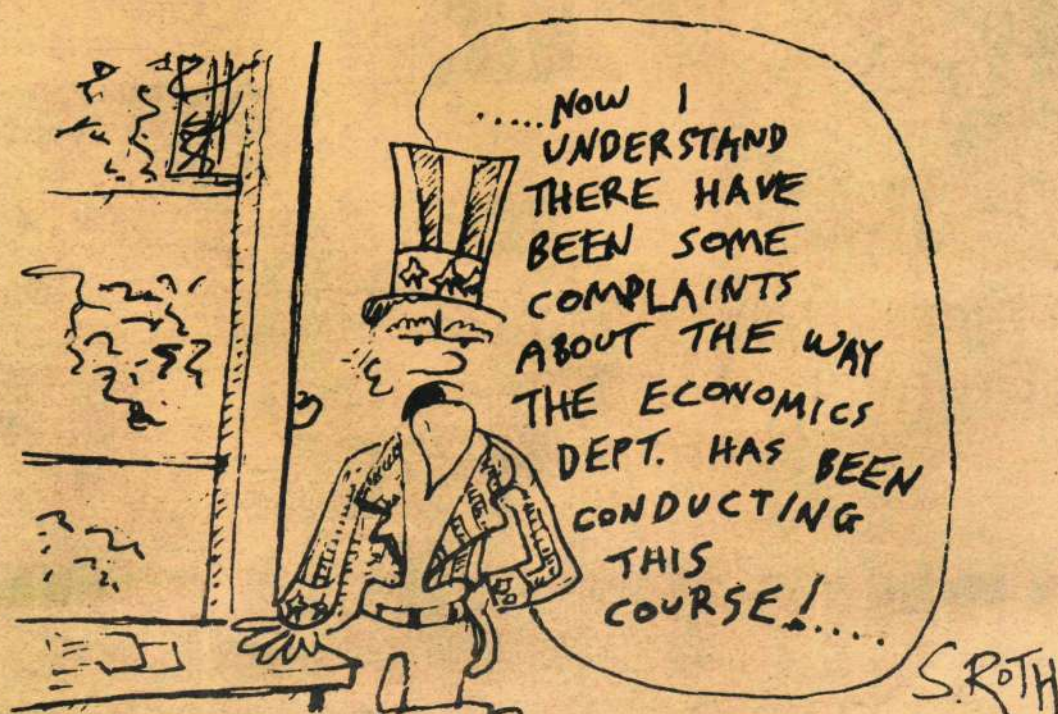


LOT'S WIFE

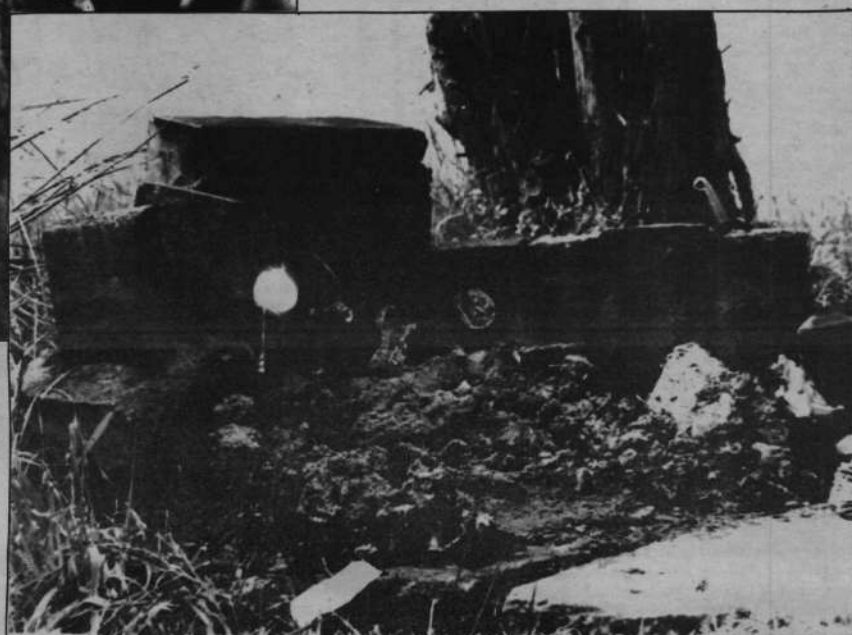
LOT'S WIFE Vol XVI NO. 12

POLITICAL ECONOMY EDITION





**photography:
Lyn Malone**



WHAT THE UNION COULD BE students occupy union overnight

It's 3.00 a.m. on Friday morning. We're in the Upstairs Foyer of the Union. Most of us have flaked; trying to get some rest for the last day of Sexuality Week.

It's been a strange night. A very quiet start - the planned Child Care Forum turned out to be an informal discussion between a handful of people. (Where were all those people concerned about the state of child care at Monash?)

At about 7.30, Mason-Brown (a very talented guitar and violin/electric piano duo) started playing to an audience which gradually grew to about 50 by the time an ABC News Reporter arrived at 8.30. Several other people got up on stage and contributed, including Sue O'Shea, who has an amazing alto voice. (See her at the 'Outpost Inn' this Wed. or on July 9th or 10th.) Tristan Allot and Sylvio (guitars and vocal) were later joined by an unknown flautist, and Paul Rogers took a break from his cleaning duties

to entertain us with his brilliant guitar playing and singing. Phil Hind also contributed, playing a mixture of Dylan, Arlo Guthrie and his own compositions.

At 11.00 there were 70 of us and an incredible jam session took place - a few people even danced!

Right now it's 4.30 and breakfast is 3 or 4 hours away. We're gathered in the Balcony Room, a dozen Survivors; the others have flaked in Meeting Room 4 or the Foyer outside the CRAC Office.

I'm looking forward to the next 'Free the Union - Do-It-Yourself' Union Nite. I hear it's on Thursday, 1st July. So put that evening aside and come along - B.Y.O., Sleeping Bag, musical instruments, etc. - BUT REMEMBER - NO DAMAGE! NO MESS, AND NO NO DAMAGE, NO MESS, AND NO OBSTRUCTION TO THE CLEANERS!



INVITATION

Sir John & Lady Kerr with the Law Institute of Victoria request your company at -

Leonda Restaurant, Hawthorn
on Wednesday 23rd June.

The dinner commences at 6.30 p.m. but there will be entertainment beforehand starring Sir John.

Buses leave from the Alexander Theatre at 4.00 p.m.

Do come and let Kerr know you haven't forgotten.

Don't let the ruling class run your life.

A BLACK FIELD OFFICER REPORTS

(BNS) - My feelings as Field Officer, and as an Aborigine, with the Victorian Aboriginal Co-operative Limited, is that all debts owed by members of the VACL should be abolished, because it is really their money and land.

This is my personal opinion as a rightful owner of this land, as it is the case with all other Aborigines. I say good luck to them who owe money to the Victorian Aboriginal Co-operative Limited, it is very small compensation they have got from the white millionaires who are controlling our affairs.

We should not harass the people who owe us money, but attempt to get more, and try to get them their own homes where they can live in comfort instead of old concrete and weatherboard houses, which people have to call home. It really shames me to go and ask my friends why they have not made any repayments on their loan. The people's homes are in really bad shape with rent varying from \$30 to \$40 and \$50. If they strike it for a small windfall, why should we continually hassle them when they are only trying to survive. Some of them drink a lot, but even so, they never give up trying to solve their problems. Some try for work, but the only jobs available are filthy jobs that only white people would not take - as the whites put it, "fit only for blacks to do", so hire blacks.

The even less fortunate blacks in Fitzroy are classed as no hopers in the community, their day by day activities are to buy cheap wine, find a quiet lane to have their drink and keep out of reach of the law, knowing if they get caught it could mean a possible beating and a cold cell to sleep in. The ones that survive through the day try and get a few bottles of cheap wine, an empty house and some blankets, usually wet blankets. After the effects of the drink begins to wear off, they open another bottle to keep them warm until daybreak, to do exactly the same thing, over and over again. So the wheel turns...

If we had sufficient money, we could buy hostels for our unwanted brothers and sisters, who would appreciate comfort and warmth which they have never had before. A lot of our people have died in jails and lanes, deaths caused by alcohol, but if we had hostels for these people and jobs to occupy their minds, we could solve their problems.

Hostels should also be available for the young people from interstate, especially the young girls, who seek the glamour of the city, many of whom eventually end up in hotels, and that is the first step to possible prostitution, with a greater possibility of unwanted pregnancy. Scores of Aboriginal babies end up in institutions and there they lose their identity, many of them are very fair-skinned, and they don't know of their Aboriginality. If we get money for these hostels (for young and old), it would assist us to solve a big problem.

The houses I have seen in the Fitzroy, Collingwood and Carlton areas are slums, the rent is as high as \$30.00 to \$40.00 per week, most times higher. The floorboards are rotten and the damp smell is terrible. Aborigines are forced to take it because they are desperately in need of a home.

I quote one example: an Aboriginal lady and myself went out looking for a room for her, but everywhere we tried we were knocked back with the landlord always saying it has been taken. When we returned to the office, I would ring the landlord, using a different name. They would say that the room was still vacant. When I then told them who I was, everyone of them slammed down the phone. So we went

and looked at some more rooms. We finally located a single room in Fitzroy. The room was the size of a closet, the rent was \$22.00 per week with four weeks in advance. The Aboriginal lady spent one night there, then took sick and was taken to hospital. She spent three months in the hospital. The landlord refused to give us back the advance rent. It took quite a while to get it back, thanks to the Aboriginal Legal Service.

There are numerous cases like this where landlords and real estate agents fleece the Aborigines for their bond money for a scratch on the wall; any small damage at all and we forfeit the bond money. Some of our people complain to us, but others keep it quiet until it's too late to do anything about it. Aborigines in the country areas are fighting a losing battle against the Housing Commission, and employment is hard to come by in the winter. All there is left to live on in social service. After buying food and clothing, paying light bills and the rent, there is little, if anything, left, so they are having a tough time trying to survive the winter months. If we can get money to buy them decent homes they can survive the lean periods with some semblance of comfort and perhaps a little extra to cater for their families' needs.

I have lived in a concrete commission house for eight years. It has two bedrooms. To keep it warm costs a small fortune, and even then it is impossible to keep warm at all times, as there are a lot of gaps causing draught to seep in at all times, virus hits us all. The kitchen is always damp, with water covering the inside walls. To leave this concrete jungle would mean more money for exorbitant rents which we cannot afford to pay. In the meantime, we have to cope waiting for a miracle. We have been waiting a long, long time.

The Australian Government has come up with what they probably consider to be a "miracle", to solve the so-called Aboriginal question. The miracle, the introduction of the Loans Commission, is okay for the Aboriginal people who have \$1500 in the bank, but of no use whatsoever to the down and out Aborigines, the ones with no money, who try to live on a small income like social service and sickness benefits, people who can't work and suffering because they are not wanted by anyone.

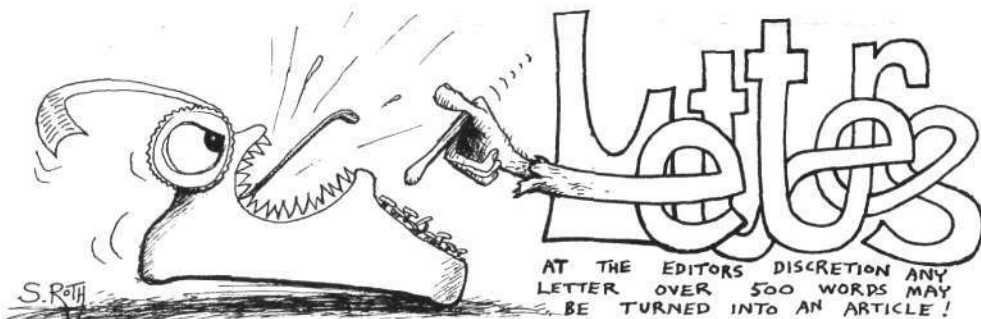
These are the ones that should be helped - how can these people raise \$1500 for a house when it takes them all their time to try and live, whether it's in a concrete jungle or the dirty slums of Fitzroy, Collingwood, Carlton, or any slum area? Mostly those who have the \$1500 are Aboriginal women who are married to white men, and even then there are only a handful. There has not been one Aboriginal husband and wife who have applied to the Co-operative for a loan from the Aboriginal Loans Commission, for the simple reason they have never had the chance to make a go of it.

It seems from this that the Australian Government hasn't a clue of how to fulfil the Aborigines' needs. However, if the man lets us handle our own money, there would be a lot of Public Servants out of work, mainly whites, but surely we would be well on the way to finding our own solutions. The people who are getting rich are the white people, white people of all nationalities. But not the black man. The only land that black people will ever own is that land where they are finally laid to rest. I don't really know why the Government refuses to give control of the Department of Aboriginal Affairs as one piece of cake. It won't ruin the budget, it won't make the Aborigines powerful tribes who would control the world.

It would place responsibility into the hands of the people - something they haven't had since Cook grabbed the land from us. When our forefathers tried to protect the land by throwing pebbles from the beach at the invaders they were driven back by musket fire, against which our ancestors were defenceless. And then the rot set in. We have been through a lot - attacked by white Australians, conned by new Australians, our women taken from us, then in disgrace, shaming them, shaming the whole Aboriginal nation, because we were unable to stop the rape of our country, our women, our men, but most importantly, our children. Our only defence is unity. If we unite together, organisations and individuals, we can stop the rape by determining our own lives, and controlling our own affairs.

John McGuinness
Field Officer





lutely pitiful," I would like to say that I feel more than offended. I find your statement unjust and false. I have visited a number of University bookshops in Melbourne and in Sydney and have found that we stock a far wider variety of books than any of them. Visitors from interstate and overseas are impressed by the variety and quality of the stock we carry (this is verified in Whitt-on's 'Inside Melbourne Bookshops') which, by the way, is available from us.

Constructive criticism is welcome, I have always tried to accommodate the whims of students and staff and will continue to do so.

Yours sincerely,

V. Wagner,
Bookshop Staff Member.

Challenge

Dear Lot's,

After years of unpublished and unpublished fury and outrage evoked by the blatantly larcenous pricing policies of the Monash Catering I can keep silent no longer.

I hereby CHALLENGE the appropriate authorities to justify in clear and unequivocal terms the charge of SIX CENTS for an extra scoop of flavouring in a milk shake. Likewise I issue a similar challenge designed to elicit an explanation of how it is possible to charge FIVE CENTS for a small teaspoon of malt.

In the name of all suffering addicts of shakes and malts,

Yours sincerely,

Peter Szanto,
Law 5.

Horay C.R.A. In fairness

I would like to offer some comment on the article by Michael Little "Monash Shares Issue Continues" appearing in the May 31st edition of Lot's Wife.

In the article Little contends that:

"At Bougainville, where C.R.A. has an 80% holding in Bougainville Copper Pty Ltd. the local people are being paid royalties of a mere 6c per \$100 profit. Last May 1,000 striking miners were arrested and the entire Mine Worker's Union Executive was jailed."

I interpret this as saying — local Papua New Guineans receive 6 cents, Foreign investment gets \$99.94: which is incorrect.

In 1973 the Bougainville Copper Corporation earned \$144 million in profit. Under the terms of their agreement the Papua New Guinea people received relatively little although it is worthwhile noting that the government owned 20% of the shares. In 1974, the government, after renegotiating the contract, received \$93 million from the mine operations and, in 1975 received \$26.5 million out of a total profit of \$42 million: i.e. 67 per cent of the profit went to the Papua New Guinea Government as representative of the 'local people'.

An alternative way of reading the article is to regard as 'local people' only those on Bougainville Island. Their view of the agreement can be seen from the following quotes.

"A republican governments terms would be more favourable than those of Papua New Guinea" (Leo Hannett, District Planner of the Bougainville Secessionist Government quoted in Post Courier 1/9/1975).

and

"Dr. Sorei . . . said he believed Papua New Guinea was squeezing Bougainville Copper Limited" (Dr. Alexis Sorei is chairman of the Bougainville Secessionist Government. Quote from "Post Courier", 1/9/1975).

Doubts could also be raised on the second part of the quote concerning the striking mine workers. Suffice to note.

"Only a small proportion of the strikers worked directly for Bougainville Copper Ltd." (Pacific Islands Monthly, June '75).

Wages at the mine are \$34.80 for a labourer for a 40 hour week, whilst a single tradesman gets \$60.40 per week. Compare this with the official rural wage of \$10 per week and the returns from agriculture which are substantially less again.

I do not intend to offer an apology for C.R.A. The company can be justifiably criticised on many grounds. What does concern me is the specific incorrect statements in the article which at best display inadequate knowledge and at worst, blatant deceit.

GRAHAM SETCHELL.

Dear Lot's Wife,

The front page article of L.W. Vol. XVI No. 11 was the most subjective, uninformative, and blatantly absurd account I have ever read. I wish you would not allow such emotive drivel to blot your record.

In all fairness I must commend the one gem of self analysis in the mire: "The news reports of the events were predictably biased and sensationalistic." The article, epitomised by the headline "Gov. Gen. Causes Riot", certainly bears this out.

The first paragraph implied that Sir John and Lady Kerr, on hearing of "800 to 1,000 people gathering quite peacefully in Queens Road, South Melbourne," jumped in the Rolls having spotted a good opportunity to incite a riot. They arrived and provoked the crowd by driving their car in front of the building leaving the crowd no alternative but to defend themselves by throwing "paint, yellow dye powder, eggs and "thumping fists." One bystander was so molested that he had to jump on the bonnet of the Rolls and smash his megaphone on the wind screen to defend himself. The rest of the crowd, so stunned by Kerr's atrocities, started hand clapping, (obviously in shock).

Sir John and Lady Kerr continued to incite the crowd by sitting stonefaced within their pantecteon. In a brilliant, if brutal, tactical manoeuvre Kerr lured "half of the crowd" around the back, obviously to put the "boot" in. Thus my advice to you, and I would assume the advice of the article's author, would be to keep well away from the Leonda Restaurant on the 21st lest you fall prey to another of Kerr's brutal molestations.

TOM CAMERON.

rip-of dept.

Dear Lot's

The bookshop's amazing talent for bungling things so that the student in search of a text always pays more than is necessary never ceases to amaze me.

Whilst perusing the shelves recently I came across Herbert Marcuse's "Eros and Civilization" not a prescribed book and shelved under no special category, it was priced at 50c and so, thinking the bookshop not all bad, I purchased the book. Unfortunately any good feeling I had for the bookshop was quickly shattered when I found that in fact "Eros and Civilization" was a prescribed text for Visual Arts and the copies being sold on the V.A. shelves were 80c each. That is, the very same book was being sold simultaneously as a prescribed text for 80c and as a general interest book for 50c. The student it seems can never win out!!

Yours,
Daryl Dellora.
Arts 11.

P.S. If you are a V.A. student, like me, you can find the cheaper copy of "Eros and Civilization" near the French book shelves.

Free Enterprise

To Union Committee —

Re selling of tapes at Friday market.

The tapes being sold at the Friday market are illegal since they are the ones that are "bootlegged" in Hong Kong and have been made without royalties being paid to artists. Several prosecutions have already been made and the Australian record companies have constantly alerted us that these tapes should not be handled. In addition the actual quality of the tapes is inferior.

Because of this and also the fact that we are not allowed to sell tapes at the market we would request that selling of these tapes cease.

Record Shop Manager.

Staff reply

Dear Sir,

In reply to your article in Lot's Wife, No. 11, "It's Not The Bookshop Staff" regarding the paragraph which states "that the variety of stock carried by the Bookshop (other than prescribed and recommended texts) in 1976 is abso-

LITTLE FEAT



FESTIVAL HALL

Thursday, 8th July at 8.15 p.m. Tickets \$6.80 including Special guest: Billy T. Bookings now open: Festival Hall Booking Office and other agents.

Phone enquiries: — 329.9699

A. ANSETT

SOCIAL CHANGE

Social change or alternative life-style. What's it all about? Change is happening now; and at such a rate that everyone of us is very conscious of it. Technology, pollution, suburbia, etc., effect us in many ways both good and bad. Our reactions are as many-popping pills, drinking, joining action groups, or setting up a new life-style for ourselves.

Whether, however, we are individuals or members of a group promoting ecology, trying to educate our children in a new way, or fighting discrimination because we are a single parent, female, black, or homosexual, we don't apparently see as yet that we have a common thread: we are all concerned with our life-style and that of our fellow man.

This is what has been seen by a few thinking people, and more than that, they have realized that if all those people modifying their own life-styles can come together the potential of a co-operative effort could cause a positive and far-reaching contribution to be made in changing the destructive and repressive components of our Australian society in 1976 and beyond.

Sixty people with diverse interests gathered in May at Swinburne College and found they had a great deal to communicate to each other. Not only that, they found a new and exciting opportunity opening up.

During that same month two hundred people in Sydney and almost four hundred in Perth met for the same reasons. The communication is beginning and so is the excitement of learning the value of consciously recognising the common thread.

The idea of a national forum in Canberra is now very much a reality, but it is not going to be organised by a small elite. More people have to be informed on what it is all about, and everybody must be able to voice their own ideas and personal directions so that such a forum is real, positive, and progressive.

Therefore another gathering is happening in Melbourne in order that more people can be involved and meaningfully contribute. This is not intended to be a 'meeting' in the generally used sense but a meeting of people or a coming together to learn each others aims as individuals or groups, to talk, and to determine ways to continue communication. Dr. Jim Cairns will be present again, as he was at Swinburne. It is to be held on Saturday 19th June at 2 p.m. at the Northwest Onestop Welfare (N.O.W.) Centre at the corner of Sydney Road and Harding Street, Coburg. When the chairs run out there is plenty of carpet to sit on and there will be lots of coffee. All we need is PEOPLE, or rather all we need is you.

If you would like to communicate before then or learn more about it you can phone Teri Whiting on 306.6160 or 306.0122 or you can write to Garry Rishardson, 113 Centre Road, East Brighton, 3187.

NATIONAL HOMOSEXUALS IN EDUCATION SEMINAR — JUNE 26, 27 MELBOURNE UNIVERSITY UNION



A seminar to explore and combat the anti-homosexual nature of the Australian education system.
— How and why does the education system oppress homosexuals?



Election result

The results of the elections were as follows:

Local AUS Secretary — Bill Mountford
Publications Committee — Phil Harmsworth, Robert Sheehan, Ashley Fraser
Union Board — Bill Robinson, Phil Flanagan, Carolyn Baker
Bookshop Board — Andrew Coffey, Andrew McLean

Legal advisor

Adrien Evans has been appointed as new Student Legal Adviser.

This is a one day a week position and he will commence on Thursday 17th.

Appointments can be made at Union Desk for free legal advice.

— What happens to homosexuals in the education system?
— What can be done about the heterosexual bias in course structure, content and materials?
— What action can homosexuals take against the heterosexism of the education system?
WHO IS WELCOME?

The seminar is for all those homosexuals involved in the field of education. Secondary and tertiary students, academics and teachers and all other homosexual education workers, such as administrators, librarians, aides, public servants in Government Education Departments and others.

For further details contact:

Homosexual Collective
c/- AUS Women's Department
97 Drummond Street, Carlton, Victoria 3053.
Ph. 347 7433.

AUS insurance

As from 15th June 1976, AUS Insurance will no longer offer the Contents or Personal Effects policies. These are policies marketed in the green and the red folders. All policies sold before that date will be maintained, but cannot be renewed.

This change is necessary because the insurers have raised their rates on these policies to an extent which made them uncompetitive with policies on the general market. It is AUS Insurance policy not to market any insurance at rates which are not competitive.

In Victoria, a new Student plan Contents policy will be introduced. This will have only one rate. Students will be able to insure the contents of their rooms or houses (except belongings in common areas) up to a limit of \$1,500 for an annual premium of \$25. Articles up to 5 years old will be replaced at current replacement cost. Older articles will be depreciated. The maximum allowance on jewellery will be \$500.

If you own more expensive items or wish to cover items away from home, cover can be taken under the Gradplan policy. This policy is competitive with

outside rates for similar insurance. There is a \$25 excess on all claims.

If you have any enquiries about these changes or any of our other policies please see one of the girls in the AUS Insurance Office.

UGLY MUSIC

every night at the

PROSPECT HILL HOTEL

299 High St., Kew.

IT'S BEAUTIFUL!

POLITICAL ECONOMY

...an introduction

This year has seen the emergence of the Political/Economy Movement at Monash University.

This year you may have seen (should have seen) the presence of "Political Economy" at Monash. But what is all this fuss about Political Economy? We have a faculty of Economics and Politics so what's the problem? Essentially, what are these people on about, and what do they do?

I hope in the space of this short article to introduce the Political Economy Movement of Monash University, and in so doing, to answer these questions.

WHAT IS POLITICAL ECONOMY?

The orthodox economic and political theories taught at Monash have been exposed to increasing criticism. On the one hand economic theory demonstrates how a well oiled market mechanism will produce the most efficient allocation of scarce resources among competing ends. And on the other, is unable to explain the most acute problems of contemporary capitalist economics: inflation, combined with unemployment; the distribution of income between social classes; the persistence of the major corporations. It has become increasingly obvious that such a theory is not only inadequate but to a large extent irrelevant. People have turned with renewed interest to political economy in the classical sense, and the focus on the class system which structures and constitutes the economy.

Perhaps the best way to introduce Political Economy is to highlight the differences in approach between it and orthodox economic theory.

Professor Edward Well points out in "Ideology and Social Science":

"Basically orthodox economic theory is a theory of markets and market interdependence. It is a theory of general equilibrium in exchange, extended almost as an afterthought to cover production and

distribution. It is not a theory of a social system, still less of economic power and social class. Households and firms are considered only as market agents, never as part of a social structure. Their initial endowments of wealth, skills and property are taken as given. Moreover, the object of the theory is to demonstrate the tendency towards equilibrium; class and sectional conflict is therefore ruled out almost by assumptions.

As a result, the orthodox approach has comparatively little interesting to say about such important socio-economic questions as the distribution of wealth and income. It cannot say how these came about; it cannot say how different they might be under another kind of economic system, and it cannot describe the evolution and development of the institution of private property." (pp 77-8)

(See "Economics: the Revival of Political Economy" by Edward Well in "Ideology in Social Science", edited by Robin Blackburn.)

An interesting contrast between the views of orthodox economics and Political Economy emerges over the question on income distributions. Now the orthodox view as enshrined in **marginal productivity theory** appears "eminently sensible", it states simply that the factors — land, labour and capital — will be hired as long as they produce more than they want to hire. The total earnings of each factor will then be equal to the amount hired times its marginal earnings. Clearly the relative shares of income going to any of the factors depends on the **technology** and on the supplies of the factor available.

But as Well again notes, *"In a sleight of hand, so deft as to have passed virtually unnoticed for an intellectual generation, it attributes responsibility for the distribution of income (under market competition) wholly and solely to the impersonal agency of technology."* (p. 79).

Thus, only through technical changes,

inventions which alter the engineering possibilities, can relative schemes be changed. The class struggle is an illusion, unions are only useful to provide a sense of security and identification, questions of aggregate demand, monetary policy, inflation, politics, are all, in the end, irrelevant.

The ideological content of such a theory could not be clearer; no one is responsible for the distribution of income — since no one is responsible for technology (or so they would have us believe.) *"The theory in short, relieves politics and property of any responsibility for the existing division of earnings and patterns of consumption, no small coup in the ideological fray."*

To Political Economists, the distribution of income, the division of society's annual product among the members of the society, is the central question. And it is ridiculous to say that property and power, the essential elements in class struggles and sectional conflicts don't matter and that the result is predetermined by the accident of technological inventiveness (given the competitive market.)

The very purpose of orthodox economics and political economy are different. Orthodox economics consists of equations describing the optimizing behaviour of consumers and firms. The object of the theory is to predict such behaviour and its consequences, the circumstances in which the behaviour takes place are taken for granted. Whereas political economy is primarily concerned with the structure of the economic system, that is, the environment in which economic behaviour takes place. It is thus concerned with patterns of dependency between established institutions, in how the system hangs together, and works or fails to work.

"Orthodox economics tries to show that markets allocate scarce resources according to relative efficiency; political economy tries to show that markets distribute

income according to relative power. It is good to know about efficiency, but in our world, it tends to be subservient to power. By failing to appreciate this, and consequently failing also to accord the distributions of income between labour and capital a properly central role, orthodox economics has become cut off from the central economic issues of our time, drifting further into ever more abstract and mathematically sophisticated reformulations of essentially the same propositions." (p. 95).

WHAT ARE THE AIMS OF THE POLITICAL ECONOMY MOVEMENT AT MONASH?

Our immediate aim is to challenge the narrow and misleading approach to economics and politics taught at Monash. Economics is not taught as an integral part of the social sciences concerned to understand different questions about our society, how it is structured and how it works and evolves over time. Nor is the state of our understanding presented as the product of the development of different contributions which sought to ask different questions. Rather it is taught as a bag of tricks one can perform, which taken as a whole establishment, the system we live in is the only rational one. We challenge both the theoretical basis of this conception of the world, and the real implications of such a view.

We intend to raise as a demand the introduction of units which present alternative theories of society. We are not saying that the neo-classical theory should not continue to be presented, but simply that the major alternative theories of Marxist Political Economy and Institutional political economy be presented as well. As it stands, the majority of students are not even aware of the existence of other theories, and where they are, have been presented with a superficial, fragmented, and in the economics department, unsympathetic interpretation.

BILL MOUNTFORD.

Institutionalism

Institutionalism does not constitute a school or paradigm in the way that neo-classical economics does. Rather, it is an approach to economic issues which is strongly stamped with the influence of Thorstein Veblen (1859-1927).

Veblen trained in philosophy before turning to economics and the works he produced during his career reflect not only an interest in economics and philosophy, but also politics and anthropology. The best known of his writings is *The Theory of the Leisure Class: The Economic Study of Institutions* (1899).

Drawing upon this background he reasoned that, a scientist or an economist developed an approach to his subject determined by his intellectual orientation,

and, that this was the result of his life experience. It seemed to Veblen that the intellectual orientation of the neo-classics led them to regard the world as a static mechanism, and they reflected it in their analytical models. By contrast, Veblen treated economic systems as evolving entities which could be understood by reference to the development of human culture.

According to Veblen there were two components to human culture: instincts and institutions. The study of primitive cultures through to the modern day satisfied him of the existence of three instincts. The "parental" leads to a care for the well being of family and men in general. The sense of "workmanship" is an instinct which manifests in pride in a job well done and the desire to maximise

production. Thirdly, there is an instinct of "idle curiosity" which leads to the pursuit of scientific knowledge. These instincts were said to contribute to the welfare of society. The other component of human behaviour is "habits" or "institutions". These were said to be anachronistic, exploitative and harmful e.g. conspicuous consumption and nationalism.

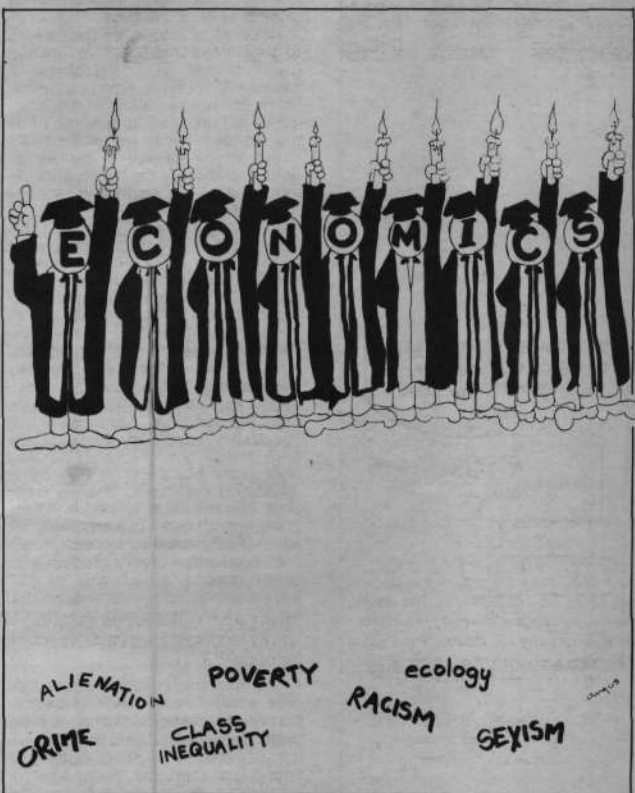
Institutions and instincts were the essence of Veblen's explanation of the development of American capitalism. This was manifest in the conflict of "industry" and "business". The former, operating through the instinct of workmanship allegedly leads to the maximisation of production in the most technically efficient manner. (Veblen was seemingly unaware of the adverse effects of highly efficient production-line technologies.) The latter refers to the control of production by the few. In order to maximise profits they find it necessary to restrict production and push up prices. In this conflict Veblen saw something similar to Marx's class conflict. There were two possible outcomes: On the one hand technology could triumph over those restricting production and a type of socialist order would follow; but, on the other hand he seemed to expect the present order would be enforced by a coalition of vested interests (the so-called "military-industrial complex").

The institutionalist approach did not require the discarding of the whole of inherited economic theory. Much of the theorising about demand, costs etc. could be useful, but only if it was relevant. Veblen saw that analyses based on the fiction of pure competition were irrelevant to an analysis of the emergent corporate capitalism. Much later Chamberlin and Joan Robinson produced static models that attempted to take these developments into account.

Several elements have carried over from Veblen to later institutionalists. All accept the notion of an economic system as an evolving process in which technological change outmodes old institutional arrangements. Furthermore, they posit that the implicit harmony assumption of neo-classical economics should be replaced by the notion of conflict: that the needs of the "business" system may conflict with the needs of the people.

The best known of the modern institutionalists, J.K. Galbraith, suggests that neo-classical economics should be recast to introduce the assumption of producer sovereignty. This is needed in order to reflect the reality that under modern capitalism the pattern and magnitude of production is determined by the inordinate power wielded by large corporations. The nature of large scale technology necessitates the planning of stable and predictable product demand in order to avoid losses. Hence, corporations use sales expenditure to create demand: they also manipulate governments. As with Veblen the state is seen as the "executive committee" of business interests. It co-operates with the corporations through aggregate economic policies (monetary and fiscal), its own spending e.g. militarism, and its underwriting the operations of corporations e.g. building more highways so that more cars can be marketed. The other aspect of this picture is the technostucture; they are the group of specialists (technologists, advertising men etc.) who control the corporation in an era in which equity is quite widely dispersed among shareholders. They are controllers, (as distinct from owners), and their prospects for advancement depend on the growth of the firm: sales maximisation becomes a significant goal. So, unlike Veblen's theory restriction of production due to the conflict of "business" and "production" has been transcended with the demise of the capitalist who was both owner and controller. But despite this development of capitalism the problem remains that the character of production may fly in the face of social values e.g. environmental destruction. The problem confronting society according to Galbraith is to generate institutional structures which will curb producer sovereignty.

Fundamentally, institutionalism reduces to an approach to economic problems which requires that the solution must commence with an examination of the influence of the relevant institutional and behavioural factors. In addition, it can be applied to a wider range of problems than conventional economics (e.g. why is the distribution of income what it is?) because meaningful statements can be made without the need for rigorous quantified formulation of problems.



The State and the Economy

What place has the state in the society? What is the state? Whose interests does it serve? With the role of the Government (State) expanding at what some see as an alarming rate it seems reasonable that any theory about our society should include an analysis of how the state functions.

On the basis of recent figures, the resources flowing through the state sector vary from about 30% in the USA and Australia up to 60% in England. How does the neo-classical paradigm of perfect competition and profit maximisation deal with such an intervention in the allocation of resources? The fact of the matter is, of course, that it doesn't. By putting forward the market as the natural relationships between man, the highest order of rationality in the allocation and distribution of resources, it can do nothing but scorn at the state, as its existence alone is evidence of the inadequacies of its theories.

Monetarists, such as Milton Friedman, find themselves in the peculiar situation of invoking state action in order to create a situation which according to his theory is an equilibrium one, and will require nothing but a minimal state role. The question then becomes, if such an equilibrium situation is the natural tendency of the system, then how do we account for the existence of the state in the first place, let alone the need for its intervention in order to secure such a natural equilibrium? Invariably then, the state is treated by neo-classical economists as an undesirable socialist intrusion on the natural order of society. The inherently conservative ideological position which results are only too obvious within our own faculty.

The Keynesians tend to get into a bind over the state for quite different reasons. For on the one hand Keynes saw his "mixed economy" as a welfare state in which wealth was redistributed to the

poor, while on the other we see "Keynesian states squander resources on building weapons that become obsolete faster than they can be constructed, and sending rockets to the moon when more than half the world starves". As Joan Robinson admits, Keynes "was himself partly to blame for the perversions of his ideas, for he failed to see that, once the principle has been established that maintaining employment is a public concern, the question of what employment shall be for becomes a political issue."

In the last chapter of the *General Theory*... he falls into the fallacy of supposing that there is some kind of neutral policy that a government can pursue, to maintain effective demand in general, without having any influence upon any particular demand for anything.

In the Marxist approach the state is incorporated as an integral element in the functioning of the system. The understanding of the state is sought in the "social

relations" of the society, in other words the specific nature of the state is said to be determined by the specific conditions of the society. In line with its class analysis of society, the state is seen as perpetuating the interests of the dominant class, so that in modern "democratic" capitalist societies, it appears as a universal state representing equally the interests of all, but if the society is biased in favour of one group, this apparent equality soon disintegrates into a structural bias. We can broadly conceive of the state acting in response to two determinants: on the one hand, the needs of capital, that is, the needs created by the accumulation of capital ("progress") and on the other hand, the political class struggle, on the concessions constructed by the working class as a result of political struggle, e.g. the 8 hour day legislation. In this way, the state is integrated in the analysis of the society as a whole and seen in terms of the evolution of that society.

J. Robinson, "Economic Philosophy."

Towards a neoclassical

A microeconomics course at Monash is a wondrous and memorable experience — For through what other medium can students witness the modern day phenomenon of time standing still as our venerable professors lecture about such earth shattering concepts as utility, budget constraints and indifference curves?

Students have been known to be so enthused about the prospect of an impending "Micro" lecture that they have greeted the lecturer in a fanfare of confetti (if of a rather large size) and, then offered him, gratuitously, a choice selection of yesterday's fruit.

However, enough of this hedonistic concentration on the undisputed pleasurable aspects of a microeconomic course, for not only is microeconomics interesting but it is also relevant to the outside world to a degree unparalleled in any other social science. For whilst other social sciences merely look at the real world and plan their models about such naive and unaided observations, we as economists remove the facade of the world about us to reveal the real world of perfect competition where large numbers of small economic agents, aided by perfect knowledge, act in a completely rational manner. These "real" behavioural hypotheses yield remarkable results. After a brief period of tobogganing up and down their indifference curves producers settle at an efficient production mix which is compatible to the demands of rational consumers. Hurrah! Consumer Sovereignty! Hurrah! Pareto Optimality!

By now any Economics/Politics students would be wondering which lecture system, if not which university, I attended for I (Josh, Josh) have been a little astray in my observations about the microeconomics course as taught at Monash and right throughout the Western world. However, it is time for me to confess my sins to the students initiated in microeconomics. The truth is

- (1) that neoclassical economics of which microeconomics is the notable example is incredibly boring, substantially irrelevant to the outside world, and serves as an implicit defender of the status quo.
- (2) that the entire school of neo-classical economics is under attack. This attack is being launched not only by the "long-haired leftists", critics of capitalism but also by famous and long established economists, e.g. Galbraith, Mishan, Sweezy, Straffe, Baulding, Joan Robinson, Myrdal, Hellbner, Lowe.

The most common and most serious charge is that neoclassical economics is becoming increasingly incapable of dealing with the real world and its problems. The precepts underlying the neo-classical model remove the model from reality and serves only to hide and complicate real world problems. Members of the American Economic Association, for example, were told in 1969 that "the economists are the sycophants of inequality, alienation, destruction of the environment, imperialism, racism, and the subjugation of women..."

Let us examine some of these precepts.

EQUILIBRIUM

The concept of equilibrium is one which the economics student at Monash continually encounters. An equilibrium position is a point to rest where all decision makers are able

to do what they want to do under the circumstances prevailing at the equilibrium position. It represents an "optimality point" where the economic units, namely producers, consumers, capitalists and workers, etc are in harmony.

Neo classical economics is founded on the assumption of equilibrium and harmony between economic units. All economic models, hypotheses, and policies are evaluated from an equilibrium viewpoint.

Such a viewpoint ignores the nature of economics. Economics is the study of conflicts within society — conflict between producer and consumer, capitalist and worker.

Komal in his excellent book "Anti-Equilibrium" says: "The marriage between an impotent man and a frigid woman may be considered as some form of 'equilibrium' — nevertheless, it can hardly be considered the ideal form of relationship between the sexes. An intensive clash between opposed forces — a passionate one, we might say — is highly preferable to a half-hearted 'state of equilibrium' in the economy."

However, even given the possibility of equilibrium, standard microeconomics equilibrium analysis is still dubious. Neoclassical models are two dimensional and thus completely ignore time. Therefore the

economics originated as a theoretical reply to Marx's critique of capitalism, in which Marx espoused the idea of irreconcilable conflicts of interest between social groups. Secondly the idea of determinable, static position of rest is theoretically appealing to the increasing number of mathematical and statistical economists.

RATIONALITY

The rationality assumption is an abstraction from the real world, employed in neo-classical economics to permit the analysis of the behaviour of economic units. As such it is one of the fundamental principles of economics.

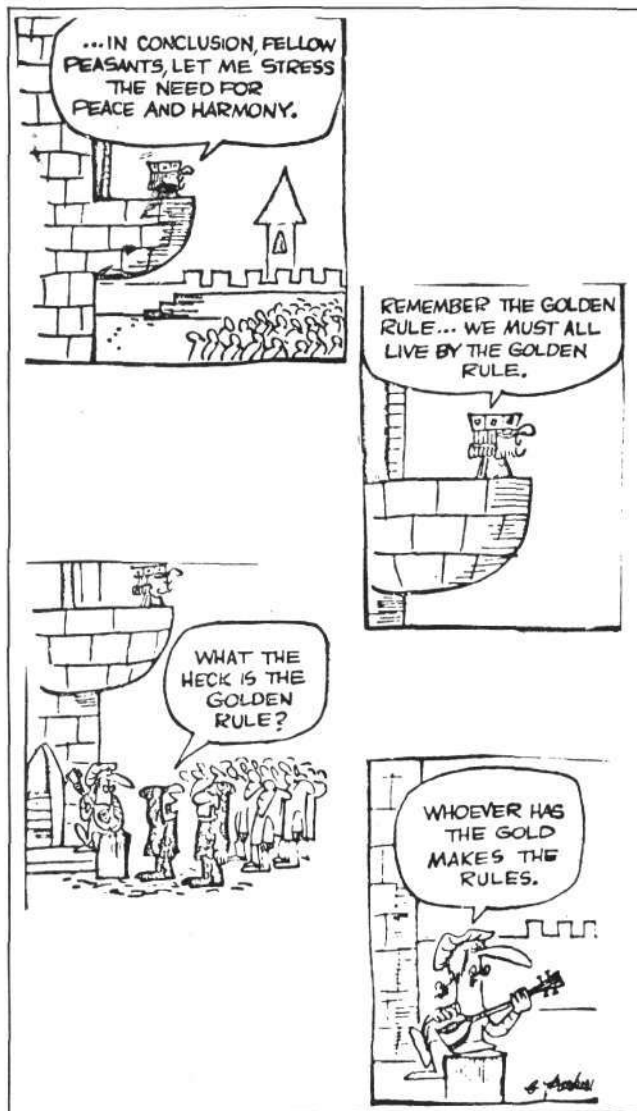
Rational or economic man seeks to maximize some objective function given a set of constraints. A necessary precondition for maximization is the rating of all alternative actions. Full knowledge of all the consequences of each alternative action, as well as the restrictions imposed by the constraints are assumed — the perfect knowledge assumption.

In consumer theory, the household buys goods and services to maximize utility. Prices and incomes are the household constraints. Utility is an impenetrably circular concept — "utility is the quality in commodities that makes individuals want to buy them, and the fact that individuals want to buy commodities show that they have utility." Such a concept says no more than the fact that consumers buy goods, it is completely devoid of any behavioural hypothesis as to why consumers buy particular goods. Is it because they "need" the goods or is it the result of a goods fetish, "keeping up with the Joneses" or some other social influence.

In production theory the firm acts or is regarded to be acting "as if" it were maximizing profits constrained by prices of inputs and the market price offered for its produce. Such a theory ignores other possible motivational forces within a firm. Firms may be motivated to attain only a satisfactory level of performance ("satisficacy") and not be profit maximizers at all, for example the practice of setting prices by applying a mark up. Separation of ownership from control enables managements to perhaps pursue goals other than profit maximization, for example managements personal status.

It is within this context that neoclassical economics can be best seen as a defender of the status quo. The whole thrust of microeconomics is that economic units maximize our objective function and such maximization will lead to equilibrium. The objective function is never specified, for such a specification would show what are the real constraints upon the economic unit — not only income and prices but also the existing property rights, power structure and all the other institutional features of the capitalist system. Therefore neo-classical economics simply cannot comprehend other social/economic systems; for neo-classical economics is implicitly based upon the socioeconomic features of the capitalist system.

Moreover the economic unit is seen as maximizing his position within those given constraints. Neo-classical economics cannot comprehend an endogenous changing of these constraints by social groups. For example in nineteenth century England, neo-classicists would say



Participants in an economic system are always endeavouring to improve their position, indeed this is the sine qua non of capitalism. Thus there is no optimal position, but rather a continual conflict between egoistic economic units.

Moreover the desirability of equilibrium per se is dubious as it is invariably the disequilibrium forces of conflict, tension and dissatisfaction which initiate progressive developments within society. Thus

impact of history on the present is unaccounted for and there are no explicit considerations of the future adjustments to equilibrium.

In the face of such arguments one wonders why the concept of equilibrium is so paramount to neo-classical economic theory. I believe there are two reasons. Firstly the idea of harmony between opposing economic units is an ideologically appealing one, especially when one considers that neoclassical

critique of economics

that miners working 20 hours a day in the mines were rational consumers maximizing utility and were therefore in an equilibrium position. They simply cannot comprehend



political action by the miners to alter their constraints, for such action would be completely irrational.

PERFECT COMPETITION.

Neo-classical microeconomics assumes a large number of small producers and consumers. This yields an economy where the basic economic variables are independent of the action of any one producer or consumer.

Such an assumption is obviously a far fetched abstraction from the Australian economy, in which, according to Professor E. L. Wheelwright's estimates, there have been two takeovers a week in the past decade.

The failure to recognise economic power is symptomatic of the total lack of historical and political perspective in neo-classical economics. Capitalism is seen as eternal and its feudal origins are largely ignored. Thus it is not surprising that orthodox economics has

not yet come to grips with perhaps the most visible change in capitalist society over the last century; that of the existence of private economic power.

Until orthodox economics grasps the reality of private income power, it cannot hope to understand or find a cure for the problems that ail our society.

CONCLUSION

These above outlined precepts along with a myriad of other equally unrealistic assumptions, so reduce the applicability of the neo-classical model as to make it largely useless, viz a viz, the real world.

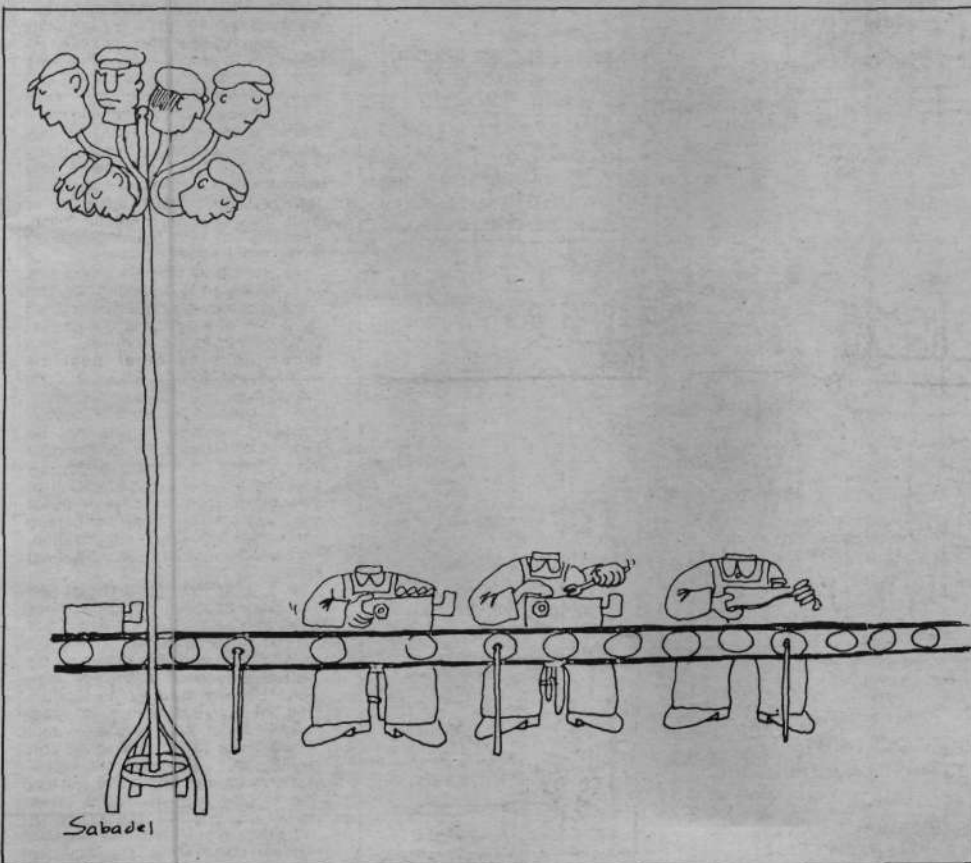
Orthodox economics simply cannot be used to deal with the pressing contemporary problems of poverty, racism, alienation, etc. Indeed, neo-classical theory cannot even understand their existence. To cover this

deficiency such problems are labelled "non-economic" and are promptly filed under the "never-to-be-discussed" topics in the syllabus. For example the Dean of the Ecops faculty has said — "Poverty is not an economic problem at all. The solution is to find some money, but it is not an economic problem as such."

Thus the discipline is being seen to function "essentially as a pseudosophistication proclaiming the greatest beneficence while the wretched of the earth are starved, clubbed, gassed and bombed into submission. The critics see their task as "demystifying Modern Economics, helping young people everywhere to discover a world of passionate possibilities."

IAN LITTLE

economics — value free?



Orthodox economists argue that neo classical economics is "value free", and that this is a desirable feature of an economic theory. Economists see themselves as an aloof, impartial body who merely determine the effects of a given policy upon strategic economic variables such as employment and inflation.

However, to perform this task, economists need to describe the economic system in the form of a

model. The selection of a group of precepts or assumptions upon which that model is based implies choice, and choice implies a judgment which is invariably influenced by the particular economists' ethical preconceptions. For example, the neo classical model is based upon an organic view of the individual, a view of individuals acting independently in a self-seeking, egoistical manner. Other theories see the individual as a member of a

social class and ascribe to individuals motivational forces other than those of egoism. The selection of behavioural and all other precepts thus implies a choice. It therefore follows that it is impossible to describe an economic system without implicit value judgments.

These value judgments are exacerbated by the fact that economics faculties do not present alternative descriptions of the economic system. Students are for the most

exposed only to the neo classical view. Given this singular emphasis on the neoclassical view, economists by remaining aloof and rejecting alternative precepts as value judgments are thus implicitly defending their precepts, that is, the status quo.

Irregardless of whether neoclassical economics is value free or not, it is indisputable that the conclusions which follow from the precepts of the neo classical model are not ascribed as such, that is as a logical deduction from restrictive assumptions, but are ascribed in such a way to make the theory an economic justification of capitalism. This can be seen in almost all of the basic economics texts. For example — "the consumer is, so to speak, the king... each is a voter who uses his votes to get the things done that he wants done." (Samuelson).

This type of description prompted Myrdal to say:

"Thus the theory of 'free competition' is not intended to be merely a scientific explanation of what course economic relations would take under certain specified assumptions. It simultaneously constitutes a kind of proof that these hypothetical conditions would result in maximum total income or the greatest possible 'satisfactions of needs' in society as a whole... Free competition... becomes more than a set of abstract assumptions, used as a tool in theoretical analysis of the casual relations of facts. It becomes a political desideratum."

Moreover, even the terminology of neoclassical economics is tainted. Joan Robinson comments "Bigger is close to better; equal to equitable; goods sound good; disequilibrium sounds uncomfortable; exploitation, wicked; and sub-normal profits, rather sad."

The quicker that orthodox economists recognize their implicit value judgments the sooner can the discipline assume some responsibility for the elimination of social problems. For whether or not ideology can be eliminated from the world of scientific thought, it certainly cannot be eliminated from the world of social action; and if economists want to retain a place in that world they must accept value judgments at face value.

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IT CAME BY NIGHT... IT BROUGHT ANGUISHED DEATH TO ITS VICTIMS... IT PROMOTED THE INTERESTS OF SOCIETY BY ALLOWING INDIVIDUALS TO EMPLOY CAPITAL AS THEY SAW FIT... AND... IT COULD NOT BE SEEN!



WHAT YOU SEE BELOW IS A SMALL WELSH MINING TOWN, IN WHICH LIVE ALL BUT TWO OF OUR CAST...



WHILE THE WORKERS LIVE IN THE TOWN, THE PROFIT-MAXIMIZING ENTREPRENEUR, WHO WE WILL CALL THE OWNER, LIVES IN A LARGE HOME NEARBY...



AND THE INVISIBLE HAND - WHO IS ONLY FELT AROUND ITS NEXT VICTIM'S NECK!

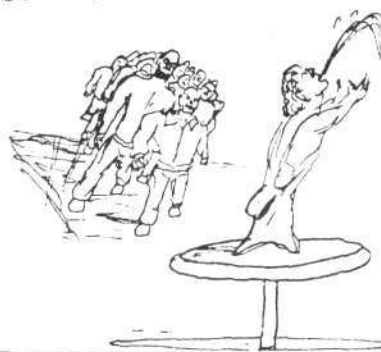


this implies that the hand is there-

THE MINERS ARE TERRORIZED BY THE HAND!



SO THEY DECIDE TO TAKE THEIR PROBLEM TO THE OWNER...



I'M PLEASED YOU MEN CAME TODAY - I'M YOUR PAL - HERE TO HELP YOU.



I'VE BEEN GIVING THIS SOME THOUGHT - AND I BELIEVE I KNOW WHY THE HAND HAS BEEN ATTACKING US...

IT HAS TO DO WITH THINGS YOU DON'T UNDERSTAND - LIKE LIQUIDITY DEMAND, SAVINGS, AND INVESTMENT. BUT I UNDERSTAND THESE THINGS - AND I WILL ELIMINATE THE FULL EMPLOYMENT GAP AND THAT WILL MAKE THE HAND GO AWAY.

RETURN TO YOUR HOMES - THE PROBLEM IS SOLVED, AND THE DANGER IS PAST!

AND THE DANGER WAS PAST... UNTIL...



AND SO...



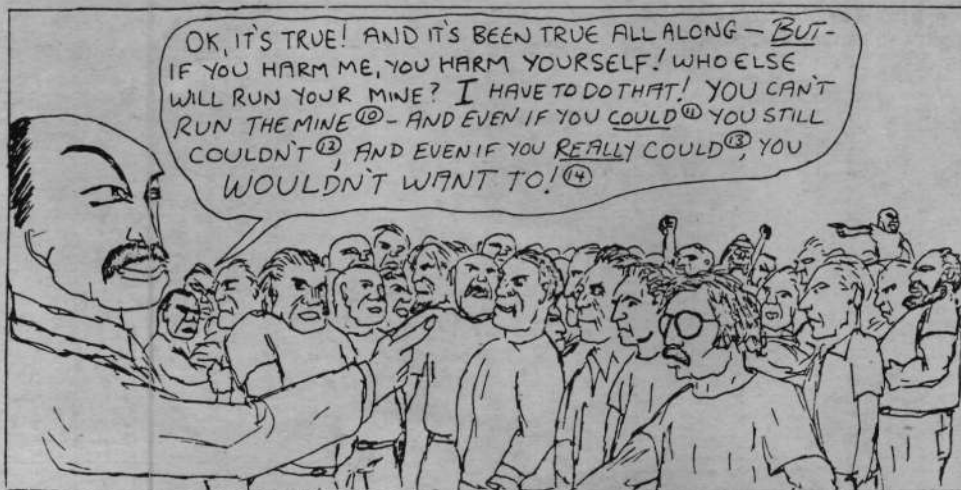
YES, MEN! I HAVE FAILED YOU! I HAVE FAILED TO COMPREHEND THE TRUE NATURE OF OUR ENEMY! I HAVE FAILED TO MAKE SURE THAT MRS=MRT, BUT NO LONGER! I WILL MAKE SURE MRS=MRT, OR SOMETHING LIKE IT! I PROMISE!

AND IF IT DOESN'T, I'LL EXPLAIN WHY, AND MAKE SURE IT'S NOT IMPORTANT!

FOLLOW ME!

AND SO IT CONTINUED... MORE ADVICE - BUT THE ATTACKS CONTINUED - AND THE MINERS GREW MORE AND MORE ALARMED.

IN DESPARATION, THEY RETURNED TO THE OWNER'S HOME!



THE ENDING, SIC, IS OBVIOUS. THE OWNER HAD MAXIMIZED HIS LAST PROFIT, AND HE WAS BEING RE-EDUCATED, THE LAST WE HEARD. THE INVISIBLE HAND, HOWEVER, (AND THIS IS THE STRANGE PART), CEASED TO EXIST! SOMETIMES, IN THE BEGINNING, THEY LOOKED FOR IT, BUT IT TURNED OUT IT NEVER REALLY EXISTED ANYWAY! OR, AT LEAST, THAT'S HOW THEY TOLD THE STORY TO US.

the Fantasy of
Evanell M. Ehrlich
12/14/72

FOOTNOTES:

1. Adam Smith, *Wealth of Nations*, Random House N.Y. 1937, p. 423.
2. The creator is grateful to Mike Zweig, cronies in the Story Brook and Ann Arbor Collectives, Dan Luria and Brian Abner, Jack Kirby, Jim Steranko, and Rosey Rosenthal.
3. Adolf Berle, *The 20th Century Capitalist Revolution* (1954).
4. Paul Samuelson, *Economics* (any edition will do), McGraw-Hill, N.Y.
5. Francis Bator, "Simple Analytics of Welfare Maximization" *AER* 54.
6. Arnold Harberger, "Monopoly and Resource Allocation" *AER* 54.
7. Francis Bator, "The Anatomy of Market Failure" *QJE* 58.
8. No adequate marginalist reference could be cited for this phrase.
9. John M. Clark, "Toward a Concept of Workable Competition" *AER* 40. [FOOTNOTES 6-9 ARE VIRTUALLY INTERCHANGEABLE IN THIS CONTEXT. SEE ALSO ANY SECOND-BEST LITERATURE]
10. Ludwig Von Mises, "Economic Calculation" in *Capitalism & Freedom*, ed. by Ludwig von Mises, 1962.
11. Oscar Lange, "On the Economic Theory of Socialism" in *Comparative Economic Systems*, 1969.
12. F.A. Hayek, "Socialist Calculation: The Competitive Solution" *Economica*, 1940.
13. Benjamin Ward, *The Socialist Economy*.
14. Milton Friedman, *Capitalism & Freedom*.
15. See texts by Ackley, Smith, Baumol, Stigler, Friedman, Henderson & Quandt, Ferguson, Bowles, and Kendrick, Dernberg & McDougall, Hansen, McConnell, Basch & Krebs, Heilbroner, Watson, The Philosophic Radicals, Lipsey, Steiner, Bain, Patinkin, Kindleberger, de Graff, Little, Scitovsky, Musgrave, Shoup, Buchanan, Due, Knight, Schumpeter, Reynolds, Rees, Okun, Heller, Keynes, any Economic Report of the President. USE YOUR IMAGINATION! THE LIST IS ENDLESS! (Angus Black?)
16. See: Marx, Engels, Lenin, Trotsky, Ho, Mao, Huxley, Big Bill, Luxemburg, Baran, Sweezy, Joe Hill, Angela, Bobby, de Leon, de Bois, Che, Fidel, Dr. Sal, (and Victor), Emiliano, Chou, Eldridge, Y.L.P., Fanon, C. Wright Mills, John Sinclair, Mandel, Marcuse, Hagel, Vallieres, Goldman, Debs, Dos Passos, London, Bellamy, Erika, USE YOUR IMAGINATION! THE LIST IS ENDLESS! 17. Encouraged largely by Len Miller.

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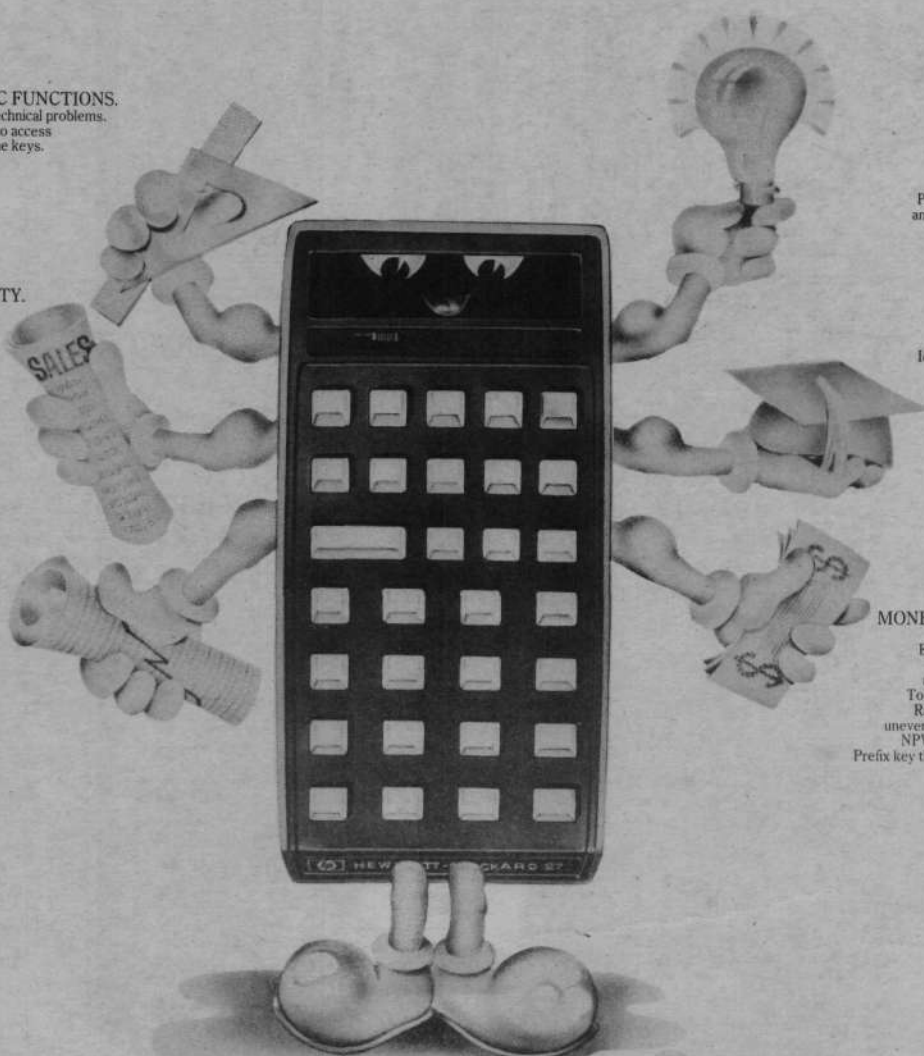
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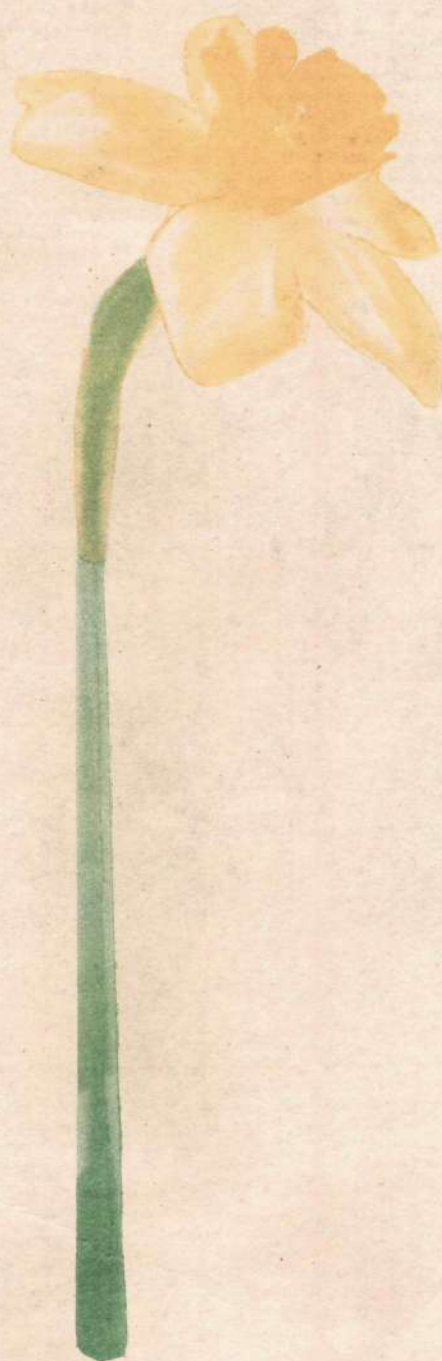


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SEXUALITY WEEK IN RETROSPECT



Escaping Consumer Sexuality

My interest in this first stemmed from my course work as a medical student. We attended an extra series of lectures on human sexual response.

I was amazed at the reaction. The lectures were a series of slides demonstrating the physical changes of sexual arousal and orgasm. This group of budding young doctors were crouched in their seats as though they were watching dirty movies. I observed their reaction. They blushed and squirmed in their seats; in general the group seemed disquietingly uncomfortable yet fascinated with the content. Students would arrive early to get front row seats. As these lectures progressed I became aware of the general level of sexual ignorance which existed. Watching these reactions, I thought, "These are the authorities people will seek out to talk about their sexual problems!" I was struck by how hung up this "intellectually advanced" group was. I began to reflect on the causes and possible solutions to sexual problems.

Our culture stimulates and promulgates sexual frustration. We are taught to regard the sexual act with deep guilt. Women are taught to withhold their genitals, and to use the sexual act manipulatively rather than as a means of communication. Marriage programming with its inherent financial security is still extremely prevalent and sex is the prime lever. This orientation promotes guilt, fear, and frustration while diminishing sensitivity, awareness, sensuality and communication.

Men are programmed to be "strong" and "aggressive." Practically from birth emotional sensitivity is squelched: "big boys don't cry; be strong; stand up straight; stomach in, chest out; take what you want; be a man." What 'be a man' means in the Australian sense is to be emotionally sterile. What 'be a man' means is don't feel anything. What 'be a man' means is to be sexually inadequate.

Machismo and aggressiveness are in direct contradiction to sensitivity and intimacy. "Taking a woman" is supposed to fulfill this masculine urge. Perhaps this explains why 90% of all men ejaculate within the first two minutes of intercourse! It's not surprising that frigidity is extremely common. Sex as a means of communication is sorely lacking.

In Australia sexual inhibitions and male/female roles interfere with full sexual response, enjoyment and orgasmic release. Men in our society have been so completely programmed into not expressing feelings that intercourse often does not provide either transference of feeling, nourishment, or energy. Many men seem to ejaculate without having orgasm. If you have ever seen a pornographic movie you may have noticed that the male participants are stoically silent. I have experienced group sexual encounters and was amazed at the lack of sexual noises in the men. Sensitivity was also totally lacking. The men seemed like robots per-

forming a programmed function with little or no emotional content.

I went through a period of my life with similar emotionless encounters. I was obsessed with sleeping with many people despite superficial feelings and empty experiences. My ego was salved by knowing I was sexually desirable. Gradually things changed. I began to tune in to my partner and empathize more with her. Sex became a deep tender form of communication. The more I opened myself and let my partner in, the more moving the experience became. My orgasms became fuller, more meaningful, and much

more powerful. By tuning in more and more acutely, I was actually able to experience the emotional sensations of orgasm without ejaculating. Orgasms became a release for my entire self — body and mind. Much to my surprise I found this brought me closer to my lover. Instead of thinking I was effeminate she felt warm and close. She felt physically and emotionally full.

It is risky for a man to open up and let another see him as he really is — a frail being with many fears, emotions and desires. The male role with its aggressive strong front is very thoroughly ingrained. We must try to soften this rigid armour. Many new techniques available today can help couples overcome society's structuring. Sexual techniques must be taught and inhibitions worked through. Men must be offered the chance to be vulnerable, open, trusting and gentle, without feeling these to be negative "feminine" traits.

This is a consumer society and consumer sexuality is all it can risk allowing people to explore. Men take and in return women are kept. Anything beyond this is too dangerous for it questions the basic social principles. All other sexuality in an attempt to explore feeling must be, and is, viciously repressed.



**do
it yourself
rethinking
roles kit**

There is much concern today about the future of man, which means, of course, both men and woman — generic Man. For a woman to take exception to this use of the term "man" is often seen as defensive hair-splitting by an "emotional female."

The following experience is an invitation to awareness in which you are asked to feel into, and stay with, your feelings through each step, letting them absorb you. If you start intellectualizing, try to turn it down and let your feelings again surface to your awareness.

* Consider reversing the generic term Man. Think of the future of Woman which, of course, includes both women and men. Feel into that, sense its meaning to you — as a woman — as a man.

* Think of it always being that way, every day of your life. Feel the everpresence of woman and feel the nonpresence of man. Absorb what it tells you about the importance and value of being woman — of being man.

* Recall that everything you have ever read all your life uses only female pronouns — she, her — meaning both girls and boys, both women and men. Recall that most of the voices on radio and most of the faces on TV are women's — when important events are covered — on commercials — and on the late shows. Recall that you have no male senator representing you in Washington.

* Feel into the fact that women are the

leaders, the power-centres, the prime-movers. Man, whose natural role is husband and father, fulfills himself through nurturing children and making the home a refuge for woman. This is only natural to balance the biological role of woman who devotes her entire body to the race during pregnancy.

* Then feel further into the obvious biological explanation for woman as the ideal — her genital construction. By design, female genitals are compact and internal, protected by her body. Male genitals are so exposed that he must be protected from outside attack to assure the perpetuation of the race. His vulnerability clearly requires sheltering.

* If the male denies these feelings, he is unconsciously rejecting his masculinity. Therapy is thus indicated to help him adjust to his own nature. Of course, therapy is administered by a woman, who has the education and wisdom to facilitate openness leading to the male's growth and self-actualization.

* To help him feel into his defensive emotionality, he is invited to get in touch with the "child" in him. He remembers his sister's jeering at his primitive genitals that "flop around foolishly."

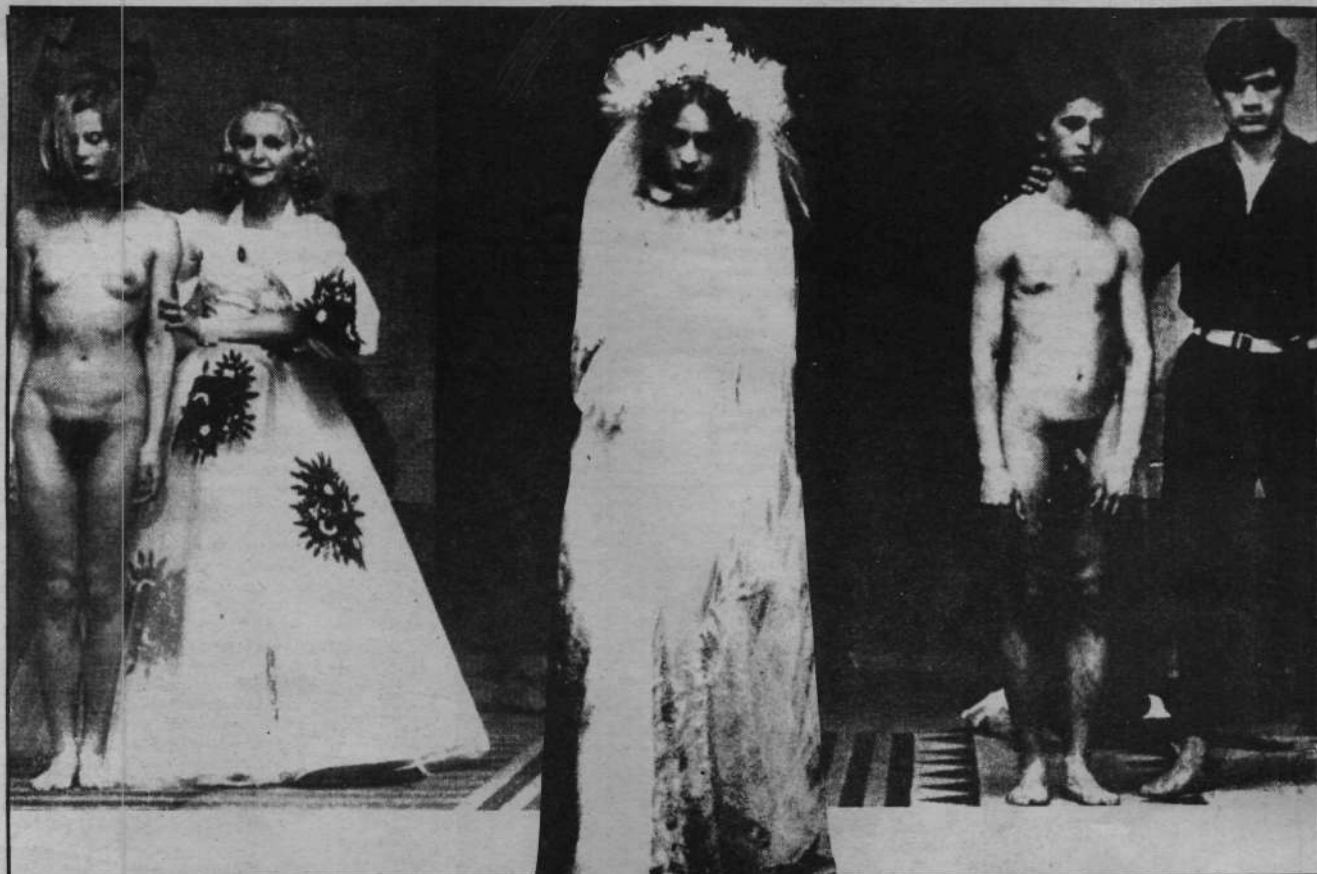
* Thus, by nature, males are more passive than females, and have a desire in sexual relations to be symbolically engulfed by the protective body of the woman. Males psychologically yearn for this protection, fully realizing their masculinity as this time — feeling exposed and vulnerable at other times. The male is not fully adult until he has overcome his infantile tendency to penis orgasm and has achieved the mature surrender of the testicle orgasm. He then feels himself a "whole man" when engulfed by the woman.

She can run, climb and ride horseback unencumbered. Obviously, since she is free to move, she is encouraged to develop her body and mind in preparation for her active responsibilities of adult womanhood. The male vulnerability needs female protection, so he is taught the less active, caring, virtues of home-making.

* Because of his clitoris-envy, he learns to strap up his genitals, and learns to feel ashamed and unclean because of his

nocturnal emissions. Instead, he is encouraged to keep his body lean and dream of getting married, waiting for the time of his fulfillment — when "his woman" gives him a girl-child to carry on the family name. He knows that if it is a boy-child he has failed somehow — but they can try again.

In getting to your feelings on being a woman — on being a man — stay with the sensing you are now experiencing. As the words begin to surface, say what you feel from inside you.



A discussion for women — the woman-ident- ified woman the- politics and political- implications of lesbianism

the negative effect of labels based on
one's sexuality.

What is meant by the term 'lesbian'?

Strictly speaking, it applies to the woman whose primary sexual motivation is towards another woman or other women. However in popular usage, it often becomes a way of condemning a woman for failing to conform to society's expectations of females. She may or may not enjoy the company of other men, work with them, drink with them, have close relationships (sexual or otherwise) with them, but her reasons for choosing close associations with other women are that she enjoys their femaleness, that she enjoys the warmth and freedom of relating without roles, not that she hates the

male half of the human race. It is an acceptance and embracing of women, not primarily a rejection of males.

The fact that there is a special name for female homosexuals, while none for male homosexuals and heterosexuals of both sexes, is indicative of the 'untouchable', oppressed status of the lesbian in this society. In the mouths of so many people, the term 'lesbian' is not merely a descriptive one, but used as a *label*. As a label it generalizes one very important aspect of her personality. Society sees her sexual preference for women, or rather her ability to live

independently of men, as *the only* important thing about her, and treats her accordingly.

Thursday's discussion was very important, very enjoyable. Feelings about the term lesbian. The importance of thinking and feeling positively about one's own lesbianism — I'm a lesbian and I'm bloody beautiful. The refusal to sell out to men often means one comes to live and spend most of one's time with women — is this, or is this not, the easy way out? Lesbian life styles constitute a threat to patriarchal society. The taboo against talking freely among friends about the great time last night with a new female lover: our 'friends' are great except they can't accept lesbianism. (That, of course, is their problem not ours!)

A tremendous feeling to take part in a discussion with a group whose faces were those of most of the women I know reasonably well at Monash. The genuine respect for each other. A truly liberating experience to find that female members of some of your tutes are lesbians or at least open enough to talk about it. Even better to find women there, who had probably never talked publicly about the subject before.

Why, why, why is it taboo to enjoy touching certain parts of another person's body, simply because she is the same sex as you are?

Ruth.

WHAT IS A MARRIAGE

A marriage is the recognition of a special relationship which the partners pledge will last until death, based on an emotion over which they have no control.

A marriage is the union of two "equals", in a society which plainly discriminates against women.

A marriage is that relationship in which a man says he is being trapped, but knows very well that he's found a slave for life.

A marriage is the arrangement between a man and a woman whereby society allows him to exploit her labour and her body in return for respectability.

A marriage is the epitome of possessiveness and exclusiveness which is the ethos of the capitalist society.

A marriage is the bed from which children grow — to provide parents with something to talk about as they grow apart, and grudging comfort in their lonely old age.

A marriage is the romantic aspiration of all young hopefuls who partake at their peril!

"What God hath joined together let no man put asunder" they say in the marriage service. Well, that lets women out!

(Maureen)

SENSUAL

The type of sexuality that this society allows is consumer sexuality. Restricted to brief almost scripted encounters it is a service rendered by the woman to man.

Intercourse is restricted to genital sexuality, the vital coming marking the end.

Sensual massage provides an escape from the five minute fuck and a chance to re-discover total sensuality in the sexual encounters.

Because of a nervousness about any touching being labeled "sexual", most people shy away from physical contact with others apart from the official act of fucking. This cuts us off from sharing pleasurable ways of taking care of each other which do not need to be sexual.

Massage is a simple effective relaxation technique. It can feel good to do and to get. It can be a means of exploring feelings about touching and being touched by another without sexual pressure, it is a good way to begin to feel closer and to trigger a lot of feelings about your body and physical contact with other people.

Esalen massage is the name given to a kind of massage developed originally by two women, Storm Accioli and Molly Day Shakman, who formerly worked on the massage staff at Esalen, Big Sur. Esalen Massage is now taught as Esalen Institute in San Francisco and Big Sur and at other growth centres where massage is considered an important sensory awareness technique.

This kind of massage is quite different from its European ancestors and from the stuff that's done in most Australian "massage parlors."

In its new form Esalen massage can be a powerful body awareness tool but aside from that it feels very wonderful and is a useful skill to have to share with lovers and friends.

In massage parlors no consideration is given to the comfort or feelings of the masseuse; all the emphasis is on pleasing the client. A basic premise of Esalen massage is that it is just as important how the person giving the massage feels as how the receiver feels. In learning Esalen massage you are taught ways of tuning in to the feelings in your own body while massaging, and ways of using your strength easily so that you don't get tired or strained. It is a wonderful exercise for learning how to keep tuned in and centred yourself, while paying attention to someone else. This seems particularly important to me as a woman since I was brought up in a culture which stresses the nurse-martyr role for women.

Arrange a comfortable massage area for yourself and your partner in a quiet, very warm room. Place a pad or several blankets on the floor large enough for you to sit on comfortably alongside your friend who will be lying down. (If you are on a rug you want to protect from the massage oil you can get large sheets of painters plastic or gardening plastic to put under you.) Cover the padding with a sheet or several beach towels.

Massage oil that's good for your skin can be made by mixing grocery store vegetable oil (cold-pressed safflower, soy, olive, almond) with several drops of a concentrated scented essential oil. You

can buy scented oils at head shops, or you can use a tiny bit of oil of wintergreen from a pharmacy, or food oil (oil of peppermint, lemon, clove) from a grocery store. Pour the oil into a clean shampoo or cold cream squeeze bottle that has a flip top.

If you both feel comfortable nude, doing the massage without clothes makes it easier to work without worrying about getting oil on your clothes. More importantly, one of the central ideas about this massage is to make some space for letting go of some of the embarrassment we often feel about our bodies and to celebrate our naturalness and uniqueness.

Have your friend lie down on her stomach. Sit facing her on her left side, so that you are parallel to her back (and could put your hands on the middle of her back without straining). Close your eyes a minute to tune in to how you are feeling. Pay attention to your breathing. Shift around in your position any way you

is now in the world of your touch and breaking that contact is disorienting and surprising. You can do this by resting your left elbow or forearm on your partner's body and squeezing the oil into that hand with your right hand.

When you have covered the back of your partner's body with oil begin experimenting with different kinds of touch. Try fingertips and fingernails, deep and very light pressure, fast and very slow rhythms. Try using different parts of your hand and forearms to massage as well as your palms and fingers.

Don't focus on pleasing your friend. Focus on the feelings in your own body and how you can make yourself feel good. Is your breathing relaxed? Are you sitting comfortably? Rather than trying to tense your muscles and push, can you use your weight to lean into your partner's body for pressure?

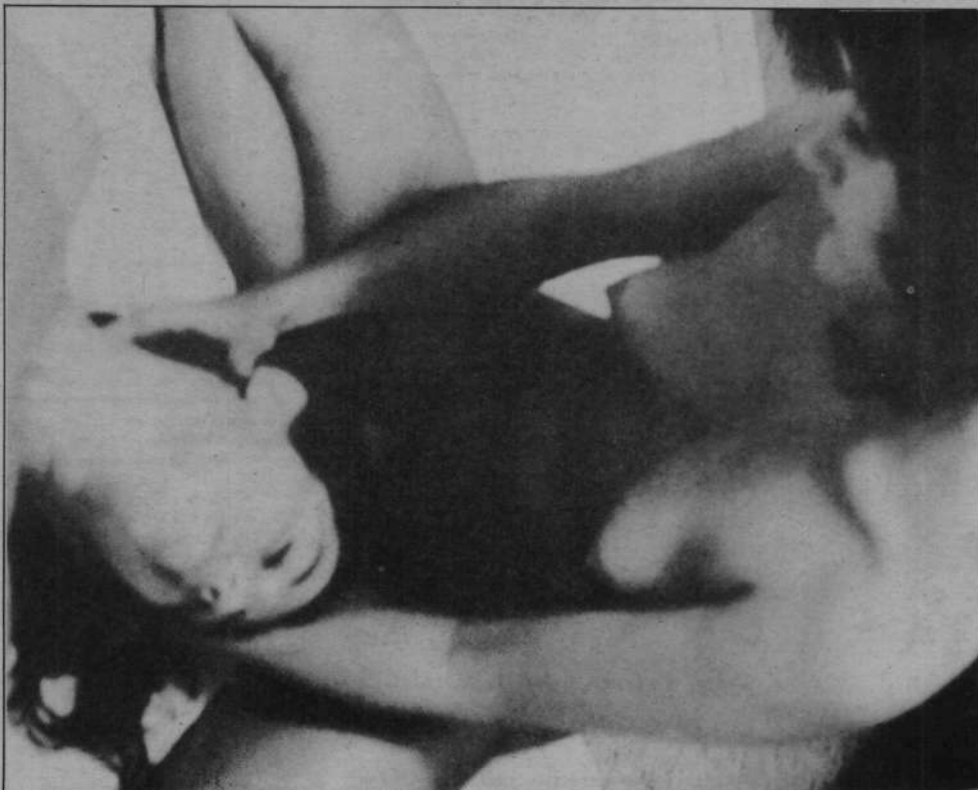
Do the whole massage with your eyes

light pressure, or none?

When you have spent some time massaging each part of the back of your friend's body, try some long strokes which go from neck to ankles. Let all of you sway with the strokes; lean and dance. How does it feel to you when the movement comes from your whole body, not just your hands and arms?

Now bring your hands again to the centre of your partner's back where you began. Rest your hands there still for a moment. Now gradually move them away from your partner's back. Stay sitting with your eyes closed and tune in to how you are feeling now inside your own body. Where is your breath? Where are you tense or relaxed? Notice any sensations you are feeling in your body as a result of doing the massage.

If you were receiving the massage, let yourself be still a moment before getting up. You don't have to jump up right



want to make yourself more comfortable.

Tell your friend to close her eyes and relax and to only talk if she doesn't want something you're doing to her. This is a space for you both to communicate non-verbally and to tune in to the universe of touch.

Squeeze some oil into your palm and rub your hands together until the oil feels warm. Place both your hands down in the middle of your partner's back. Be still there a moment. Then begin spreading the oil over your partner's back. Eventually you want to oil your friend's back, buttocks, backs of the legs and feet. Be slow.

When you need more oil, don't lose physical contact with your partner. It is important to stay touching because she

closed so that you learn to "see" with your hands. Let your hands rather than your head decide how to move and touch. Listen to your hands and let them do what feels good to them. When your hands move over different kinds of tissue do they want to do different things? Do they feel good pressing in deeply on large muscles? Kneading on soft tissue such as the buttocks and thighs? Molding around the shape of the bones?

Massage the back and then move down across the buttocks, thighs, calves and feet, exploring and experimenting as you go. What does your friend's body communicate to you by the way she feels? Is she firm and smooth? Hard and muscular? Soft and pliable? Bony and angular? What parts of her body seem to want you to press in deeply and which want

away. Take some time to tune in to how you are feeling in your body now as a result of being touched.

When you are ready, sit up and tell your partner how the massage felt to you, what you liked and didn't like.

If you were giving the massage it's your turn to lie down now and receive. Trade places with your partner and repeat the exercise.

This is a good exercise to begin getting into massage with. You learn the relative unimportance of technique, and the importance of enjoying yourself, feeling good in your own body while massaging. You learn that almost anything you do feels good! Specific strokes are for variety and new ideas to add to the kind you make up on your own.

ASSTATE



massage strokes

The Figure Eight

Your friend is lying down on her back. Sit on her right side about parallel to her waist, so that your left arm can easily reach her chest. Spread oil all over your friend's torso. The pattern of this stroke is a figure eight on the muscles supporting the breasts. Your right hand should be resting *lightly* on your partner's abdomen. Use your left palm and fingers to describe the figure eight. Begin on the sternum bone in between her breasts, your fingers pointing away from you. Lean some of your weight onto your left palm and slide it around the lower edge of your friend's left breast. Move around her side, and up onto the pectoral muscles. Now move your hand, heel first, down under your friend's right breast, up her right side, and back onto the upper



chest by way of her right pectoral muscle — until you end up touching the place on the sternum where you began the stroke. Keep circling continuously around the breasts in this figure eight five or six times. Let your whole body sway with the movement.



The Slide

Be on your partner's right side parallel to her hips and facing her right shoulder.

Spread oil on her chest and arms. Lift her right shoulder and place your left hand under it palm up. The fingertips of your left hand should be between her spine and right shoulder blade at the base of the neck. Lower the shoulder onto your hand. Your palm is under the shoulder blade. Your right hand goes opposite your left on her chest, like a sandwich.



The area you want to massage on the torso is a diagonal line from her right collar bone, across the right pectoral muscle, onto her right arm. Your left hand moves under your partner's back parallel to your right pressing up so that the muscles are squeezed between your two hands.

When your two hands are in place on the back and the chest, press them toward each other and begin sliding them diagonally out toward her right arm. When you get to the arm, lift your hands and go back to your original position. Do the slide again. With both hands press in firmly not only with your palms but with your fingertips. Repeat the stroke five or six times. Now sit on your partner's left and massage her left shoulder.

Overlapping Thumbs, On Upper Chest

Be sitting behind your partner's head. The basic stroke is an overlapping motion with your thumbs pushing away from you. Begin on your partner's right pectoral muscle and move out toward her shoulder. Press in with the ball of one thumb and slide it away from you a few inches. Pick the first thumb up and do the same with your other thumb. You are rubbing the same few inches of skin with both thumbs alternately. What makes the stroke feel good is to get the motion going so that your thumbs overlap — just before you lift the first thumb your other thumb begins the stroke. It's like massaging by twiddling your thumbs.

The area to cover is the pectoral muscles and the upper chest. The stroke should fan out from the edges of the breasts onto the shoulders. Across the upper chest the motion is down from the collar bone towards the breast. Move from the right side across the body to the left shoulder.



Pinching

The basic motion of this stroke is to grip a fold of skin between your thumb and fingertips, lifting and squeezing the skin. This should be done firmly and gently. Pinching is very effective and relaxing because you are stimulating the tiny nerves in the skin. You can do a whole

massage this way all over the body, but there are certain areas where it feels especially good. One of these is the lower back.

Your friend should be lying on her stomach with her arms to her sides. You can either straddle her and sit on her thighs; or sit at her left side parallel to her hips and facing her head. Begin the strokes on her buttocks with both your hands and continue the pinching across her sacrum (the arrowhead bone at the base of the spine), the lower back, and as far up on to her back as you want. The area around the sacrum is full of nerves which spread into the pelvis and is often tense. Be more thorough here. Work like an inch worm lifting folds of skin between your thumbs and fingers all around the edges of the sacrum bone, on top of it, and up around the waist. If you lift the next piece of skin before completely letting go of the first, you can make it feel as though you are rolling one long fold of skin all the way up the spine. Mmmm.



Pockets Around the Pelvis

Your friend should be lying on her stomach. You can be either straddling her legs or sitting beside them.

The area you want to work on (on the surface) is the area around each leg where the thigh moves into the pelvis. Deep massage here is very relaxing for the pelvis and the legs. Use the balls of your thumbs or your fingertips. Work on one leg at a time and be thorough. Once you receive it and learn how good it feels you'll have the patience to work slowly. You want to find depressions at the top of the thigh which are small pockets around the pelvic bone or sitting bone.



Press in with your fingertips up toward the pelvic bone. When you are in as far as you can go, rotate your fingers in small circles on the spot. Work systematically from the crease of the inner thigh up across the back of the leg and onto the side of the hip.

The Foot Squeeze

Massaging the feet is especially relaxing because of the many nerve endings there and their connections with other parts of the body. When I am in touch with feeling in my feet I have a pleasant sense of awareness through my whole body, and with the ground.

This milking stroke is a particularly relaxing one which covers the whole foot. Let your friend be lying on her stomach. Use more oil on the feet for this stroke than you normally would. Pick up the left foot slowly with both your hands.

Have your thumbs on the sole of her foot and the rest of your fingers on the other side of her foot. The movement of the stroke is an overlapping squeezing motion. Start with your left thumb at the base of her heel. Squeeze the foot with your left hand and drag your hand down the foot to the base of the toes, begin the same squeezing and dragging with your right thumb. Now pick up your left hand and start the stroke over at the base of the heel.

Keep up this squeezing in overlapping strokes as long as you can without getting tired. (That probably won't be long because this movement is quite tiring for your hands!) This is one of the few massage strokes which feels good to me if done very fast. Try it at different speeds.



Now put your friend's foot slowly down again. Any time you move your partner's limbs while massaging, do it slowly and thoroughly. Otherwise she will be surprised by the switch in mood from the rest of the massage and tense against your touch. I also experience having my limbs lifted for me as a delightful luxury that is just as pleasurable as any massage stroke. Repeat the Foot Squeeze stroke on your friend's other foot.



walton

SEXUALITY WEEK IN RETROSPECT



colour slide

walton

Kids from Contact handed out masses of flowers, to proclaim the beginning of Sexuality Week.

Tuesday 15th.

Responses varied from — "how much do they cost?", Why? "It's the happiest experience that's ever happened to me while I've been at Monash", and "what have flowers got to do with Sexuality Week?" Handing out daffodils and receiving such good feedback had a really good effect on me and the others — we all felt really joyful, and happy being able to share our sexuality.

colour slide

walton

Wednesday 16th. About 50 people attended the lecture by Dr. Gillian on "Sex is relating", and were confronted with a large, informal group of people, instead of staid lecture. The first exercise was drawing ourselves from whatever view we felt — in either a physical, mental or symbolic sense. Groups then discussed what we had drawn and why and how we related to others. The drawings were fascinating — it was an interesting exercise and revealed some interesting factors on how each person viewed themselves in relation to themselves and to others. Discussion led on to when sexuality was first established by kids, when discrimination first begins and how sexism is rampant now.

colour slide

In the opening session of Sexuality Week last Tuesday about 40 of us got together to explore what it is for women to really communicate honestly with each other.

It was a refreshing experience to see those awful barriers which tend to exist between women just melt away in the warmth of honest communication. Having no guys there helped us to feel more strongly that we were sharing a common womanhood and I think that sessions like this deserve the good response which they have met with so far. I sincerely hope that there will be more of them.

Anne

colour slide

walton

Wednesday, 16th.

Whilst on the Contact desk, I received varying impressions of people's attitudes to sex. Some took care to see that they weren't seen taking Wet-Chex. Others took a number and then claimed that they were not for themselves but for friends. Then there were others at the other end of the spectrum, who took them in a show-off manner.

One of the purposes of Sexuality Week, I saw, was to break down people's hang-ups and to make them aware that such is normal. And nothing to be either ashamed of, or to flaunt — as though saying 'Look at me, I'm a man/woman.' **TERRY.**

colour slide

walton

SAMPLE

Wet-Chex

A NEW CHECKER PRODUCT

Scientifically lubricated for added Comfort and Sensitivity. This new departure follows the latest overseas development and is a marked improvement on other brands.

If satisfied, ask in future for WET-CHEK.

colour slide

walton

On Thursday 17th of last week, a potentially brilliant move to free the union, by showing student independence in organising their own Union night in their very own Union to support their very own needs, was lost in the ever blowing wind of apathy.

Music was graciously provided by some very talented people. Free coffee, orange juice, atmosphere, a place to sleep were all missed by the hopelessly apathetic nine to five students who couldn't wink an eyelid to get out of the rut they call Uni Life. A hearty handful of people stayed behind to brave the long, lonely night in the barren upper storey of the MONASH UNIVERSITY UNION. So next time get your asses, it's a good feeling!!

The next one is planned for July 1st (which just happens to coincide with the next Union Board meeting).

walton

It is now 2:15. The music is still going on — a girl with a guitar and a strange tremeloe in her voice is doing Melanie songs. There are fifty people here, and we feel really together. For me, the Union has never felt like this. We were depressed early, now we seem like friends. A little dope, coffee, and eight hours of making your own music change how you feel about each other. For the first time in weeks, I don't feel pissed off at this place.

Contact has been distributing free: badges, wet chex, leaflets, and info. throughout the week. Also the AUS: Sexuality Handbooks are available.

Sexuality Week has been for me a week of appreciating and sharing and enjoying my sexuality.

colour slide



STAFF

Talk about high-pressure journalism — an "as long as possible" staff list in just ten minutes! Far out! What an assignment.

Well. This, the twelfth edition of Lot's Wife for 1976, was laid out to the sounds of upstairs merriment, with added inspiration from a few, well-timed joints. (Those of you who did not help lay out the paper, and there are over 12,000 of you, should be bilious with envy.)

Anyway, those who made some sort of contribution to the production of this paper include: Daryl Dellora, Bill Mountford, Ian Little, Joe Bourke, the other people who helped prepare the political economy stuff, Lyn Malone, Keith Hughes, Roger dunscombe, Chris Hodgins, Duncan Hughes, Ivan Polson, Stan Rosenthal, Angus Caffrey, Ann Campbell, Earl Keegel, Stuart Roth, Sammy Clyde, Nurin Weis..... the list would go on and on and on.... but I've run out of names. Oh yes! Gilbert Drackensfaigen.

Secretary: Ann Scott
Typesetting: Miranda Cudis
Advertising: Meredith Taylor
Telephone: 541 3137 or 541 3189

Lot's Wife will not appear next week, as a gesture of mourning for the recently-bested knight of our previous V.C Sir Louis (call me Sir John) Matheson.

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P.I.R.G STUDY

The Public Interest Research Group and INSPECT have been granted \$5,000 for a project on Roadsides and Verges. The Study will be of roadsides in areas within a hundred miles of Melbourne. Sprawling suburbs and roads opening new countryside are affecting roadside vegetation and the nature of the landscape as seen from the roads. The results of the study will provide the basis for recommendations to the Country Roads Board on how to manage roadsides for the maximum native conservation benefit.

We hope to get the study under way before the September holidays. For this we need to get together as many as possible volunteers. Areas of study will include botany, zoology, transport, geography and sociology. Once the volunteers decide the projects directions, and the work gets going, three people will probably be chosen to lead the study full-time for a few weeks and will be paid a token salary. Anyone who is interested in helping on the study is welcome. Contact Elspeth in the CRAC Office (upstairs Union). It doesn't matter if you don't have any special skills.

"WHAT THE WORLD NEEDS NOW ..."

We wish to make an appeal to all people here at Monash to consider what they are doing in their lives to help those who need help.

Many of us will agree that we should show concern and help to those who need it — when face to face with someone who pleads for help, we are often only too willing to do all we can. But, what of these people begging for help whom we do not come into personal contact with? We know that there are millions of people throughout the world who are in desperate situations — starving or ailing to death. Many of us will probably never see anyone in this situation, and never know what it is like to be confronted by death and disease.

How do we react then? Apathy and an "I'm alright Jack" attitude to these matters will never and has never achieved anything. Pointing the finger and blaming those in economic positions of power (imperialist nations, multi-nationals or whoever) for the plight of the 10,000 people dying every day from malnutrition, achieves little unless something concrete is done by each one of us as individuals or as a group to alleviate the problems of starving millions.

Sure the world's people are going hungry because of an economic system that produces for private profit and not human need (where machinery and technology are often too expensive for so-called underdeveloped countries), but are we not also to blame — each one of us as individuals — for our lack of action. Generally speaking we put enough food in the garbage tin to keep a whole family alive in the third world. We should be aware of our responsibility to help those who through no fault of their own were born into horrible circumstances well beyond their control.

What does one say about a country like Bangladesh that is bankrupt and where the population rate gallops ahead in spite of sickness, poverty, hunger and death. Bangladesh is a place of despair where corruption is equated with wealth — the rich get richer and the poor ... they just multiply and die.

The cry of 80 million is only faintly heard in our affluent society. When we turn off the television at night, glance at our watch and yawn — all seems well — but what of the men and women in prison camps in Siberia and Brazil, and the motherless children crying outside some Asian village — how will they sleep tonight?

The poor may always be with us, but this can be no excuse for inertia and resignation. Already much is being done to the causes of poverty. Irrigation, dam building and well digging programmes, supply of seed grain and stocks, replacement of windmills, and supply of simple farming tools and shelter, are examples of extensive self-reliance social-action programmes being undertaken in many parts of the world to rehabilitate countries like Bangladesh, Biafra, Ethiopia, Vietnam and Cambodia struck down by flood, famine or war. People in these countries are in desperate situations, but are being helped to help themselves.

Here at Monash, the Refugee Children's Sponsorship Club feels it can do something to help — monthly sponsorship money is sent to World Vision each month. Although the amounts sent may seem paltry in comparison to the needs overseas, we feel that by treating each child one by one, not as statistics, but as individual people assist whole communities.

Mahatma Gandhi spoke of his country's "eternal compulsory fast" which is difficult for us to understand in our own little worlds of plenty. Let us sit back for a minute and see what each of us can do — consider how much we have and how little others have.

"The bread which you do not use is the bread of the hungry ... the money that you keep locked away is

the money of the poor ... the acts of charity that you do not perform are so many injustices that you commit." (Basil 4th Century).

Refugee Children's Sponsorship Club.

For anyone interested in finding out more about our club at Monash, we have a table in the Union Foyer for the first two weeks of each month.



MEDIA NOTES



by
Ash
Long

MEDIA NOTES SABOTAGE!

Staff at 3MP, the new radio station on Mornington Peninsula, claim existing commercial stations are using sabotage tactics to prevent "Bay City Radio" going to air.

They say the "dirty tricks" include the station frequency being saturated with "echo" signals from other stations, so 3MP's programming cannot be heard. As a counter-attack, MP is constructing a 10 kilowatt transmitter (double-strength) at Pearcedale, near Frankston.

The station goes to air on Sunday, July 4, with a personality format including a policy of 70 per cent local content music. One senior industry executive said top-rating 3XY "are shifting themselves" over the competition.

AD SPENDING UP

Total advertising spending in the media last year was \$741.6 million, or up 28 per cent. Foodstuffs (\$46.7m) maintained first place, followed by household equipment and motor vehicles.

Figures in a survey released by the Commercial Economic Advisory Service of Australia also reveal advertising revenue in Sunday newspapers increased by 46 per cent.

NEWTON SCHEMES

Creditors of six companies managed by Maxwell Newton agreed last week to a five year moratorium on those companies' debts.

The Deputy Commissioner of Taxation has also agreed to withdraw winding-up petitions for four of the companies.

FM ATTACKED

Motivated by the advertising dollar, ad agency George Patterson have attacked university applications to broadcast on the FM band, saying: "The prospect of large numbers of different groups using a mass audience to broadcast their particular views — about gardening, politics, sport, moral standards or breeding canaries — can be a gross misuse of the airwaves and certainly of little benefit to the community generally."

And rather than attacking media ownership in the three main groups, the Status of the Media report criticises the ABC for operating 85 of 143 TV stations, and 98 of 222 radio outlets.

You wouldn't call our music beautiful
but it's

RAUNCHY, LOUD, and LIVE
and that's BEAUTIFUL

PROSPECT HILL HOTEL,

299 High St.,

Kew.

Ugly music every night, Mon. — Sat.

Cass Butcher Bunting.

Cass Butcher Bunting, at the Alexander Theatre for two more weeks, is a play where the quality of the acting (with reservations), direction, and production ultimately outweigh the quality of the script.

It is a play that requires great concentration, virtually from the moment the theatre is entered. Set in a mine shaft after an explosion, it is billed as a play which deals with "... the breakdown of the Australian code of mateship into its basic elements." There appears to be little evidence for this claim, as the ensuing dialogue reveals only a long-concealed hatred for one of the characters by the other. This is only a minor quibble however, and can hardly be attributed to the play itself.

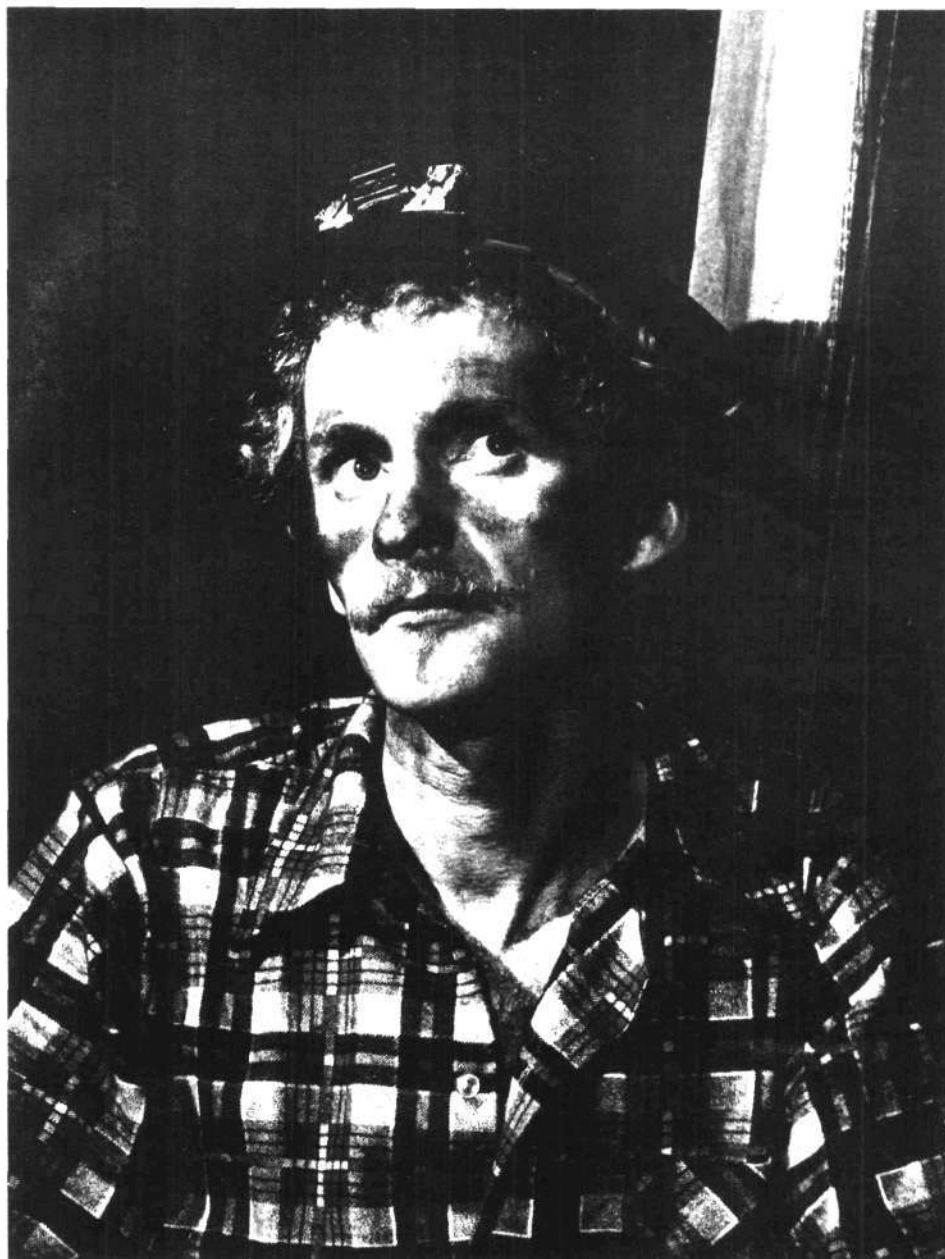
The lighting and use of smoke and explosions, together with the sound track; make vital contributions to the illusion that we, the audience, are down in that mine with the men. The claustrophobic effect of the situation is well executed, especially with the added 'benefit' of the smell of the fumes from the explosion.

Peter Williams, the director, has formed a vibrant, and very effective sequence of images through both conventional and unconventional means. The use of shadows projected on a screen placed between the audience and actors is very well handled, though a little extended.

The acting, too, is of a high calibre. What holds the actors back is the dialogue. Too often, Burt Cooper (playing Butcher) is reduced to *reeling off* what are ultimately a string of 'Australian' phrases, or to shouting abuse as Cass (Hamish Hughes). Somehow, the passion is lost in the shouting. Though playing the relatively minor role, Tom Lake, as Bunting, gives an excellent performance as the aged miner whose only dialogue is the explosion-induced insanity of cat torture, such as "Cat crucified on a fruit crate".

Despite all the positive things to be said about the play, it has two serious deficiencies. The dialogue is quite often stretched too thinly, thus making the play depend too much on other features to sustain it; and ultimately, there is no contribution made by it to furthering our understanding of either the situation or the somewhat stereotyped characters.

STAN ROSENTHAL.



Caddie.

(ANS/Militant) — Caddie is a book written by a woman of little education whose childhood was spent living in a tent on a camp-site in Glenbrook. While still a teenager, she ran away to the city, Sydney, where she hoped to enjoy a bit of the good life. She first worked as a waitress for a short time before she was married. After the failure of her marriage, she found herself alone with two children, with hard times ahead, as it was near the depression. Many years later, she was working as a housekeeper for a writer who encouraged Caddie to recount her experiences in writing. So, we are presented with a rare book, rich with descriptions of working conditions of the time. However, the book went out of print a few years ago, and the revival is due to a film, based on the book. The film is purely a commercial enterprise, which does no justice to Caddie's documentation of experience and insight.

This book is not just an isolated account of one person's life during the first half

of this century, but rather a historical document describing the humiliation and deprivation of that time. The exploitation endured by the working class before and during the depression is epitomised by Caddie's many experiences.

Caddie depicts the hardships and humiliations forced on women because it was still unacceptable for a woman to be seen in a hotel, let alone work there. But with two children to support, she had very little choice. The book covers many facets of life during the 20s and 30s, and in so doing speaks for the many workers of that time who were forced to endure the indignities and self-sacrifice characteristic especially of the depression.

Caddie retells the difficulty in finding a job when one had the choice of looking through the papers and competing with hundreds of other applicants or going through an employment agency, which cost ten shillings (or half a week's rent). When going through the applica-

ants, the bosses had both the time and the money to be choosy: "A written reference as well as a verbal one over the phone was insisted on by some bosses... They were certainly having their day! It was sheer waste of time going to agencies now, as a black-market had sprung up, and only those in the know and who had the required fee were likely to land a job." Finally, if you were lucky enough to find a job you were expected to put up with the worse conditions, few breaks during work and even working during public holidays without receiving extra pay. But they had no option, as Caddie put it: "Beggars can't be choosers — particularly beggars with babies!"

The workers were made to feel grateful for the pittance they received from their employers, the capitalists who weren't going to risk a drop in their profits. They treated their employees with the utmost contempt and distrust: "I thought it was pretty tough working eleven and a half hours (a day) for thirty shillings a week and suffering

the ignominy of having one's bag searched.

The film made from Caddie's autobiography depicts only the superficial aspects of her life. Indeed, the characterisation of Caddie in the film is a pure falsification. It makes her out to be bourgeois of middle-class origin, "a broken-down toff", which Caddie certainly was not. It was this aspect of the film which angered me the most, as it set the whole tone. It deliberately ignores Caddie's background, her father, being a timber-cutter and an "odd-job" man in Penrith and Clerbrook, but instead portrays her as an unfortunate woman who, due to circumstances beyond her control, is forced to lower herself to being a barmaid and living amongst prostitutes. It deliberately ignores the many comments made on the working conditions of that period. In fact, the film reduces Caddie to a character which should be pitied because of her many misfortunes and hardships.



This week we're going to meet someone rather special to Sammy Clyde. He is an expatriate Australian now cutting records in the Mother Country. He plays the guitar reasonably well. He sings with a voice that epitomises the nobility of the anti-hero, the down-and-out. His lyrics are masterpieces of intelligent word-play, not your smartarse songwriter stuff, but humbly clever in an anti-hero sort of way.

Introducing, then, Glenn Cardier, and his third album (I think), GLENN CARDIER (Interfusion).

Cardier has adopted a persona over his last two albums that is a manifestation of the abovementioned anti-hero. His songs are full of the same pathos that made Charlie Chaplin such an endearing figure in the days of silent movies. Where Chaplin's pathos was helped by the fact that the movies were indeed silent and that you could feel a response more easily than be able to describe it, Cardier's pathos is similarly housed in the simple arrangements that surround his songs. He uses electric guitar on some, also drums and saxes, but it's all very low key and very intimate. He's not trying to be intimate, it just comes across that way.

About the music I'll say no more, and just go ahead and feed you a few tantalising lyric titbits. Sammy Clyde has only just been introduced to this fellow's music, and really, he does think that Cardier has a great deal to offer beyond the rock mainstream, and is perfect material for university cult heroism (cult anti-heroism?). Some lyrics, then:

"You know, honey, I wrote a song once, but I didn't think it's turn out to be anything great, so I burned it in the fireplace, but I kept a copy just in case." (from "Till the fire dies")

"Claudie, I didn't wanna hurt ya, but well, when someone gets drunk, they often punch somebody" (from "Claudie come home").

"She threw off her glasses and I threw off mine, we could only see eye to eye." (from "Love at first sight")

"It was a party by invitation only, ... so I thought I'd crash it to see just what was goin' on inside ... I felt like runnin' about, screamin' my lungs out, I felt like swingin' from the chandelier, jump both feet in the caviar, and like errrrr flynn, I'd grin from a window sill too, as every-one says 'who invited you?' " (from "The Party").

And here's the killer, from a song called "Orchestra story", about an orchestra who decide to freak out the expectations of the pretentious High Culture audience that comes along to hear some classical music:

"we don't need no forest of microphones, or no mountain of amplifiers ... we just thrash the living daylight out of our instruments. the violins are strung with barbed-wires. ... we did brahms lullaby in such a frenzy that the veins stuck out of our head, we did beethoven's 'fifth' so loud, in the front row someone's nose bled. we wanna be top-ten good-guy sure-shots, we wanna get on every tv screen ... as we smash up a piccolo and set fire to a tamborine."

Say no more. Till next time, kids, Cheers, Sammy Clyde.

Listen to 3MU on Mondays 2.15 to 4.15 for Monash album show, where you can hear some of the records reviewed in Lot's Wife.

Nazareth.



Well here we have a punk rock 'n roll band by the name of Nazareth. They play basic rock 'n roll with songs like "Razamanaz", "Turn On Your Receiver" and "Bad Bad Boy". But to my disap-

pointment they are able to play certain songs very well, with emotion. Songs like the now masterpiece "Love Hurts" and Joni Mitchell's "This Flight Tonight". Both of these songs have excellent vocal work, tasteful guitarwork and proficient bass and drum work.

But then on the other hand they can be raunchy, tasteless, gutsy rock 'n roll band blasting your record player speakers to smithereens. Pure dance music not listening music that's where the majority of this album is about.

It's a pity such songs as "Viligente Man" and "I Sold My Soul" where not included as they are well performed especially "Viligente Man" which shows some of the most beautiful electric slide I've heard. But overall this album is basically mediocrity, nothing to blow your mind with only your body.

Murray Head.

Island L35778.

Murray Head is one of those names that has been around English musical circles for years. He started to be known (and talked about) after his portrayal of Judas in Rice/Weber's "Jesus Christ Superstar". He also had a fairly major role in the film "Sunday Bloody Sunday". This album might be able to bring him out of the obscurity he has been hiding in, and bring him into the limelight.

Murray Head's voice is very light and has an incredible range — comparable to Ian Gillan's (ex Deep Purple vocalist). But Murray's voice is not as strong and dominant as I expected, but after a while you find it refreshing as many of today's rock singers have that raspy strength which after a while becomes monotonous.

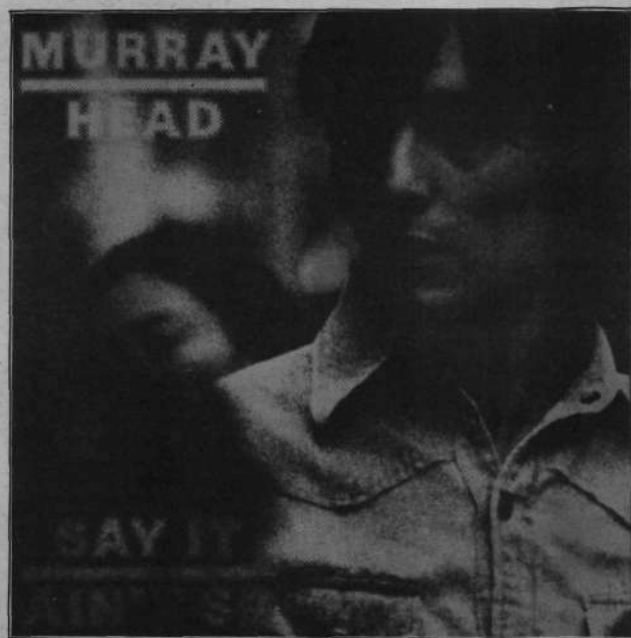
The musicians he uses on this album are in a similar position to Murray Head — bubbling gently just under the surface of fame and fortune but never quite making

it. Bob Weston and Mickey Finn on guitars, Nicky Smith on bass and Chili Charles (one of my personal favourites) on percussion to mention a few.

Murray Head's lyrics are very pictorial, creating images in your mind with his quiet singing style. As with "Boads Away".

*Glide our weary pain-laden souls,
Over hollowed heaving waves,
Weigh our bodies down with salt
Every hallowed heathen sways
There is hope to guide us there
There is love to make us one
With our souls as the anchor
Light our path to the sun
Till our everlasting search is at an end.*

There is none of the heavy guitar riffs, the thumping bass and drums. Quiet subtly played music is the essence of this album, and as it is done well it makes it so much better. Earache.



T.Rex

Back in the golden past there once existed a group called T. Rex. In case your memories have failed you, I'll bring back some nostalgia. Do you remember "Hot Love", "Get it on" and "Children of the Revolution"? Well that same group are making their presence known again with a new album "Futuristic Dragon". The album incorporates a similar boogie style of music which is prevalent in their earlier works, but it would be wrong to say that the album is just T. Rex of old ready to be resold. This could have been the case because the bands line up hasn't changed to the line up which played on their last album "Zip Gun Boogie". And yes that does mean Marc Bolan is back. Well, T. Rex wouldn't be T. Rex without his inevitable influence.

Well, getting back to the album, it's true to say Bolan who writes all the songs has more ability with music than with words. All the songs, and I mean all the songs, have musical arrangements displaying a good beat and tunes which are pleasant to listen to; this is especially the case with those presented on side one. I think "Futuristic dragon" is one of those albums where the songs become more enjoyable every time you hear them. At first the album made little impression on me but after listening to it a few times I changed my mind. I recommend this album to those who enjoy a heavier sound in music.

The best track on the album is "New York City". It's all about a woman coming out of New York with a frog in her hand. Actually Bolan doesn't sing much in this song it contains one three line verse repeated with a four line chorus. But as I said earlier there are some incredible sounds brought together on the album not only on "New York City" but also in such tracks as "Jupiter Liar" and "Chrome Sitar" where we find some brilliant Bolan.



Anyway, it presents enjoyable listening to those who enjoy the boogie rock 'n roll style in music.

ROBERT KRALL.

Sex, prejudice & politics.

Before this book was published, rumours were spread to the effect that it was to focus on the sexploys of Australian Labor politicians. But that part of the rumour is, as Margaret Whitlam would say, so much "hoo-hah". There are no gems here about Gough leaping from bed to bed, or any sexciting gymnastics on the part of any Labor politician. If there were any such comments, they have been edited out by the publishers.

Enough of this book concerns the A.L.P. for it to be understandable why attempts were made by Laborites to ban its publication or at least delay it until after the elections on December 13, 1975. Much of it agrees in spirit with the introduction by Jim Cairns, who remarks that his dedication to the freedom of the individual and his defence of Miss Morosi was stifled by the power-mad politicians, who were only interested in the survival of the Party. Cairns also endorses Junie's comments that the political machine in Australia discriminates against women, banning them from the top jobs in business and government, accepting the traditional stereotype that a woman's place is in the home, and allowing women less than their full rights and their full potential abilities.

She quotes from Kate Millett liberally and even notes the support of John Stuart Mill for Women's equality. At the same time, she clearly sees that the liberation of women implies the liberation of men: "Our social system is also discriminatory against men," she says, "and I am convinced that we will not be able to achieve feminist goals without sympathetic understanding and coalition of effort to end the great deprivation also suffered by men" (p. 72).

Men suffer from pressures of bureaucracy and requirements of social roles just as much as women, as she points out: "Men live in a society which demands that they achieve or be without status, and therefore without existence". This is surely a corrupt value, since that it implies that a man is worthwhile because he exists. He has an inner worth as a human being,

apart from any services he renders to society.

So the liberation of women implies the liberation of man.

Sadly, Junie Morosi is fighting a losing battle when she joins Jim Cairns in appealing for the rights of the individual as against the rights of the bureaucracy. This is an age-old argument, but Max Weber demonstrated conclusively that the bureaucracy is here to stay, and its prime requirement is survival, even at the cost of the individual. In such a system, it is the individual that loses out, and any demands for the abolition of bureaucracy are doomed to failure.

Morosi goes beyond the A.L.P. in her criticisms. She is dealing with broader issues of bureaucratic indifference and arrogance, political lust for power, sexism, Women's Lib. and Mens' Lib. But she fails to convey a balanced view of the A.L.P.

In this respect, Don Whittington's *The Witless Men* presents a much more balanced account. He shows that the A.L.P. started out with a fanfare of trumpets, after having been in the political wilderness for so long, and rushed through an impressive array of legislation in a short time. Many of their aims were noble, but much of it was also ill-conceived and too expensive to maintain without helping to generate inflation. Some inflation was imported from overseas, but a large part of it was generated by costly political programmes. This helped to create inflation and unemployment and, coupled with the personality weaknesses of Whitlam and his "witless men" helped to bring the Labor Government down. The ruthless obstructionism of the Liberal and N.C.P. Opposition and the final coup d'état of Sir John Kerr in sacking Whitlam were the last acts in toppling a Government which had begun to lose favour.

Miss Morosi speaks of the power of the Press barons in acting against the Labor Government. But she fails to acknowledge that, on Labor's accession to power,

JUNIE MOROSI Sex, Prejudice and Politics



the Press was then favourable, or at least neutral, of the previous Liberal Governments. The fact that the Press was to turn against Whitlam was partly a result of the declining fortunes of the Party.

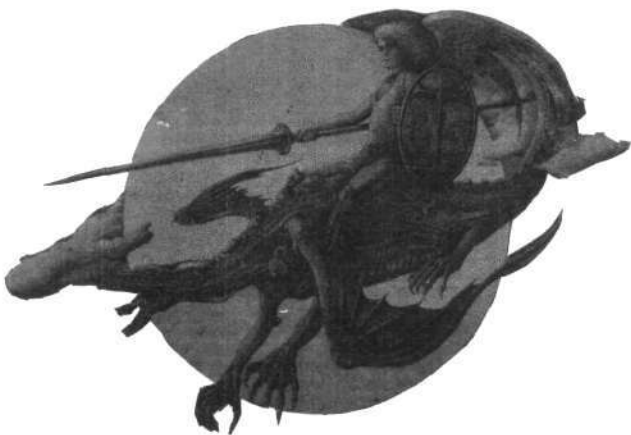
At the same time, the point is well taken that the Press has too much power in Australia. It is perhaps a sad thing that the electorate were mostly too apathetic to think for themselves and relied on the Press to do their thinking for them.

As a survey of the Labor Party, it is

decidedly inferior to Don Whittington's *The Witless Men*. As a treatise on Women's Lib., it says little that has not already been said by Kate Millett and by Liberationists in Australia. The finest part is her compassion for the individual and her concern for creating a better world in which the bureaucratic stifling of freedom is ended, and men and women can live in peace, creating a better world.

Geoff Muirden.

Radical Technology



Radical Technology is a large-format, extensively illustrated collection of original articles concerning the reorganisation of technology along more humane, rational and ecologically sound lines. The many facets of such a reorganisation are

reflected in the wide variety of contributions to the book. They cover both the 'hardware' — the machines and technical methods themselves — and the 'software' — the social and political structures, the way people

relate to each other and to their environment, and how they feel about it all.

The articles in the book range from detailed 'recipes' through general accounts of alternative technical methods, to critiques of current practices, and general proposals for reorganisation. Each author has been encouraged to follow her or his own personal approach, sometimes descriptive, sometimes analytic, sometimes technical, sometimes political. The contributors are all authorities in their fields.

The book is divided into seven sections: Food, Energy, Shelter, Autonomy, Materials, Communication, Other Perspectives. Over forty separate articles include items on fish culture, small-scale water supply, biological energy sources, a definitive zoology of the windmill, self-help housing, building with subsoil, making car-tyre shoes, the economics of autonomous houses, what to look for in scrap yards, alternative radio networks, utopian communities, and technology in China. Between the main sections are interviews with prominent practitioners and theorists of Radical Technology, including John Todd of the New

Alchemy Institute; Robert Jungk, author of *Humanity 2000*; the Street Farmers, a group of anarchist architects; Peter van Dresser; and Sietz Leeftang, editor of *Small Earth*, the Dutch journal of alternative technology.

Also included between the main sections of the book is a series of visionary drawings by the gifted illustrator Clifford Harper, evoking the spirit and practice of Radical Technology: 'how it could be'. These drawings, or 'visions' include a communalised urban garden layout; a household basement workshop; a community workshop; a community media centre; a collectivised terrace of urban houses; and an autonomous rural housing estate.

The book ends with a comprehensive directory of the literature and active organisations in Radical Technology. This notes inevitable gaps in the book's coverage, points the reader to where more information can be found, and provides also an overall picture of a growing movement.

It is an unusual book.
Publication Date — June 1976
Recommended Price — \$3.95

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monday

Unreal City — Premier episode of the 26 part television series, "Power without Glory" — Channel 2 at 8.30 p.m. Based on the novel by Frank Hardy, the series stars Martin Vaughn as John West, Rosalind Speirs as his wife Nellie, and Michael Pate as Archbishop Malone. First episode is "Head I win, Tails you lose."

Lunchtime concert — Music for Double Bass and Piano. John Mawson (double bass) and Margaret Schofield (piano). 1.15 p.m. Robert Blackwood Hall. Admission Free.

10-6 p.m. Exhibition of drawings selected by Domenico de Clario (until July 9th) Ewing Gallery, Union House, Melbourne University, Telephone 347.3811, ext. 57.

Conference Room, 7.30. Film, "Storm Over Asia". (U.S.S.R. 1929) directed by V. Pudovkin, Film Group Members only.

"Klag", a play by Jack Hibberd, Agora Theatre, Latrobe University, tonight and tomorrow. Contact Activities Officer at Agora Theatre, 478.3122, ext. 2127.

"Lies my father told me" is a marvelous film about childhood and maturity. It is presently screening at the Rivoli Twin Cinema, Camberwell Road, Camberwell Junction.

tuesday

The Fred and Mary Mayer Collection of American West Coast Ceramics is at present on exhibition in the Gallery Society Corridor.

Lecture "Transcendental Meditation technique" by Ross Curtis. 1.10 p.m. Lecture Theatre R 7. (Rotunda). Admission Free.

8.15 p.m. Play — "The Importance of Being Ernest", presented by Newman College, Melbourne. University Theatre. Telephone: Union Theatre for details.

"Flowers" is now showing at the Comedy Theatre. "Flowers" is a mime musical loosely based on Jean Genet's prose poem, "Our Lady of the Flowers". The mime is presented by Lindsay Kemp and Company, for a strictly limited season. It finishes on July 17.

"Modern Australian Photographs" (including purchases for the Kodak Collection) from the permanent Collection of the National Gallery of Victoria, are on view to the public until June 27, on the third floor photography gallery, National Gallery of Victoria.

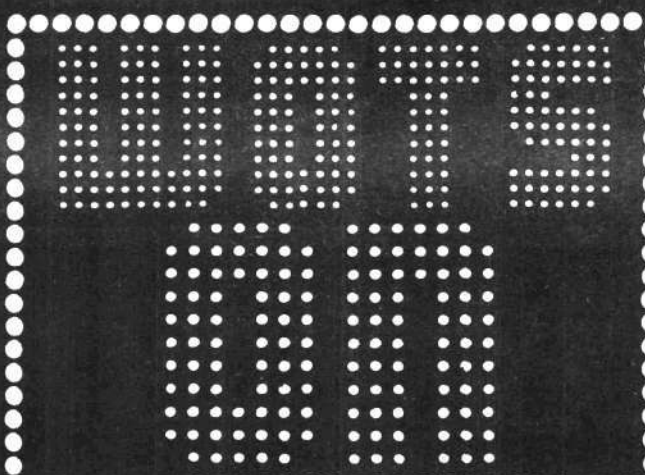
Film of the "Bolshoi Ballet" is now showing at the Total Theatre with excerpts from "Giselle", "The Stone Flower", "Pagini" Ravel's "Bolero" and "The Dying Swan".

wednesday

Funky Road: Max Merritt Special. 10.30 Channel 2.

Special Prices for the Season Two plays at the Alexander Theatre are: Two plays per adult \$7.60, two students for two plays \$8.00. Normal prices however, are \$4.80 per play per adult and \$2.50 per play per student. The plays are "Cass, Butcher, Bunting", by Bill Reed and "Look Back in Anger" by John Osborne.

Television: One of the most extraordinary leaders in the second World War was General Douglas MacArthur, a romantic with a life-long hunger for success and acclaim. This show is the final episode of the series called, the "Commanders". Tonight on Channel 2 at 9.30 p.m.



Film Group today: 1.30 "Sunday too Far Away", and "Hennessey" and at 7.30, "Start the Revolution without me" and "Freebie and the Bean". Both in Union Theatre for Film Group members only.

Lecture: "New Testament Spirituality" by Sister Audrey C.S.C. Second in Chaplaincy Lecture series on "Patterns in Spirituality" 1.10 p.m. Lecture Theatre 6 in Rotunda, free admission.

"Betty Blokkbuster's Follies" is still going at the Princess Theatre, nightly at 8.00 p.m.

thursday

"No Exit" by Jean Paul Satre and "The American Dream", by Edward Albee. Two one-act plays presented by the Melbourne University Student Theatre Group, Guild Theatre, Union

House until Saturday the 26th. Bookings: 347.4186.

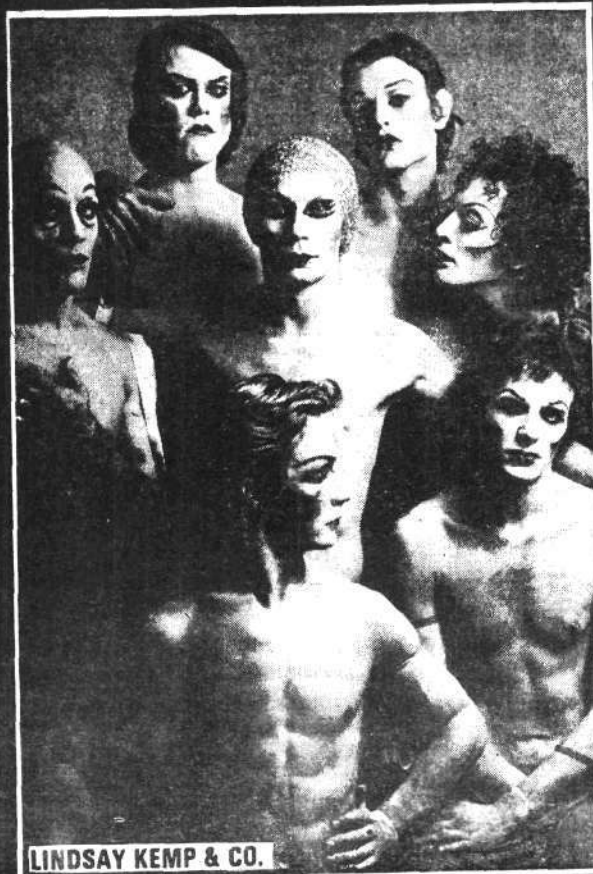
Bookings now open for the "Hamlet Society's" inaugural presentation of "Hamlet" — directed by Warwick Ryan with John Gleeson in the title role. It is to be performed for a two week season, July 7, 8, 9, 10 and July 14, 15, 16 and 17 at the Prince Philip Theatre, Architecture Building, University of Melbourne at 7.30. Telephone: 347.4186.

Indian Dance Series (2) — Shivan, a well-known exponent of the Kathakali dance tradition of Kerala, 8 p.m. Music Auditorium, Menzies Building. Admission free, Ext. 3230.

The new exhibition in the Monash exhibition Gallery is an exhibition of the works of Alvin Leach-Jones (paintings 1964-1976) Enquiries — 541.0811, Ext. 2115.

FLOWERS

COMEDY THEATRE



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"Cages" by Lewis John Carlino. Directed by Neil Case. Presented by the Maroonah Players, commences tonight 8.15 p.m. at the Open Stage Theatre, State College of Victoria at Melbourne. "Cages" comprises a double bill of one act plays: "Snowangel" and "Epiphany". These two plays deal with human relationships and needs, and have some very pertinent comments to make about the cages that people seem to voluntarily build around themselves. Carlino has interesting insights into the state of existential loneliness that most people suffer, and presents their ways of coping with it. June 24, 25 and 26 at 8.15 p.m.

friday

Tonight at Dallas Brookes Hall is the concert of Jean Luc Ponty, violinist extraordinaire, featured on early Mahavishnu Orchestra albums. Prices are \$5.80, \$6.80 including booking fee.

"The Magic Flute" — Bergaman's screen adaption of Mozart's Opera is now showing at the Athenaeum Cinema. As this is a Hoyt's Cinema students who possess a current Hoyt's student card receive a 50c discount to all sessions. Monday is an exception — a day when students are admitted for half price.

saturday

Monash Saturday Club features Sam Angelico, Magician, Classical Mime and magic for children. 2.30 p.m. Alexander Theatre. Admission, adults \$2.50, children \$1.75. Limited membership of Saturday Club available. Enquiries: 543.2828.

Today and Tomorrow — Action Unlimited Week-end Cycle Camp — near Ballarat. Details: Caroline Chapman. Telephone: 51.8875.

Bookings are now open for the American Film Theatre, Season Two. Six films of prominent modern plays comprise the season. They are: "The Maids", by Jean Genet, (with Suzanna York and Glenda Jackson), "Galileo" by Brecht (with Topol), "In Celebration" by David Storey (with Alan Bates), "Miss Julie" by Strindberg (with Helen Mirren), "The Man in the Glass Booth" and "Jacques Brel is Alive and Well and Living in Paris." Trak and Chelsea Cinemas.

sunday

9.30 a.m. — 5.30 p.m. Seminar on Canada at Queens College, Melbourne University. Cost \$6.00 with lunch. Details from Council of Adult Education. Telephone: 63.4231.

7.00 p.m. Theosophical Society. Speaker: Mr. H. Steele: "Evolution, Physical and Spiritual". T.S. Lecture Hall, 126-128 Russell Street, Melb. Tel: 63.2315.

Television:

Lord Clark analyses the work and career of Jean-Auguste Dominique Ingres (1780-1867) long considered the "high priest" of Classic Art on Channel 2, tonight at 10.20.

Lord Clark suggests that Ingres should be considered as an escapee from orthodox classicism rather than its leader: his ideas stemmed from a close scrutiny of Greek works, not from an acceptance of established interpretations.

In tonight's programme, Lord Clark looks at the portrait drawings of Ingres' years in Rome, his worship of Raphael, and his orthodox religious period.

PAUL TAYLOR.