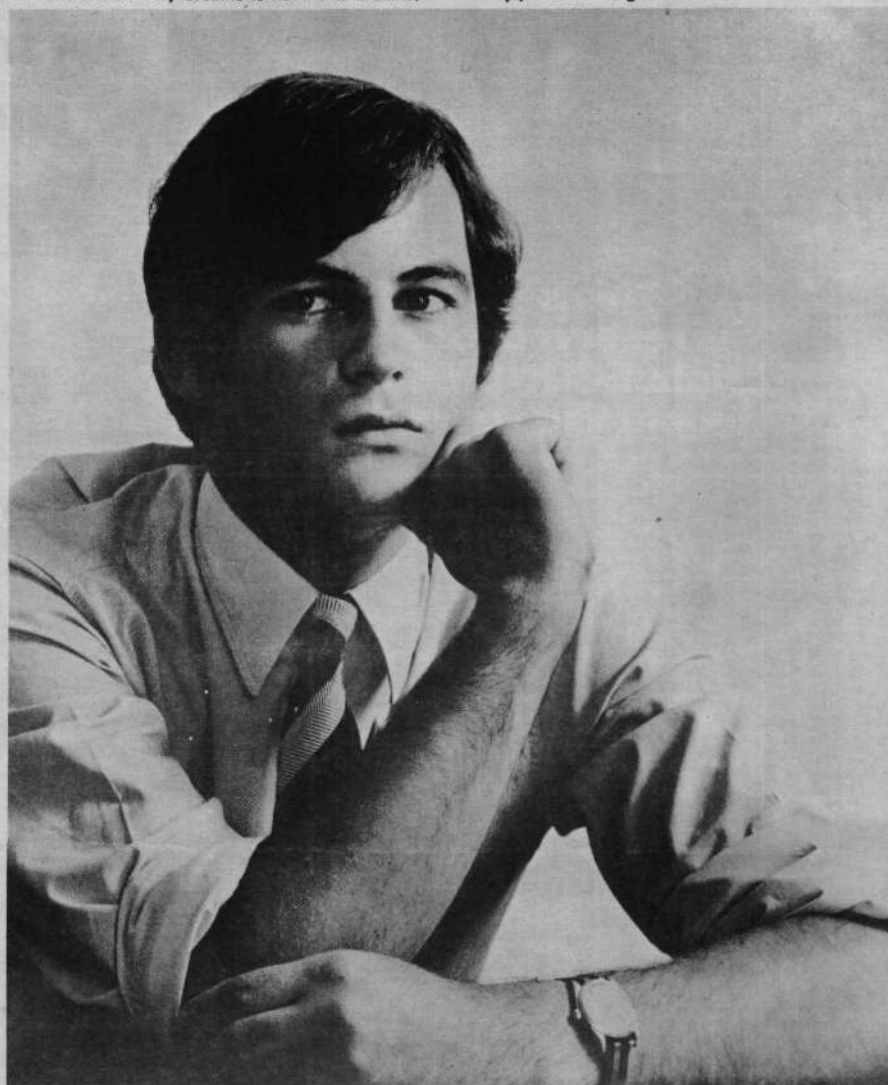
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For further information contact the  
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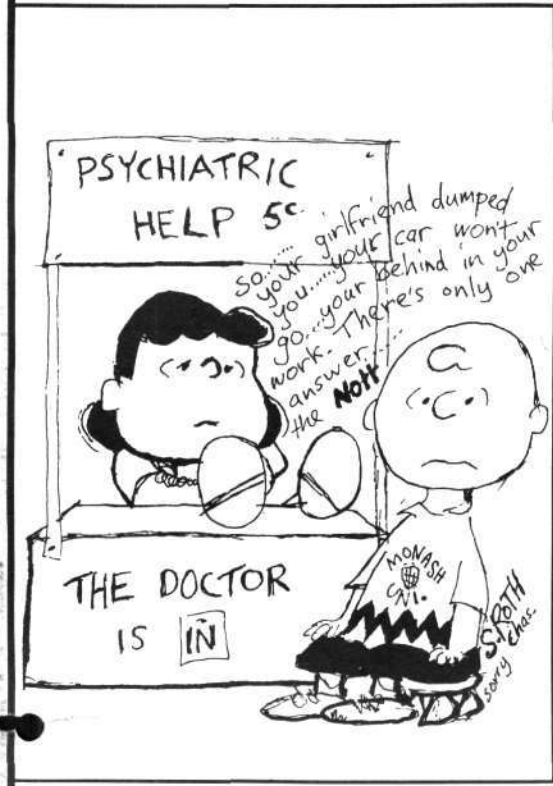
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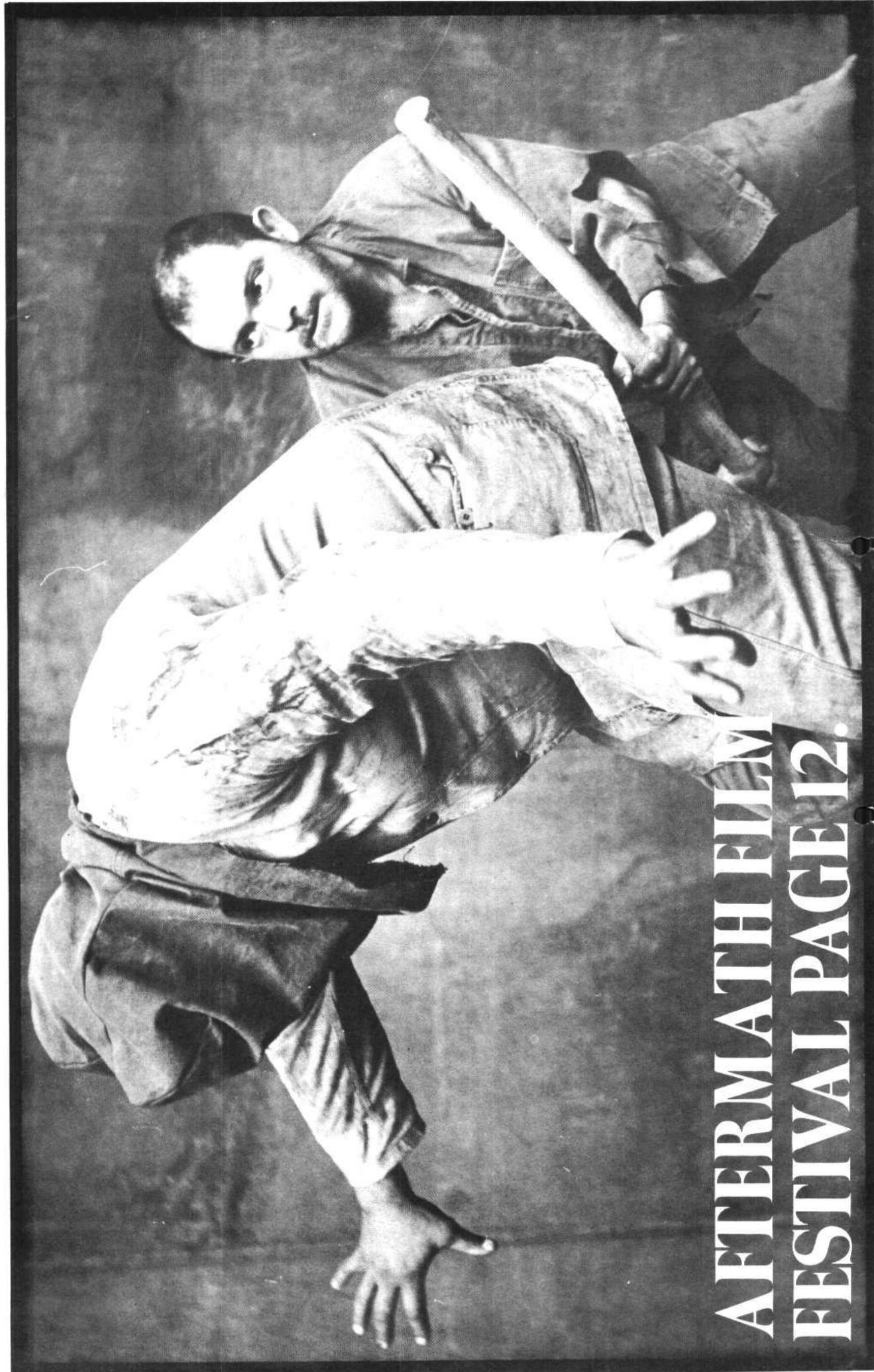
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