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Chancellor Cooper.

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- 2 MAY 1969
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Overcrowding
Govt. and University
recognise the prob-
lem, but present
plans are not the
answer.



Mr Kinsella.

OAKLEY—HOW TO PLAN A DISASTER

By BILL HOLT

Disasters usually just happen. The Titanic hit an iceberg — bad luck. But in the university administration's latest gambit, the Oakley "supplementary college" we have an example of a much more interesting phenomenon — the actual planning of a disaster.

First suggested late last year the idea of an "annex" to Auckland University at Oakley Farm is the government's belated response to the realisation that the Princes Street site is filling up much more rapidly than anticipated. It was originally designed to cater for 10,000 students in the mid-1970's. Now that target seems likely to be passed by 1971 at the latest.



Craccum writer Bill Holt at the Oakley Site.

The Oakley Plan (if a series of vague and frequently contradictory statements can be defined as such) appears to be for a type of junior college on land now owned by Oakley Psychiatric Hospital. At this institution will be a "stream" of Stage 1 arts students taking a combination of subjects such as English, History, French and Education. The maximum suggested roll is 3000 to 4000 students.

There will be no prizes offered for finding disadvantages in such a scheme:

• **Location** — the accessibility of Oakley for potential students on the North Shore, the Eastern suburbs and in South Auckland is scarcely

obvious. The thought of 4000 students making their way into the city and then clambering on to the Point Chev. bus is hardly likely to gladden the hearts of anyone but the poverty-stricken ARA.

• **Staffing** — given the difficulty of filling existing posts in Princes Street, it seems doubtful that there will be a rush of overseas graduates to teach at a souped-up secondary school in the outer suburbs. Thus the institutions will have to be staffed with lecturers from Princes Street, who will drive back and forth, or by less qualified people recruited from training col-

leges and schools. Junior lecturers and tutors, on whom the teaching of most stage 1 courses depends, will no doubt be able to draw straws to see who is to be exiled.

• **Facilities** — the University Grants Committee has apparently promised that adequate cafeteria and study facilities will be provided, along with offices, lecture halls and a library. Yet the University has no guarantee of how "adequate" they will be, and since the whole reason for Oakley is to save the expense of a second university it seems probable that much of the institution will be on the spartan side.

The worst aspect of the entire Oakley conception, however, lies in the quality of student life at such an institution. It has yet to be proven that a timetable could be drawn up which would make it unnecessary for students to commute from one campus to another. To study under such circumstances would be intolerable; yet the alternative is almost as bad. Completely separated from the main campus, most freshers would be denied all the "extras" that are a legitimate part of a university education — lunch-

time lectures, concerts, contact with older students. It is difficult to conceive that any but the most active student societies would be able to organise "supplementary" activities on the new site.

The Draft

As most graduates who have attended the Secondary Teachers College will testify, the morale of a one-year institution is usually fairly low. The feeling of isolation at a second-class college would be heightened by the fact that only some stage 1 streams will be out at Oakley. No doubt the university grape-vine would abound in ruses and schemes on how to avoid being drafted.

It would be wrong to suggest that there is any easy way out for the university administration. Interviewed by Craccum last week, the Minister of Finance, Mr Muldoon, strongly suggested that if AU refused the Oakley site it would get nothing at all and would have to admit more students on to the present site or begin wholesale exclusion. Yet the arguments against Oakley are so overwhelming that it is difficult to justify the administration's apparent determination to keep the debate "private". Many people obviously feel that another public "site debate" similar to that of the 1950's would be damaging to the university. Yet by its refusal to bring the issue into the open and explicitly state that it is not happy with Oakley, the administration is already losing much public sympathy. Mr Noel Holmes has already described the proposal as a "land grab" by the university.

Independent University

Similarly the widespread belief among both administration and faculty that Oakley would inevitably evolve into an independent university as Waikato did, seems a dangerous assumption. In separate interviews

last week both Mr Muldoon and Education Minister Kinsella denied that there was any chance of such development. Oakley is to be purely "supplementary" and permanent.

Numerous alternative plans to Oakley have been suggested around the campus, including the possibility of development at South Auckland, or of expanding the present site at Princes Street. None of these, however, can have any credibility while the university continues to give the impression that it is satisfied with the Oakley proposal. In the last analysis, the dilemma is due to the government's failure to make adequate allowances for university expansion. Any take-over of land at Oakley is going to be unpopular in the public eye. There is no reason why the university should take the blame for a piece of political expediency and at the same time be landed with an educational white elephant.



The site for the proposed satellite university at Oakley Farm, bounded by Carrington Road and Great North Road.

— N.Z. Herald.

INSIDE

Page

Manoeuvres at Lincoln — NZUSA Easter Council	3
Biafra — Exclusive interviews	5
Answering Mr Muldoon	6
Oestreicher: The Death of Sex	8
Tournament debacle at Canterbury	14-15
Massey's Capping Books — again	16

EDITORIAL

NZUSA Council
Liturgy Bores

NZUSA's meeting at Lincoln College over Easter will not go down as the most newsworthy or the most exciting in NZUSA's history. In fact, it was probably the duller on record. There did not ensue the Great Clashes of Personality that have characterised past meetings: but at the same time, the meeting decided to expedite four matters which will bear greatly on the organisation's future as a pressure group. At the instigation of the President, Peter Rosier, NZUSA decided to initiate an education campaign for the general election this year, designed to bring home to the public the importance of tertiary education.

The success of that campaign will depend largely on the degree of participation that constituents are able to engender. It is certainly a new — though by no means an unwelcome — concept that students should participate wholesale in NZUSA's activities, and the success of the campaign will be measured by the extent to which individual students join in.

Education Commission was clearly the commission most valued by delegates. The appointment of an Education Research Officer last year, and the work undertaken by the appointee, Lindsay Wright, provided fruitful discussion as to future aims of NZUSA in the education field.

Other commissions were less well organised, and discussions were consequently more diffuse. The Lincoln delegation's "walk-out" illustrated the futility of the commission as it is at present constituted. The Lincoln delegation was voicing the same kind of objection to the structure of international commission that Auckland voiced last year. Briefly, they were these: motions passed at international do not represent student opinion; and it is mockingly obvious that an NZUSA policy on the Suez Canal (which, believe it or not, actually came up for discussion) makes a bad joke of an organisation that purports to represent the views of 29,000 students.

Reforms initiated last year by Auckland were not very much in evidence. Remits that constituents wanted brought before NZUSA Council were meant to be circulated a month in advance of Council so that all constituents could ascertain how students felt on specific issues. Only new remits were circulated, but Council also went through a ritual liturgy of "re-affirmation of policy." These were the motions that Auckland sought to allow to lapse.

Valuable time was wasted on policy re-affirmation, time that could have been better deployed elsewhere. Contrary to normal convention, re-affirmation was not automatic. Bill Rudman, aided and abetted by the mighty Lincoln delegation, put up a fight to ensure that ill-advised motions such as those on the Gulf of Aqaba and the Suez Canal lapsed.

Clearly, NZUSA should concentrate on matters in which it is directly concerned. But a national student body can ill-afford an isolationist attitude toward its role in the community. The machinery exists for the formation of representative and relevant policy. It simply needs to be accepted by constituents, and used.

— Mac Price.

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• Letters and contributions must be typed, double space and on one side of the paper only. Unsigned letters will not be accepted. Length of unsolicited articles should not exceed 350 words.

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LETTERS

Message for Youth

Mr A. H. Jeffs is a World War I veteran who has recently retired from dairy farming. By his own admission, he has been fooled all his life by world affairs and now devotes his time to "intensive studies from independent sources of what makes the world tick".

Craccum spoke with Mr Jeffs who, under pressure, revealed that among these "independent sources" were Gerald L. K. Smith, A. K. Chesterton, Ron Gostick and Eric Butler — all are well known members of the extreme right.

Mr Jeffs, a self-styled "seeker of the truth", says he is "not disgruntled with the universities". He feels, however, that students are being "used as a ground for propagating revolution" by an international left-wing conspiracy.

Craccum prints his "message for youth" without further comment.

A question we must ask ourselves is why there is today a rising wave of youthful delinquency, vandalism, demonstrations, disorders and moral depravity.

It is more puzzling as the youth of today is having more done for it by its elders than ever before. Better homes, clothing, food, more travel, amusements, sport, education, and freedom.

Why is youth rebelling? Well there are only two possible causes. INHERITANCE and ENVIRONMENT.

In environment I include all those factors which act on the young. These are first home-life, then school-life, the information media of all kinds such as television, radio, newspapers and magazines and literature generally. Last but not least teachers and text-books.

As to inheritance this must be the same as previous generations while the genetic basis of the race remains the same. As far as New Zealand is concerned the cause cannot be found here, and I am convinced that our young people are potentially every bit as good as those of previous generations.

This brings us back to the many-sided environment. More freedom, and more done for them than ever before, yet demands for more millions for the universities, for more freedom and power for the students with demonstrations, riots, sit-ins, lie-ins, etc., to enforce their demands. There is no thought or recognition of the fact that all their lives these young people have been recipients of what their elders have provided, and have contributed nothing themselves.

The ones who have the most done for them — those of university level — have the largest percentage of the dissi-

Politics

And Poetry

Sir, — This letter follows the recent anti-American demonstrations, anti-apartheid demonstrations, and the apparent failure of the Paris peace talks.

To The Political Idealist

No offence friend,
But my lips were shaped
To truth's service.

You have nothing to offer:

No fertile soil for the seed of
hope

To take root,

No formula for the heart's need.

You — whose bruised heart

And bitter speech

Gave birth to alienation —

Have led the soul

To wither in the cramped cell

Of your thought.

— Roy Daya.

Dollar
Troubles

Sir, — This is a copy of a letter I sent to both Auckland daily papers, after receiving an unsatisfactory reply from the Treasury:—

"It is apparent that the newspapers of New Zealand will have to take the lead in finalising the adoption of the decimal system. Treasury seems in no hurry, but N.Z. newspapers who were quick to change their price from 4d. to 4 cents have shown that they fully support its introduction. However, every day we see advertisers' products listed in both the old and new. You owe it to your con-

Cont. on Page 13

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helpful snippets

on bleaching and mushrooms and policemen. and mayonnaise and booze and Michael Volkerling and fermentation and Jelly Whip and assault and Lammfleisch von Scholtz and Jaws Inc., Memorial Potpie (1881) and Randy apple sauce and things like that.

EDU

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EDUCATION: Emphasis And Action By NZUSA

by John S. Laird for NZSPA

Emphasis on education, and positive action in many different aspects of education, were probably the most constructive things to come out of the NZUSA Easter Council at Lincoln College, Canterbury.

NZUSA President Peter Rosier emphasised the council's responsibilities in education, particularly in election year, when NZUSA would try to influence the education policies of the two major parties by conducting a questionnaire in marginal city electorates throughout the country.

"Unless constituents come through with this, we may as

well pack up our bags and go home," he said.

The education commission supported this motion, proposed by the Education Vice-President, Charles Draper.

The Education Research Officer of NZUSA, Lindsay Wright, said that the survey would be carried out during the May vacation by student volunteers. There would also be attempts made by Educa-

tion Committees of individual Students' Associations to get local candidates to speak on education, and an attempt to index M.P.'s views and past statements on education for comparison in various electorates.

The questionnaire is designed to find out what sort of priority the public gives to education, what they feel the Government should be doing, and if they feel enough is being spent on education.

"If education is shown to be of low priority, it will show NZCEA (The New Zealand Combined Educational Association) what has to be done," said Mr Wright.

In addition to this, the NZUSA Council approved several other major activities to

be carried out in education in 1969.

NZUSA will approach other members of NZCEA to gain support for a national independently sponsored conference on education in mid-1970. NZUSA decided to convene a meeting on Friday, May 30, if possible in Wellington, of representatives of bodies supporting the proposal and to draw up an agenda for the meeting detailing planning proposals for the conference.

In discussion of this in the Education Commission there were questions as to whether or not this should be a conference on the lines of the National Development Conference to bring forth specific proposals, or just be a general conference to bring education into the gen-

eral spotlight. The question of whether or not to bring overseas speakers to New Zealand will also have to be discussed.

A complete overhauling of education policy will be undertaken, for publication in the revised NZUSA booklet on education. For this purpose, the Education Commission drew up a list of topics which need documentation. The documentation on various topics will be discussed among the Education Committees of the various constituents to decide who is equipped to undertake what. The topics listed were: 1) university buildings; 2) university libraries; 3) research unit; 4) community and junior colleges (with reference to Labour Party plans); 5) audiovisual aids; 6) the use of the

university in summer; 7) the place of Waikato in the university system; 8) postgraduate schools; 9) the structure of graduate and undergraduate bursaries.

Mr Wright emphasised that these should be detailed papers presented by the university undertaking them, and would be the basic policy of NZUSA on which stands could be taken.

A workshop on Queen's birthday weekend will be held for educational personnel with the main purpose of drafting the final form of the NZUSA Education Policy booklet for presentation to Winter Council.

In addition to these actionable policies, NZUSA, through its education commission, expressed its views on the following topics.—

Closer Union With Asia

— N.Z.S.P.A. —

What kind of formal contact should NZUSA have with other national student bodies, particularly in the Asian region? Faced with the break-up of the ISC, this is one question NZUSA representatives Peter Rosier (President) and David Shand (International Vice-President) are exploring at the Asian Student Conference which began in Kuala Lumpur last Friday.

The meeting has been initiated by PKPM (Malaysia) and NUAUS (Australia) but it was originally NZUSA that scouted out Asian feelings about developing an Asian regional organisation.

In contacting NZUSA, the Australian and Malaysian unions wrote:

"The first question the Conference will have to tackle will be whether there is any need for any Asian Student Organisation now. We are suggesting that there is a need and feel that it might be more realistic to start modestly. As the organisation develops, its activities and scope could be widened."

One of the most hopeful aspects of the conference has been the invitation of the representatives from Communist China, North Korea and North Vietnam. Whether this proves workable or not, it will at least be a genuine attempt to set up a regional dialogue without any ideological strictures.

In the structural organisation, the Australians and Malaysians envisage a conference — the supreme policy-making body — meeting every 18-24 months, a permanent secretariat, probably located at Kuala Lumpur, and an executive body comprised of presidents of national unions, or possibly representatives, which would interpret policy during the inter-conference periods, and carry out consultations primarily by post, and possibly by meeting in between conferences.

The minimum annual expenditure for a permanent secretariat has been estimated at US\$8500. The Australian and Malaysian unions emphasise that fund sources should be from within the region, and that definite commitments must be made on an annual basis.



NZUSA BANS CONTACT WITH Sth AFRICA — hopes to stop tour

— NZSPA —

At the Easter Council held recently at Lincoln College NZUSA voted to cut off sporting contacts with South Africa and Rhodesia.

The remit was moved by Auckland, seconded by Otago, with the only dissension being that of Lincoln.

Following the passing of the remit, it was moved, Auckland/Robertson, "That NZUSA do contact CARE and other organisations and people concerned with the sport and South Africa issue with a view to establishing an ad hoc body whose sole *raison d'être* is the cessation of the 1970 All Black tour."

Mr Gerard Curry, speaking for Victoria, said the VUWSA

"strongly supported the motion."

He noted the lack of discussion on the previous Auckland motion and said that it seemed to indicate that an overwhelming majority of N.Z. university students were in favour of the resolution. However, there had been nothing in the resolution about actually doing anything and for this reason he felt that this second remit should be supported because it suggested some "worthwhile action" to implement NZUSA's attitude.

If the resolution were passed he said, and NZUSA got really involved, then "hopefully we can knock the tour on the head."

The resolution was passed with the only dissension again being Lincoln.

STUDENT PARTICIPATION

NZUSA unanimously affirmed that students must participate in the administration of their universities. Another motion, also passed unanimously, stated: ● That at least two student representatives should be on all organs of university administration with full voting rights; ● That on Student Union building management committees, student members should be in a majority.

The initiative in moving these motions was taken by Auckland's Vice-President, Mike Law.

The Education Vice-President of NZUSA will prepare a comprehensive report on the state of student participation in all sectors of university administration on the basis of details to be supplied by constituents, together with an objective critique of the situation at each university.

STAFF SALARIES

The Council voted that NZUSA press the Government to provide greater incentive for university staff to work in New Zealand, in particular, by providing the conditions for a reduction of the teaching load of individual staff members. The increased staff members thus made available, the motion said, should be more generously provided with research opportunities and facilities than at present. These aims can only be achieved by making the salaries and conditions of New Zealand academic staff competitive with those existing in Australia.

LECTURER EVALUATION

NZUSA considers that all staff should have available to them student assessment of their teaching. The Lincoln delegate said this existed already at Lincoln and, in fact, the staff had approached the students to provide this service. It was decided in the Education Commission that each university should go about this in its own way.

RESEARCH INDEXING

The Education Vice-President will ask that all university departments in New Zealand keep an up-to-date index of current research and opportunities for graduate study at that university, and that the index be made available to all university libraries. This proposal will go forward to the University Grants Committee and other bodies.

COURSE EVALUATION

NZUSA considered that student evaluation of course structure and content should be carried out in each university.

ENROLMENT INFORMATION

NZUSA considered that all students should have available to them before enrolment details of the content and likely manner of presentation of as many courses as possible being offered at N.Z. universities.

Chris Livesey of Canterbury said that this information was supposedly dealt with in calendars, but wasn't. "The calendar contains just a list of the exams and textbooks which usually aren't the ones to be used in the courses anyhow," he said.

He wanted to see an outline of what type of course the course would be, the way the lecturer would go about teaching it, the way he would assess his students during the year, and the books and materials that would be needed.

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Babbit Mudloon, Soothsayer and God, scowled at Don Bassote, the Knight in Shining Armour who was trying to rescue the Proles from his evil clutches.



Babbit Mudloon was a strange but lovely man. He was very self-conscious, particularly of his own talents. His main talent was his ability to be confusingly logical.

One day, a Knight in Shining Armour, Don Bassote, decided to put him down.

The Proles cheered in stunned amazement at the Knight's bravery. For they had been promised that one day the Knight would liberate them from Babbit's evil clutches.

The Proles taunted Babbit. They said he would not be brave enough to come out, let alone fight. Even the referee agreed.

But Babbit was simply pretending to ignore the Knight. (Babbit thought that if you ignored pests they would buzz off.)

But they were all wrong. Because Babbit had a might power — the power to make his own prophecies come about. He

was both soothsayer and god.

Suddenly, the Knight panicked. He had tilted at windmills before, but never at one so relentless. For Babbit was blown along by his own wind.

The Knight raised his lance to strike a lethal blow, but Babbit blew so hard that he blew them both off course.

So the Knight sat down very brassed off, and lived to fight another day. The soothsayers said it would not be long.

The Moral of this Story for those who want a moral is three-sided:

Either . . .

Pull your finger out before you put your foot in it

or . . .

The answer lies in the foil

or . . .

Make up your own morals. Our politicians do . . . as they go along.

Photos: Max Oettli

Babbit blew so hard that he blew them off course, and the Knight sat down very brassed off.



Nigeri

Your excellenc
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UNDERSTATEMENT OF THE YEAR: "The unfortunate thing about the split in the Nigerian Federation is that it has been bloody." — Kogbara.

Nigeria: Ogundipe

Your excellency, to what or to whom do you attribute the start of the war?

It is not easy to apportion blame. What we do know is that the war is on and is still going on.

But do you see the secession as an attempt by Ojukwu to gain power.

Yes, it certainly is.

What evidence do you have of this?

When he declared independence, he said that he was fighting for the liberation of his own people, but he did not stop there, and marched into the Mid-West. He was on his way to Lagos before he was stopped. If he was not looking for power, what was he going to do in Lagos? Up until 24 hours before secession, he assured Chief Awolowo that he wasn't going to secede. Within a day of the last assurance he had uniforms, arms, and even flags prepared. Did that take him 24 hours to do?

I believe that you served above Ojukwu in the army.

Yes, I was his Commanding Officer.

What is your personal judgement of him?

He is someone who is full-up of himself and has inordinate ambitions. This is something that has been proved over and over again, and I will say it to his face.

Is Biafra united behind Ojukwu? Do you feel, for instance, that the minority groups were willing to go along with Ojukwu into secession?

No, they are not willing. They have been dragged in by Ojukwu. Those who are starving are the minority groups. The Ijaws, the Efiks, and the Ogoni. They have been forced by Ojukwu into his own territory, and are being kept in concentration camps, which he calls refugee camps, and deliberately starved for propaganda to the outside world.

What proof do you have of this?

I was watching the television here a few months ago and I listened to the language being spoken by these so-called Ibos and they were speaking Efik.

Both sides agree that it was the massacre of 1966 that started all the trouble. What is your estimate of the number of people killed?

Five thousand was the figure provided by the police, which contained many Ibos. Ojukwu has gradually upped the figure from 5000 to 30,000 or higher.

What is your estimate of the number of people starving in Biafra?

Four or five per day. Some

Biafran children are starving, but malnutrition has always been a danger in West Africa and the situation is only slightly worsened by the war. Dr Bernard Richardson, who has just returned from a liberated area, told us that Ibo troops there before the federals moved in were responsible for trying to scare away aid. They are deliberately trying to propagate the starvation for propaganda purposes.

The Federal government has often been accused of causing the starvation in Biafra by imposing the blockade.

The blockade isn't imposed on food. We have made it quite clear that we will open up a corridor for food to be taken in.

We all know that British arms are being supplied to Nigeria. There are also Russian arms. Have any concessions been made for these arms?

This has been done purely on a commercial basis, we pay cash for what we buy.

And there are no political strings attached?

No political strings at all. Britain trades with Russia and there is no political control is there?

The American part in the conflict has always been very dubious, are there any American arms in Nigerian hands?

I wouldn't know. Both sides seem to lack artillery.

We are not lacking artillery. The British won't sell it to us because it is not part of the traditional arms they sell us, and we get it from other places.

Where?

I am afraid I can't tell you. What part do you feel France is playing in the war?

France is backing Biafra. She is out to make sure that Nigeria is reduced into little bits.

What concessions will be necessary before the Nigerians come to the conference table?

We have gone over this several times and we have made it quite clear that in fairness to the rebel government, seeing that Ojukwu has whipped up the feelings of his own people, it would be tantamount to asking him to commit suicide if we asked him to renounce secession, so we even went to the extent of trying to formulate a joint statement to show that he is willing to come back to work for a united Nigeria, without forcing him to renounce secession, but merely that it is in the interests of the country that Nigeria should be united.

What will happen if the Nigerians break through? Will there be recriminations?

If they insist on fighting this war to the bitter end, obviously those who actually led the rebellion will have to face the music.

You say 'face the music'. Would you care to enlarge on that?

After the last war here, if Britain and the allies hadn't won the war, what happened

on the other side where you had the Nuremberg trials, would have happened here. So many heads would have rolled. They will be given a fair trial for making their people suffer.

How long will it take to end the war, do you think?

Not even the best general in the world can forecast the end of the war. All I can say is that we will certainly finish it this year.

BIAFRA THE TWO PARTIES

Two exclusive interviews by 'Varsity' newspaper in London of Ignatius Kogbara, Biafran charges d'affaires and Brigadier B.Ogundipe, the Nigerian High Commissioner

Biafra: Kogbara

Does the Biafran secession not set a precedent for any tribal dispute to develop into a civil war — civil wars which will eventually split Africa into a vast number of small states?

As far as the break-up of federations is concerned, you know of the Central African Federation, of the Mali Federation and of the West Indies Federation — this is not the first time that federations have not worked. In each case there have been reasons peculiar to the particular situation. I do not think that the break-up of any one federation has any direct link with the break-up of another. The unfortunate thing about the split in the Nigerian Federation is that it has been bloody.

How many easterners were killed in the North during the massacres of May, July-August, and September-October?

By our figures, about 50,000 people. The vast majority of them were killed in the North, but there were also deaths in

Western Nigeria, and also in Lagos.

This conflicts greatly with the Nigerian estimate.

They are not sure; we are. The people who were killed came from our own families, and it is verifiable through them.

Are the minority groups within Biafra — the Efik, the Ijaw, the Ojoka, and the other smaller tribes, willing or not to go along with the Ibo into secession?

Let me first be fair and say there have always been movements within Nigeria for the creation of separate states. After I have said that let me say that you had four governments in Nigeria, three southern, and one northern regional governments, which became independent on separate dates, and what became Biafra was the government of the Eastern region. This was a legal unit, the only one in the whole of that region of Nigeria. That unit has always been together.

We have said that if they doubt the unanimity of the entire people of Biafra, we are prepared to submit to a plebiscite in all the disputed areas. Why are they refusing to agree? The Western Cameroons was separated from Nigeria by plebiscite, the Mid-Western area was established as a separate area by plebiscite. Why are they refusing to agree to a plebiscite in areas which they call minority areas?

That still doesn't answer the question as to whether or not they are favourable to the break-away of Biafra.

Yes, they are favourable. I myself am not an Ibo. I am amongst the groups that have to give support to this idea so that it might materialise.

It has been asserted by the Federals all along that the secession of Biafra is, at least in part, the culmination of a drive for power on the part of Ojukwu.

To that I would say, was Ojukwu responsible for the January coup, which, they say, started it all? Was he responsible for the counter-coup of July? Was he responsible for the massacres of September-October? In spite of all this Ojukwu went to Aburi. Who did not keep the agreement? I do not see the logic of this at all. In fact, I would say that he was very reluctant to declare secession and many of us were very angry that he delayed the declaration of independence.

Are Efik and Ijaw, as the Nigerians assert, being starved in what they described as 'concentration camps', so as to show the outside world the plight of Biafra?

This would seem very viable to non-Nigerians. There is greater starvation amongst the people from the areas which have been deserted, than those amongst those who are still resident in their places of origin. When you have moved away from the land, things are bound to be more difficult, and those in refugee camps are suffering from more than the people who are still resident on their own land. There are still very many Ibos starving. Those areas still left of Biafra are primarily Ibo, and most of the Ibos who are resident in their own villages have not experienced as much starvation as those who are refugees. Nevertheless, there are hundreds of Ibo refugee camps, catering for refugees from the Ibo area which have been occupied by the federal troops.

Do you envisage a massacre if the Federals break through?

Yes, certainly. I do give some credit to their intelligence, and they know that there is no way of ruling Biafra without this massacre.

What is your estimate of the number of people that are starving to death?

A bit difficult to say, but I would say that there are about three to four million people who are not getting a normal day's diet, and about a hundred I would say are dying every day.

Who are supplying arms to Biafra?

We are buying our arms on the Black Market.

Is there any major power supplying arms to Biafra?

No.

Is there any great power backing Biafra with money?

No. I wish there was — it would quickly have changed things. You will see that Biafra does not spend more than a few thousand pounds a month on arms. The amount of arms to really fight the Nigerians out of Biafra would require over a million pounds a month.

If we could lay our hands on a million pounds a month, the war would be over in three months.

Are you getting arms from the French?

No, not as far as I know officially.

Are you getting arms from the Americans?

No, certainly not. If anything, American arms have been found with Nigerians. The Americans have maintained a position of ostensible neutrality. But in actual fact their diplomacy, at least up until a few weeks ago, has backed the British governments, and they have therefore been supporting Nigeria.

Is there conscription in Biafra?

We are never able to take the number of people who are willing to fight. We have not guns for all those who want to fight.

What happens to the prisoners you take?

I believe they are handed over to the Red Cross. The attitude of the people is different, naturally, they are kinder to the Yoruba than to the Hausa.

It would seem that the end can only be seen in terms of a militant victory. Can Biafra win the war?

Yes, Biafra can win the war, in the sense that it can stop the Nigerians from winning. If we did this we would regard it as victory. When it becomes clear to Nigeria that they cannot win then they will be prepared to talk. The pity is that here are so many skeletons and corpses involved, because we have said that it is only by negotiations that the conflict can be resolved. That is why they are murderers, murderers more than anything else.

—Courtesy "Varsity", Cambridge.

The University: service station or moral conscience?

In the past year a number of New Zealand universities have made some gestures in the direction of internal administrative reforms. In sharp contrast, there has rarely if ever been any attempt by the universities to define their role in relation to the total New Zealand community. It is at this point that Mr Muldoon unwittingly enters the picture, and, by his comments, provides the opportunity and also the impetus for the university to think about what its purpose is and what it stands for.

Is the university a service station selling know-how and skills? Is it an institution that ought to maintain an arrogant detachment from society as suggested by John Kenneth Galbraith? Or perhaps the peculiar alchemy of values we should strive for has been best expressed by Whitehead, who writes of the vitality that emerges when "the adventure of thought meets the adventure of action".

In order to raise some issues for discussion, let us first consider Mr Muldoon's central arguments and the university's response to them. Some of the wider implications can then be discussed.

The Minister of Finance has raised no really new questions. In a contracted form he is asserting that:

- The time will shortly come when New Zealand can no longer afford its present rate of university expansion.
- When that time comes, any further expansion should be restricted to those areas (carefully unspecified) of study which are directly related to the needs of the New Zealand economy.
- That too many students 'fail'; that this is expensive and is a luxury neither we nor the students can afford; that this failure ought (in some unspecified way) to be eliminated.
- Insofar as it is possible research and teaching ought also to be directly related to the (unspecified and probably unspecifiable) present and future needs of the New Zealand economy.

Mr Muldoon has expressed these views in his usual clear-cut 'realistic' way. From his published remarks it is fair to conclude that he sees the role of the university as being that of a community service station for the production of useful persons and useful knowledge: he also conveys the impression of reserving unto himself a Ministerial prerogative on what is or is not to be defined as 'useful'.

A similar understanding of the role of a university seems to characterise the remarks of other senior Ministers. For example, the Minister of Science when speaking to some students last year observed that:

"The classical university training handicaps graduates for industrial work and in doing so it handicaps industry . . . Many science graduates emerge quite unprepared for the profit-seeking cost-conscious atmosphere, the limited objectives and the accelerated tempo of industrial research. The university is a privileged community, accepting and upholding academic freedom, but that freedom can be used effectively and enlarged upon only as long as the university decisions are made in the interests of the community at large." (1)

In short, the universities' task is to turn out graduates who are immediately, directly and perceptibly 'useful'.

The response by universities to these various Ministerial comments — but more particularly to those of Mr Muldoon — has not been clear-cut: some would say the response has been both inarticulate and trifling. The Vice-Chancellor's Committee (Wellington) is sponsoring a conference in May of this year; the same body has also made a neutral or at best luke-warm comment on the disparity between New Zealand and Australian university salaries — as has the President of the Association of University Teachers. Some individual staff members — generally those taking up overseas positions — have been more outspoken. Finally, a number of New Zealand universities have set up committees to examine examination procedures: it is likely that the stimulus for this was Mr Parkyn's second report rather than the goadings of Mr Muldoon. This has been virtually the sum total of the universities' response to date.

I would argue that the universities' reaction to Mr Muldoon's statements has been narrowly based, has focused on issues of marginal and transitional importance (e.g. failure rates, the costs of university expansion, etc.), and has avoided coming to grips with the central issue, which means taking issue with Mr Muldoon's concept of what a university is and ought to be. The Minister sees the university principally as a technological service station: the

universities seem either unwilling or incapable of challenging this assumption; in not challenging this central assumption the universities are allowing the Minister to win a major (publicly-fought) victory by default.

What are the bases on which the Minister of Finance operates? One cannot be sure, but I suspect that if challenged Mr Muldoon would see them as related to the financial cost to the community. Put bluntly: state financing of higher education requires in return a measure of state control, and confers on the university an obligation to provide a direct, measurable return to the community in terms of manpower and know-how. One writer (Sauvageot, 1968, p. 23), has disappointingly envisioned the role of the university in contemporary society as

"Playing a larger and larger part in society in general and the economy in particular. The university has a monopoly of the intellectual training and the research that strictly conditions any economic development today. This means that the whole economic system must take more and more account of the university, and must (at the same time) have more and more direct influence over the university." (2)

If this does accurately reflect the Minister's position, and all his published remarks would support such an interpretation, then it is quite vital that the universities officially enter the arena, debate, and suggest to the Minister that perhaps he might be wrong. Let me try and state some possible points that the universities might try and make.

It is of primary importance that the universities seek to broaden the basis of the debate between them and society (as represented by Mr Muldoon). There is no point in trying to deny the service station function of university training — it is there for all to see. But it is not, and nor has it ever been, the universities' sole function. The universities must define their other objectives.

The primary task of the university is to advance and disseminate knowledge, and this is an obligation which is subordinated to no other role. By 'knowledge' I am not referring (only) to research: 'knowledge' encompasses the creation of new languages such as cybernation; of new apprehensions of truth; and above all in terms of the organisation and reorganisation of knowledge. It has often been asserted that scientific progress leads increasingly (and some would say inevitably) to the fragmentation and specialisation of knowledge. This may be true, but awareness of this truth gives rise to countervailing forces whose task is the development of new unities and new syntheses.

The toughest intellectual challenge of all is that of welding together the combined understandings of the biological and physical sciences, of economics and political science, of history and philosophy. Is there any other organisation within world society that possesses the necessary reservoir of skills and which has

In view of the lack of response by university administrators to Mr Muldoon's fairyland concepts of the purpose of universities, Craccum now prints a comment by Peter Blizard, psychology lecturer at Victoria University.

sufficient freedom of action to undertake such a task? The creation and organisation of knowledge lead inescapably into an intellectual and creative domain: this is an area from which the profit motive is absent, an area which is incapable of analysis in terms of profit and loss cost-accounting, or within the more sophisticated conceptual framework of cost-benefit analysis.

I have also long been of the impression that the university also has a stake not merely in the creation of knowledge (either for utility or "its own sake") but also in terms of a way in which it apprehends reality, both past and present. Ideally it should at least attempt to question, understand and ultimately know those intangible aspects of life which set the tone of a civilisation and determine whether in the end it will be cruel or humane, whether the spiritual and cultural life of a civilisation will be like stainless steel or will show in all the diversity the rich fabric of human experience.

Thirdly, it seems to me that a university ought also to create (not reflect passively) ethical standards of judgment. As Poincaré has noted: "(Science) tells what we can do, never what we should. Its absolute incompetence in the realm of values is a necessary consequence of the objective posture." This does not of course mean that the university ought to refrain from making judgments about societies and social conduct. In respect of human values the point I am trying to make has been clearly enunciated by a colleague in the following terms:

"When the university's support is solicited by established agencies of power, it must decide if the services requested of it violate its defining purposes, and reject them if they do. And so, it is also obligated to protest when society has undertaken to violate, either in regard to the university itself, or humanity at large, those values that the university is specifically charged to honour as a requirement of its public function." (3)

It may be thought by some persons that as objectives for the university the "creation and synthesis of knowledge", the preservation of a true spirit of free enquiry, and the development of a moral posture towards social conduct, are too obvious to require re-statement. However, I am affirming that it is time that the universities of New Zealand started to consciously assess their goals and their priorities. We are in danger of becoming rudderless, merely moving in the direction specified by the Minister of Finance or by society as a whole. It is time that we started on the task of articulating our own vision: and there is every reason for supposing that this will not correspond in its entirety to the vision that New Zealanders have for the universities.

Society has heard Mr Muldoon; it has not heard much from the universities to redress the balance. Perhaps it is time that the universities of New Zealand made their own position clear, both for the benefit of those in and outside the university community.

— NZSPA.

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- (1) As reported in the Evening Post (Wellington), May 6, 1968.
 - (2) Sauvageot, J. et al: The Student Revolt, Panther Books, 1968.
 - (3) Wainwright, C.: Truth, Politics and Education, an address to Congress, Curious Cove, January, 1969.

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Whither the affluent Society?

MULDOON

What we need is more of the same. This is the logical inference from Mr Muldoon's discussion of "Ends and Means in the New Zealand Economy". It is also a logical statement for the Minister of Finance to be making in an election year.

As Mr Muldoon observed in his brief preamble on the "philosophies" of the various political parties, in our country "people get the government they want."

Mr Muldoon's speech more than adequately placed his perspective before a critical audience. His talk and subsequent handling of questions from a largely hostile audience was a fair measure of the man. He can dominate, and play one interest off against another effectively. That is the danger this university faces, and the universities in general in relation to the community.

In Mr Muldoon's terms he has rectified the economic situation by dampening down the internal economy while at the same time taking advantage of the almost inevitable devaluation of our currency to gain temporary access to markets normally closed or at least restricted to our export income earners. These, and other, measures led to Mr Muldoon's "record surplus" of October, 1968. By all accounts, it was a remarkable turnaround for our economy. But where is the economy heading now?

Mr Muldoon sees increased payments on the overseas exchange transactions account in an election year as a characteristic of the New Zealand economy, but he has also noticed that there is already a speeding up of activity in the internal economy. These trends are likely to lead to a running down of the surplus in the external accounts. (By August 1969 the surplus is likely to be down from its October

1968 figure of \$73 million to about \$18 million, "other things being equal.")

Thus far Mr Muldoon is happy. His economy is settling down. And what of the future?

Government expenditure had an increase of roughly three per cent for the year ending 1968, and will probably do so again for the year ending 1969. Mr Muldoon's target is for an increase of six per cent. Beyond that Mr Muldoon considers government spending would be dragging the economy along, which is not what he wants.

He admitted that our economy is going to remain vulnerable in terms of export markets because of the policies of agricultural protectionism practised by our present markets. This situation would continue in spite of the fact that demand outstrips supply for our dairy products, meat and wool.

However, it is Mr Muldoon's intention to make the internal economy of the country more flexible by making the government budgeting more flexible. Rather than have one major Budget every 12 months he feels that responses such as the "micro-mini budget" of last December build in a flexible response to crises in the economy.

The National Development Conference is the correct way to develop New Zealand, he argued. The National Government has adopted "indicative planning", which is in contrast to the planning the first Labour Government was "notorious" for. Mr Muldoon defined the latter as "centralised planning by a faceless man in an office in Wellington."

In reply to questions on aspects of the Government's policy, Mr Muldoon revealed little evidence of any overall plan for the New Zealand society of the future.

But Mr Muldoon was most revealing when he discussed briefly the role of the universities and the matter of student bursaries.

by Politics
Editor

Chris Smithyman

The role of the universities as means to the ends of the New Zealand economy will remain about the same as it is today. Certain areas of university teaching need to be built up, but the people who will be supplying the resources for the NDC targets are either in the universities now or have already graduated.

As far as university teaching salaries are concerned, Mr Muldoon is sure that the recent increase was adequate.

The demand for higher bursaries, said Mr Muldoon, was an example of the "gimme society". Applause for such demands was the sort of applause that the Labour Party lived on, and he had no doubt that the Labour Party would offer an increase in bursaries.

KEITH

What New Zealand needs is "liberation" from the myth of the "affluent society", suggests Hamish Keith. The Labour candidate for Remuera in the coming elections was presenting an "overview" of a possible New Zealand society of the future.

Rather than giving a detailed analysis of Labour election policies he said that he would set out his own political objectives. In so doing he hoped to show why he had chosen to represent the Labour Party, and why he thought the Labour Party the only "likely" party under which New Zealand society would achieve certain desirable goals.

Mr Keith attacked the "philosophy" of the National Party, as expounded by the Deputy-Prime Minister, for promoting a social system which raises "acquisitiveness" to the top rank of virtues, where "wealth is the sole measure of a man's worth." The society envisaged in National thought "can only channel creativity and vitality into the pursuit of profit."

Under the National Party, economic and technical development does not lead to the "enhancement of life", only to "material affluence". In such a system, Mr Keith argues, government by consent has been changed into government by coercion — "to maintain the status quo, apathy becomes the State's most potent tool."

The conservatives' charges of socialism against the Labour Party spring from a failure to understand the real meaning of socialism, Mr Keith maintained. Socialism is not about the State or State control. True socialism aims at "the extension of human freedom".

Consequently, a "free and independent broadcasting system" can easily be included in the policy of the Labour Party.

MARSHALL

The National Party is "the modern inheritor of the liberal tradition", the Deputy-Prime Minister claims. The Rt Hon. J. R. Marshall was addressing the first of the combined National and Labour Clubs' debates. "Liberty, Property, Progress and Security" are the principles of the National Party ideology.

Mr Marshall was speaking on much the same topic covered last year by the Hon T. P. Shand, Minister of Labour. Although Mr Marshall was not quite as dogmatic as Mr Shand in his rejection of "—isms", the similarity in their views of the basic concepts of the National Party and conservatism in New Zealand was sufficient for one to be able to say they were consistent. But the qualification still seems to be worth adding that the National Party exists in spite of its "philosophy".

The term "ideology" seems preferable here since we are dealing with modes of political action in relation to specific conceptions of how society should be organised and for what purpose. As such the National Party ideology is pragmatic in that it claims no preconceived structure to which particular problems are referred according to their nature. Instead Mr Marshall suggested that as modern "liberals" the Nationalists displayed an appreciation of "the lessons of history" in looking to the future. However, this is not meant to take the form of State control in planning. For this would conflict with the liberal tradition of individualism.

Through the National Development Conference the State is creating the condition for private enterprise to develop New Zealand. The Nationalist thus finds the idea of State interference repugnant.

Mr Marshall challenged the trade unions (and the F.O.L.) with being afraid of "equality of opportunity", which must presumably be understood in an individualistic sense. Thus the role of the Ombudsman is seen as safeguarding the individual citizen against the power of the State.

The State does not equal the People, Mr Marshall said in reply to a question, and with the expansion of the sphere of State activities under the concept of the Welfare State there is a need to define the area within which the State may legitimately function without encroaching on the individual. His definition of the functions of the State as the maintenance of

There are proposals before this year's Labour Party Conference, he continued, to create a diverse system where there would be competition between regional administration and a national administration.

The creation of a Broadcasting Authority has not increased the freedom of the NZBC. In fact, Mr Keith argued, it has placed further limits on it. If the National Government pursues its present broadcasting policy it is only going to repeat errors made elsewhere.

It was Labour's policy, said Mr Keith, "to free broadcasting in New Zealand from State interference or control". As one of the community services, broadcasting should be controlled and owned by the community. A Labour Government would see that control of broadcasting "was removed, by legislation, from interference by the State or interference by private profit."

In Mr Keith's opinion New Zealand could have one of the best and most creative broadcasting systems in the world. It should be the responsibility of the Government that this should happen.

"The responsibility of the Government is to establish the criteria for the development of broadcasting and to create a system that is only responsive to community needs and community aspirations."

For Government spokesmen to claim that the Labour Party vacillated on the matter of a broadcasting policy was, Mr Keith contended, an example of the Government's inability

The Double-headed Coin National and Labour or Privatism v. Socialism

order internally and the protection and defence of the country externally accord with the classic laissez-faire definitions.

The position of the Labour Party in New Zealand politics has changed, Mr Marshall asserted. In 1935 the Labour Party was a progressive radical party, and its really great contribution to our society was the establishment of the Welfare State. Since then, however, it has become "the guardian of its own creation". Developments in capitalism since then have made a "mockery" of class war: so now the "progressive policies" of the National Governments strengthen their claim to be the truly national political force.

Again, because of its basic beliefs, the National Government's policies have been "more realistic", this is because of the people who support the National Party: the owners, managers and administrators of the means of production. Thus the National Government sees more clearly the means and needs to increase the production of wealth for there to be a rise in the standard of living.

In contrast the Labour Party concerns itself with the distribution of wealth. This is demonstrated, Mr Marshall suggested earlier, by the fact that taxation rates tend to increase under a Labour Government, but to decrease under a National Government.

The first question that comes to mind is which liberal tradition do the Nationalists claim to inherit. Is it the inheritor of Seddon's dream that made New Zealand the "social laboratory of the 20th century"? Or is it its allegiance to the 19th century "laissez-faire" school of political thought?

Either way, New Zealand or British, how do the thinkers in the National Party reconcile themselves to the fate of those Liberal Parties? With the growth of working-class politics the Liberals became David Low's famous two-headed donkey, torn apart by the contradictory aims of the conservative and radical sections.

to comprehend a political party which could consider alternatives and debate the issue openly.

Hamish Keith maintained the Labour Party had no need to hide from its "socialist label" or cover up its desire to re-structure society.

He said we must be aware of the oppression of our social, cultural and economic system which, because of the complexity of our society, is hard to define, but still denies people the complete expression of their humanity. Socialism is based on human freedom, not the limiting of that freedom.

Mr Keith admitted that his view was Utopian, but he asked, "As human beings do we owe ourselves any lesser objective?"

He outlined broadly some of the conceptual changes necessary for his new society. He said that society as a whole needed to realise that politics was an integral part of everyone's life, and not just confined to political parties and Parliament. Political agitation should be made meaningful and relevant to the "conditions of our existence as thinking human beings".

One major change that would be necessary would be to realise that the "good society" would demand more in economic terms and of individual sacrifice than at present. That there are newer and more rewarding alternatives to present existence must be argued in relevant ways, such as a new basis for community planning and living, new ideas on the purpose of education, or new ideas on social rewards for economic labour.

Society, said Mr Keith, must become more democratic. There should be participation at all levels of life. The process of decision-making should be responsive to community needs and priorities. At present the community has abdicated its own power, in favour of government by committees, Cabinet pressure-groups and government departments.

The ideology of liberalism, with its basic emphasis on individualism, was the political consciousness of a particular socio-economic order, when the advanced societies were moving from an industrialising to an industrialised state. We are now in the process of transition to the technological society, and the profound changes to the socio-economic order require a new ideology, not the modification of ideas belonging to a previous order.

The institution and assimilation of the Welfare State, and its maintenance and enlargement under the National Governments, makes it difficult to reconcile the "liberal" tenets Mr Marshall claims are the "philosophy of the National Party" with his claims for the "progressive legislation" introduced by the present National Government. "Equality of opportunity" in the individualistic sense which Mr Marshall used means that the individual has an equal chance to go under as to come out on top — the whole process presumably being regulated by that old cliché, "healthy competition".

This is scarcely the economic utilisation of all available resources that Mr Muldoon claims to be pursuing. The mythology of classical liberal theory, in which the State plays a negative role in the economy by confining its activities largely to providing internal and external security so as to allow the continued free play of business enterprise, is out of tune with the experience of modern societies.

Historically the conditions in which the liberal social theory was supposed to work have never prevailed in New Zealand and they are unlikely to prevail, as far as the future can be predicted.

The National Party as the Government has practised State interference in the economy, and State regulation of economic practices. By its actions the National Party has revealed its acceptance of the necessity of the principle of economic justice for all.

The discrepancy between ideology and performance suggests the real "philosophy" of the National Party: conservatism of the mind. In claiming to be heirs of the "liberal tradition" Mr Marshall has identified the Nationalist as one who holds that certain values derived from one particular historical period can gain the status of eternal verities.

Mr Marshall's "lessons of history" should have shown that that cannot be the case.

— Chris Smithyman.

THE DEATH OF SEX:

*Paul Oestreicher
Speaks . . .*

The tailpiece as it were of my brief social analysis I sort of give the sub-head "Men in Little Wooden Boxes." Men in Little Wooden Boxes, I think, sum up and characterise our modern suburban city culture.

It is only in a healthy tribal structure, it is only in the structure where the family provides the security in a larger identifiable unit which is in itself creative, that man can have reasonable social outlets and can develop his personality — partly because of what the church has stood for and partly because of the narrow ethics of the society which has grown up into all worshipping the family as the unit in which property is most protected, because, whether we realise it or not, personal property and the acquisition of security through personal property has become the strongest single element of the sort of society we live in. We feel that it is in this unit the family can best protect and make it identifiable with each one of us, and of course, at the heart of this family is marriage.

LITTLE WOODEN BOXES

What we have done in trying to escape the mass society and at the same time in trying to cash in on its affluence is to create for our own security an escape into what I call the little wooden boxes. The little wooden boxes which contain the little ingrown families and if possible we put up the little wooden fence around the little wooden box. It is a new version of my home is my castle. In shorthand terms this is part of the death of the creative society and it is the beginning of the death of the family.

Because of the church's very strong identification with the sort of society that has grown up in which we now live, one of the curious things is that the church has almost augmented the family into a holy totem. The family has become an end in itself.

The preservation of family life has almost become the equivalent of Christianity itself. In point of fact, I think this is part of the very disease of the Christian church — that it has created a situation which is basically anti-social, basically inward-looking. Its success depends on its economic independence of every other unit. This small unit is destined to a gradual paralysis, to a spiritual death.

It is the breaking-out, the liberation of human beings from their little boxes that is part of the creative attempt that has got to be made. We have got to find new models of society in which we will discover a new healthy tribalism.

There is a sense in which the hippie movement is an attempt to do just that. It fails, and for all sorts of reasons it is almost bound to fail. But it is a creative thing in itself: a better model, but not a model that can be copied because the sociological and the political and historic context for us is a different one.

But a much better model is the Israeli kibbutz, which, even today 50 years after it was conceived, is the backbone of society in Israel — which gives it strength and coherence, because here you get small specific tribal groups which have abolished property. The astonishing thing, certainly to my experience of kibbutz life, which has been reasonably extensive, is that the family unit is not weakened in this context, but because of its creative outlets, it is strengthened.

SELFISH MARRIAGE

On the contrary in our society, the family unit is deeply wounded, basically because marriage becomes a selfish contract — it becomes a possessive contract where not only is it based on common possessions, but on common possession. He possesses her, and she possesses him and they possess a group of children and the whole thing must be jealously guarded. And of course the breakout of so many of the younger generation from this situation of the little wooden boxes where they are possessions — and these possessions have to guard the values that the little wooden box represents — the break-out from this today is one of the most healthy and creative signs of the society that is looking for a new tribalism, as I call it.

That's a very potted version of what I would have said in forty minutes, and it is a background to what I want to go on and say about sex and society today.

What we have done with sex is just a reflection of what I have just been talking about. We have made sex into a mechanistic servant of a particular social pattern and our religious and moralistic presuppositions are used to back this up.

Sex in the most formal sense is simply proclaimed to be a particular activity of man which strengthens this concept of family. And again of course because of the sheer narrowness, because of the sex prison that marriage becomes through this concept, the whole thing either goes dead or goes berserk, or even both. The berserk element is all around us. We have thrown off the Victorian hypocrisy of imagining that sex can happen behind the scenes and somehow be a welding process in this social structure — we have thrown this off. Sex is way out in the open, an almost anarchic fashion.

What we mean by the word sex, what is really meant, is simply a mechanistic and almost de-eroticised sex, which becomes a social symbol.

I suppose in a way the cult of the Playboy philosophy is a fair enough description of the chaotic symbolism. A friend of mine, a Franciscan priest, at the University of Washington, decided to do a doctoral dissertation on the Playboy philosophy, so he wrote a letter to Hugh Hefner in Chicago and said can I do this piece of research about you and your outfit. And of course, Hefner thought this was marvellous, you know, the respectability that goes with having a Franciscan around the house. So he said yes, my Chicago palace is at your disposal, you can come and live here, you can talk to whom you like, you can come up with any research findings you like. But my Franciscan friend, who incidentally, is now a very happily married man, did just that.

The findings he came up with were not very pleasing to Hugh Hefner. I suppose he sums it up best in his description of the top floor of the palace, the top floor of the Playboy palace is really the place that Hefner uses for private entertainment. He invites his own friends there and the main feature of the place is just a bathing pool where the bunnies, who work down below, come and swim naked whenever they feel like it.

PARADISE?

Now, theoretically, this ought to be any man's paradise, this ought to be a place where he would enjoy going and seeing beautiful women — somehow I still think I would — but my friend assures me that the effect is absolutely deadly, that the effect of doing this does not produce the sort of reactions that Hefner may imagine: it produces a reaction to what my friend simply calls "a group of plastic dolls around the place", of dehumanised human beings, who are totally unrelated to anything. They merely become dead, sterile symbols.

This is just the extreme, perhaps of what sex gone berserk has done in our society. It has almost committed suicide. The death of god may be old hat, the death of sex may be the new fashion. All right, what do we do then to reinstate sex for what it really is?

One of the things it most obviously is, is the possibility of man in the most extraordinary way — you accept this whether you are religious or not — of being part of the procreative process. Here, two human beings, through the exercise of their personality, result in the production of another human being, who becomes a free man — who the moment this has happened is no longer under their control, but is as free as you or I are of our creator.

This of course is probably the most extraordinary thing that man can do. And also the most frightening. This as it were, is the pinnacle of what sex is about. But what I think we have got to do is, in recognising how sick our society has got in our self-centredness, to rethink our definitions, and rethink the way we use language to help us reinstate the total value of sex.

Now Freud — and I am not a Freudian in the sense that I can any longer accept his whole analysis — Freud has at least done this for society: he has made us see that we are all sexual beings right from the very start of our existence, and that our whole personality is sexual. We can't choose to have sex or not; we live sexual lives whether we like it or not. This is part of our total reality, so sex is not an optional extra of human existence, it is part of our very creation.

PERPETUAL INTERCOURSE

Now, I would like to suggest that one of the tragedies is that we use the words "sexual intercourse" simply to denote the mechanistic act of coitus when we should be speaking of sexual intercourse as the heart of life that everyone of us leads constantly. Because if we are really honest about our existence, if we are really living free and not repressed lives, we are or we ought to be constantly engaged in sexual intercourse. And we're not! We're afraid of it. We're afraid of our free expression of our personality and the self-giving that this demands because sex only has meaning in terms of relationships. But as soon as we enter into relationships, then we enter into the activity which is physical, mental, and spiritual which is a total human engagement with our neighbour.

Now, this is part of the givenness of human personality. This is the sex act which is the act of being. This is the total commitment which everyone of us has, and when we really give ourselves, is present in relationships. I don't mean necessarily just the sort of relationships that society recognises as sexual. It's present in every genuine relationship between a man and a woman, it's present equally in a genuine relationship between a man and a man, and a woman and a woman. In other words, the homosexual part of our nature, greater in some of us and lesser in others, but present in all of us, is a part of this reality. In other words, real relationships and sexuality cannot be divorced.

Now, I am not saying, as some Freudians would say, that relationship is totally sexual. In other words, that there are not parts of our whole nature and personality which have other important elements which can be defined in other terms. But unless we accept this

HAS IT BECOME THE NEW FASHION

part of our personality, as playing a proper and creative role in our whole life, then we are not really going to start to live. And, having realised that, then our sexual ethics, in other words, our thinking about our details and conduct in these relationships starts to have some meaning.

WESTERN INHIBITION

I think the first thing that this will force us to do, is to recognise that the sort of restrictive and inhibiting sexual ethics of Western society as it has been, will not help us any longer. In any case, these ethics are far as most of you are concerned, are already, I think, recognised to be merely an unhealthy hangover.

I was in Sweden in the summer at the conference of the World Council of Churches. There were, of course, a lot of journalists present, and the Swedish church was concerned that the journalists shouldn't get too bored with all these Christians talking — and it came to be monstrously boring — and so on the second day of the conference in the afternoon, they put on a presentation of the conference on "Sex and Society in Sweden". This was bound to give the journalists something to write about.

On the panel they had a bishop, the editor of a church newspaper, and a female medical student. The female medical student, "What do you think the church can do to contribute to making society a healthier place sexually?" What should the church be saying? Without a moment's hesitation, this girl got up and said, the only thing the church can usefully do is shut up. It's done too much damage already.

Now this was a superficially clever remark, but was sufficiently profound, not in its roots or its assumptions, to be challenged either by the bishop or by the editor of the church newspaper. They went on to explain what they thought she meant, and they explained it very well. But the assumptions were accepted and I think the assumptions have to be accepted. This is why I stand here today with great hesitations as someone who is thought to be, at least by some, a sort of professional Christian talking about this subject, because this is the one the churches have spoken most about and are the least qualified to speak about.

The new testament has relatively little on this subject, the only thing that we can gather very clearly from the life of Jesus is that when he was faced with

LIBERATION

The recognition of the most creative part of our nature, and the fact that it is common, and will make it possible to live, is a new given individual's being liberated from which anybody can do something. It is, in other words, a genuinely and all do something solution, where self-giving and liberation and in a possible word we have the capacity to love it. It is here that the family can be liberated and in a word we have the capacity to love it. It is here that the family can be liberated and in a word we have the capacity to love it.

It is when a woman and a man, who are committed to a life of love and more; it is a total trust in each other and freedom for the human being. The tragedy is what we've done with what I've previously defined.

How can you have two people who are committed to a life of love and want to go to sleep with someone else? It is the basic way to go to sleep with someone else. It is the basic way to go to sleep with someone else. It is the basic way to go to sleep with someone else.

SHEER NONSENSE

Now of course people who are not



a situation of sexual sin, he was much more compassionate and understanding of what this was about and of the roots of this, than of any other human situations of sin, with which he was faced. He was not condemnatory. He was basically therapeutic.

When Jesus was faced with a whole lot of other sins, the sort of sins of greed, the sins of commerce, the sins of power, Jesus was scathing to the point of cruelty. In other words, the church has turned things upside down.

A traditional book on moral theology is usually two-thirds about sex and one-third about the whole of the rest of life; not about the affirmation of sex, but about the attempt to channel sex into a prison. Happily the prison gates are now ajar but this doesn't make it possible automatically for men to live creatively. The breaking out from the prison is no easy thing.

Two human beings that total trusting living indefinitely in constitute marriage to have either any positive sense. It is sex-destroying. On the other hand I could illustrate where there is a release of course tensions whole creative process imagine that any extent of not causing our total human all its tensions, where receiving (some of



Paul Oestreicher is a minister of the Church of England who gained his MA with First Class Honours at Victoria University of Wellington, after doing an MA in German at Otago. Since leaving New Zealand, he has been a leading BBC producer of religious, political, and sociological programmes, and a leader writer for the London Times. His works include "What has the Bolshevik revolution done to God?" "God, the Enemy of the Church", and "What Kind of Revolution — a Christian - Communist Dialogue." He now lives in England.

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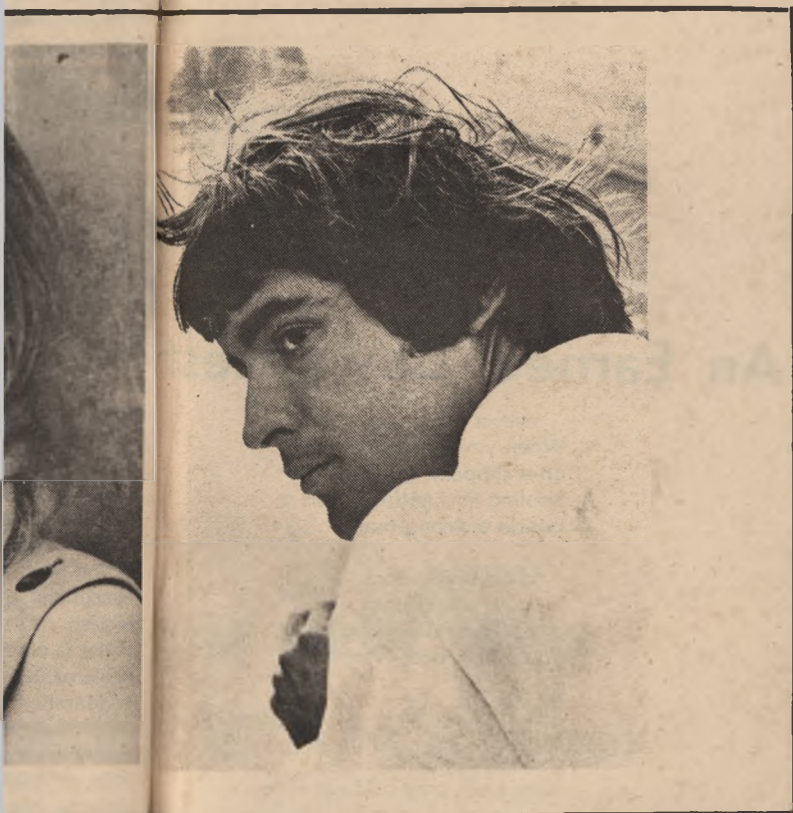
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two human beings who may never really have been in
that total trusting self-giving relationship can go on
living indefinitely in that state and still be thought to
constitute marriage, whereas the thing itself has ceased
to have either psychological or social significance in
any positive sense. In other words, it is soul-destroying,
it is sex-destroying, it is a real form of human death.
On the other hand, there's very little doubt, indeed,
I could illustrate this from pastoral examples, that
where there is a real marriage, with all its tensions —
and of course tension and suffering is a part of this
whole creative process, its part of joy in fact — to
imagine that any relationship can be carefree to the
extent of not causing any suffering, is just not to recog
nise our total human nature. But a real marriage, with
all its tensions, where there is genuine, self-giving, self-
receiving (some of this is physical, but it need not be

mainly physical), there a marriage is not at all threat
ened by a technical act of adultery and a technical act
of adultery of course has completely different signifi
cance.

The big question is what, outside that marriage, is
the social and personal significance of that event, as
well as what is its effect on that marriage. There are
so many different ways of committing adultery.

I've lived for the past ten years a fairly typical
life of a Western man in mass society who sees more
of his secretary than he does of his wife. It would be
not too difficult for me, and for a lot of other people,
to commit adultery with their secretary without ever
as much as touching her. By adultery, clearly I mean
that the total relationship that marriage is can be
really broken and destroyed by another relationship
which psychologically becomes much more important,
much more overriding, in some senses much more deep,
which needn't necessarily be physical.

In other words you can have sexual intercourse
with your secretary day by day, without ever going
to bed with her and wrecking your marriage. You
can go to bed with her and you may not affect your
marriage at all. All I'm suggesting here is that our
whole thinking on this has got to be put in terms of
human relationships and as soon as we do that then
we finish up in a very different way to what we finish
as now in society.

Sex begins when we are born; sex takes on differ
ent forms at different stages of our existence.

PREMARITAL SEX

There are still people who preach a doctrine that
sex before marriage is a sin. Well of course if it was,
marriage would never happen — marriage could not
happen — because marriage itself comes at a point
when two human beings who intend to be married have
already reached a very profound stage of sexual co
hesion. Now they may or may not have chosen to go
to bed together — this is not the point. We've made
it the point. In other words, we have made the mech
anistic act the thing itself. The mechanistic act can
be dead and if sex is reduced to a mechanistic act —
and this of course is our tragedy — we go on killing our
own personality. It's really for this reason, and not
for any theoretical moral reason, that sort of indiscrim
inate promiscuity, the one night meaningless stands
that are devoid of relationship, make us feel sick, go
scur, and in the end make us imagine that there is no
real joy in sex, because, reduced to its mechanistic
level, it is in fact, a mere animal activity.

Now sex is one of the things that a man enjoys
in a different way to an animal, at least as far as we
understand animal psychology. This is one of the
things that marks out our humanity, that we're able
to use both the psychological and the physical expres
sion of our sexuality to create personality and to re
create another, and finally, in the last resort, to create
another free human being.

It is the acceptance of this which makes sexual
freedom a joy, which makes sexual freedom exciting,
but which at the same time, makes it such a respon
sible activity that it has no resemblance whatever to
licence. It has no resemblance whatever to declaring
that sex is devoid of any ultimate ethical criteria. In
fact sex demands the highest possible ethical criteria
which can only be summed up in the word love.

I'm not saying by that that every sexual relation
ship, be it physical or not, which is not recognisably a
profound love relationship, is for that reason wrong.
I'm not saying that x and y who sleep together in a
casual way are necessarily destroying anything and
are destructive of each other's personalities, but I think
simply our own human experience of the nature of the
giving and receiving personality makes us recognise
that there is substance to the affirmation that sex with
out love is dead.

The Canterbury University college newspaper,
Canta, a fortnight ago published a special edition called
the Intelligent Women's Guide to Sex, which they copied
from a Sydney University newspaper, and it caused
quite a kerfuffle amongst secondary school headmist
resses in Christchurch. What it was in fact, was not
at all an intelligent woman's guide to sex. It was an
intelligent woman's guide to contraceptive techniques,
which is a very different thing.

I think the fact that it was published is a very
good thing. I think that any intelligent human being
who is physically capable of enjoying sex and men
tally incapable of rationally controlling this is not an
intelligent human being, in other words, our society
has got to do a great deal more to educate school
children properly in sexual techniques, but this is
only the beginning.

My complaint, with that Canta article, was not that
it was published, but, it was published on its own. The
word love does not occur, the word human relationships
does not occur.

FOUR-LETTER WORD

The whole idea that here is all about sex — and
this of course is what our society still accepts, when
they see the word sex — very simply see an activity all
summed up in one four-letter word. The four-letter
word is a good word because it clarifies clearly what
we're on about when we do it. The only reason I won't
use it here is because there may be some journalist
who would make hay with it. It's by far the best word
to use in private conversation though, because it helps
to define what we're talking about. Then we can do
what Dr Sherwin Bailey, to whom I owe a great deal
of what I'm saying to you today (he is probably the
best Anglican theological thinker on this whole subject,
and taught me at theological college), then we can
really reinstate sexual intercourse, as a total activity,
we can really start using these words — I know society
as it is makes this very difficult — but at least conceptu
ally we can begin to understand that sexual intercourse
is a total activity in which we affirm our personality.

Now when that becomes sort of something embedded
in us when the joy of this becomes a reality, then the
family itself is a place where sexual intercourse reaches
its climax, reaches its most profound depth. In a com
mitment of a small group of beings to one another,
and finally in the commitment of one man and one
woman to each other, they are setting each other free
to live, and this is the big thing that our society has
got to learn: that the wife and the husband are not each
other's possessions; they hope to liberate each other to
set other men free.

In other words once you are married this does not
end your sexual intercourse with people outside that
marriage. It makes it a complex business no matter
how you conduct your sexual intercourse in that mar
riage; it certainly means that generally you will never,
indeed, I would say for most people never, hop into
bed with someone else. It may however — and pastor
ally I am quite convinced of this, that there are cases
where it does — it may be a profoundly liberating and
therapeutic thing for a married person to actually have
coitus with someone else, not simply using someone
else as a sexual carpet, not simply getting rid of one's
frustrations, but entering into another necessary re
lationship which is both creative to the marriage bond
and which creates another social relationship which
is important and which may be psychologically heal
ing.

These are the exceptional circumstances, these are
the things which are extremely complex in society. But
these are the things which make it absolutely essential
for each one of us to cease being judgmental about the
conduct of others, but not to cease being judgmental
about a society which simply has reduced sex to a
mechanistic exercise. So war on a certain type of
public eroticism which really kills eroticism, is part of
the necessary activity that we've got to be engaged in.

FREEDOM

I've no longer got to tell you that you're free to
sleep with who you want to sleep with, because you
are free to do that, indeed the pressures are the other
way — you are free not to sleep with somebody as
well, and this is very important.

I was with a group of girls at a hostel in Christ
church, and they were hung up on the fact that they felt
pressured into sex, that the whole atmosphere they
lived in pressured them into feeling that if they weren't
able to show they slept with at least one person, then
they began to have a complex and wonder whether they
were properly human. Now, this is just as unfree as the
opposite.

Freedom is a genuine freedom to order your re
lationships creatively and not to be pressured by society
into killing your personality. There are men and women
who probably find their most creative expression in
religious communities, to whom the physical expression
of sex becomes superfluous, who find their sexuality ex
pressed in different self-giving forms — this is not re
pressive. It isn't repressive to go without coitus. The
repressiveness is to feel unfree to be yourself, and so
the real discovery is the discovery of yourself and the
free society is the most difficult one to live in.

But for all my negative beginning today, for all
my fear about an ingrown, selfish, economically self-
interested society of tiny groups there is also the hope
that our society is beginning to set itself free. When
your generation, and if your generation, makes that
freedom a reality and not a sham, there is great hope
for the future.

☆ ☆ ☆

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Mr Oestreicher's talk available. The talk was given on March 25,
as part of a series "Man in Revolt".

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IMBROGLIO

After The Dew

after the dew had dried
leaving the grass gasping under the harsh sun,
he took sickle,
fingered its edge,
smiled,
bandaged his buttocks in loin cloth
(for the neighbours)
and passing out of the house
set needle dancing to Pastoral.

green swishings
as the bright blade
felled green blades.
his breath rhymed with his swing,
not really now cursing
the mower dead in the shed
and being pushed out of bed
to cut down this jungle.

She came by
saw his thin back bent reaping,
saw the blood on the handle weeping
from his white surgeon's palm,
saw the sweat run
in the gorge of his spine,
saw him lean, saw him sway
in the heatwave at midday,
saw how ardent were his efforts
sensed who it was he laboured for,
felt too foolish to utter words
so bent and kissed his back.

My Poetry Is

My poetry is said
for you
to perhaps glimpse
how simple things
like a glass of wine
and Mantovani at midnight,
seeds in your hair
and Muriwai at dawn
affect me.

Things which happen quietly,
are personal,
and maybe can't be
read
by other people
but us.

Under Ruapehu 6.30 a.m.

he hung out his thumb,
the car who stopped
was a woman alone —
i'm quite independently sprung
she said fast
as they drove.
and where did you sleep?
i mean it's barely dawn
and this is desert,
there's nothing naughty
here or near
is there?
i mean . . .

he yawned and
admired her knees,
remarked snow was close,
said a few flakes had fallen
last night
as he bundled into
a foetal curl
under a flax flower.

. . . eaten? she asked
he replied
he'd gnawed a raw kumara
found growing
at the site of the ghost-pa
of his ancestors.

and she said
told my analyst
i was neurotic
and he agreed,
i got mad
(i don't pay him to agree y'see)

i had a happy childhood
he said
and now have no ambition.

take a trip away said
my analyst.
i asked with him?
but he didn't take work home,
go right away he said,
suggested i bet
so he can camp it up
with my husband.
but i couldn't care,
i've got his car
and travel on his overdraft.

it's a good car too
he said,
wondering why she told him all this.

Jesus Ant

After the dentist
had twisted his mouth
numb,
he went home hungry,
fearing he might bite
his tongue.
further depressed
by debts and climate
and dishes undone,
he drank milk.

numb jaw,
are you there?
milk no taste,
is it running out
bottom of face?

On the bench an ant ran
the periphery of a puddle
from the leaking tap.
His finger ringed a moat,
then with savage deliberate strokes,
flooded the ant's island.

The ant cut frantic antics,
finally abandoned land
to dance up the water skin,
just denting the surface tension.
Scampering down the meniscus
one leg punctured the skin,
the other five gripped dry bench.
It kicked and scratched and heaved,
pulled free,
to fall on six knees.

Paused —
to wash it's antennae,
then whizzed away.

He watched it flee,
impassively,
even mercifully.



Anton Natusch

Ralpl

Child Of East And West

Virginia Hashimoto

It is the careful way
you make tea quietly
before I rise in the morning.

It is also the neat way you
eat weetbix from your fork.
the selection of that twig,
from seven,
to place in that vase.

What will you do
with your philosophy degree?
You seem to consider it
only an exercise
to bear the pain of bearing children
unmurmuring.

It is not just your eyes,
hair, skin,
or demure slant of your head
that sets you
beautifully different.
It is the simple things
you perform
so carefully.

An Earned Day's Res

When you have sweated
on a slippery deck
hauling in a netful of fish
beside a strong man,

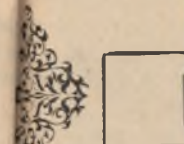
And after you dock
he buys you a stout
and says you worked well,
You feel proud.

You walk home,
practice your oboe
under the willow
after fresh cray and vat wine.

And later you lie abed
with a kind voiced woman.
After you have come together,
Then, then may you sleep.

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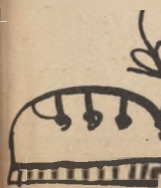
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LYRICS ON THE
PROCESS OF BEING

Ralph Grant

VISCERATION

Calibrated responses emerge from the electronic rumble
the programmed spirit and still nothing gains a place in
but the quasi-growth.
Atrophy. The organ shrinks from itself and meets the
thousand that line the escape route, cheering this
lettered disciple of unchange.
Reality casts its net into water spawning fascist mer-
s and fouls on an abstractionist phobia which colours
amongst the intestinal floral web. The choking only
when the retching founders on a jugular moan for
in the last moments.
And the liberated Guts suddenly constrict and in the
of a short step forward the bastion is unshaken
the undercut talon of the exenterated mutant dove.
For the fetters that fondled the crutch were stretched
as a gesture. As soon as the vestal castanets clicked
foraging virility wilted and drowned in its own venom.
The mistaken day of something whose clandestine evolu-
was extinguished by the resurge of foetal platitudes,
rebel rested.
Satiated demands fused revolution to reaction and
the dilemma's cornucopian lattice the Christian goat
kled many starving gods on the processed pulp of the
its of their conquests.
And they created nothing. Nothing but a platform on
ch to crawl while the stains of a nourished negation
lead across the fronts of their sixties-sanbenitos (while
Executioner listed heresies on a fresh parchment).
All along the watchtower flowers fade to the strains of
lured wah-wah cynics in the new Creative. A beautiful
ick jury shuts most eyes, and blocks the view of the anti-
white lurking in the moist depths. Our solidarity corrodes
the rubble covers the feet of the minstrel fishermen.
the viscera are free. To flap like twilight-hued canvas
the sand easel, their only support one indivisible silica
that crystallises slowly, one of many others whose
atrix washed clean to incorporate the new autonomy.
The innermost is twisted but free. The attack must
art here. Life has the confirmation of aeons, growth the
ness of the living and change the obligations to the
embryonic.
Create a living future whose impasse is not its mere
ing. With guts and groin spearhead an advance which
urns the structure its very inception renders obsolete, and
which supersedes the need to die to mobilise the Peace
mand.

— Ralph Grant.

ROY DAYA

HOPE

I have seen them at work in the fields,
Probing the soft womb of the earth
With the keen edge of their ploughs,
Those simple peasants.
And I have seen their hands,
Raw and red with labour,
And their ancient faces,
Lined with the simple geometry
Of nature's theorem,
And in their broken smiles
Hope.

AN OLD MAN

You're old now Davies.
Your face tortured by life's bitter blast,
The warm flesh of youth
A cold ripple across the sticks of your frame,
Your stinking garments
Which were sweet once.

Now, as you raise the last salutary teacup
To your cracked lips,
Cast your mind's eye
Over the parched wasteland of existence,
To the withered flower beside the fallen tree,
To the wife and son you lost in war.

I
the light ecstatic is bursting in his eyes —
the child sees.
imagine this reality of life
from an inflammatory copulation.

II
the drunk spat on the footpath —
it looked like Australia.

III
life and sacrifice —
the dryness of the wafer
and the acerbity of wine.

IV
with ribald pathos, you watch me
you are like the arcing hawk in flight
you acquiese —

fresco tart

V
go down to the sea's edge
and offer yourself
there
to the quickness of the brine.

C.G. CHURCHILL

Breathe And Be Gay

breathe and be gay.
between the formality of time
and the waywardness of despair
is only disdain that honesty engenders.

breathe and be gay.
i am the genial pervert
i pursue myself
not with obsession but with joy.
this agony is definitive
it cannot be judged
or contended
it is the primacy of life.
breathe and be gay.

these heady evening pleasures
diminish one's appetite for loving;
at least you called it that —
i thought it a mere fragile sentiment.
how foolish is the conceit
that does not learn
to conspire in its own trickery.

you must suffer the odium of pity
to find that the circumstance of love
will not resign to your facile epoch
the joy of being alone.

the clock unwinds on
it cannot measure a timeless afternoon
when lovers dread to hear
their epiphanal chime in a closing room.

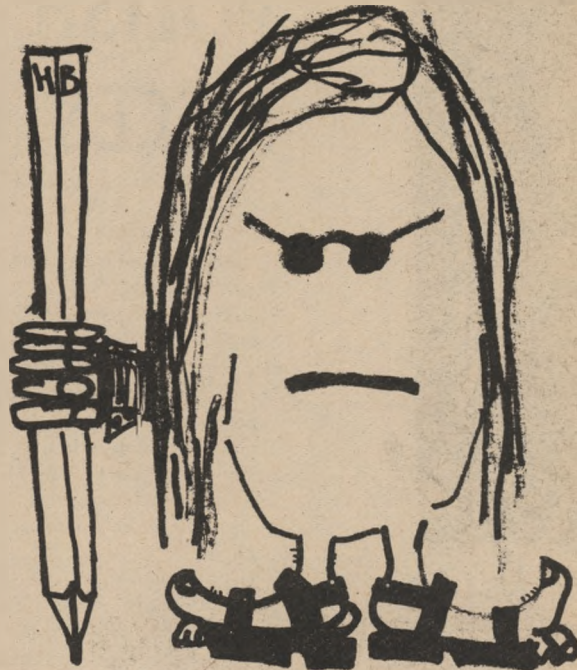
your vehemence of pride
is tremulous; wind-harmonies are silent
between the willing abnegation
and the landscape of my death.

TONY BEYER

OF THE COLOURS

Of the colours
of the earth I
love most wax
yellow lemon
rained on and
the dog or polled
Angus black
sheened brown

The allure is not
actual colour
but shift and
turn of shades
in nightfall cycle
Rouen cathedral
the paradox
in the rose's heart
by the hour



YOU !!

Can you write? If not, can you write for money? If so,
start burning the page with the fire of your creative talent
and send something in to CRACCUM now — a poem, a glob
of prose, a short story, an excerpt from a novel or play,
etc. The best piece of creative writing I see between now and
mid-term break will be awarded a prize of
\$ 2 0

The judging will be by myself and consequently will be
intensely personal and highly prejudiced.

RAGE O YE CONFLAGRATIONS

THE MAN IN THE HILLS

If you go into the hills you will meet with a man,
Whose rags will move your heart to pity,
But whose smile will melt your soul;
And if he beckons,
Kneel with him and pray,
For he prays for love that will bind mankind;
And after the prayer,
Eat the bread
Which he offers, the live bread
For starving mankind.

JOHN MAINE

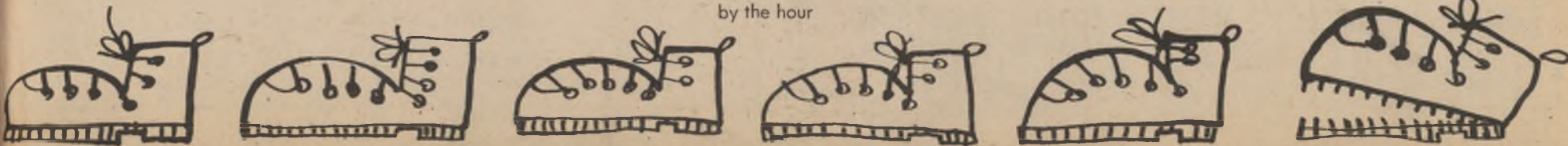
SADLY SITTING

"Pan American Airways, announce the departure of flight
292 to San Francisco. Boarding gate 3."
"Have you got that book I bought you Charlotte?"
"Would Mr B. Frankston of New York, call at the informa-
tion centre please."
" . . . yeah, bloody thing was three hours late, and there
I was, well, I mean, I was . . . "

"I hope its nice weather. Don't you?"
" . . . of course, he was later than theirs, brought it
back though, mind you he has a "
"Scuse me."
"Hello old boy, didn't expect to see you here. Going on
holiday? Hold on, back in a minute. Porter, oh porter.
I wonder if I might get "
"It's nearly time now dear, have you got your coat in that
bag. It might get cold."
" . . . but did you hear the other one about the waiter
and the blonde. Well, there was this blonde you see.
Went off "
"Hell they make a noise don't they."
"Scuse me."

"Yeah well They said the bus would Oh.
O.K. Well I'll yeh I'll take these out back
then. Yeah. Fine. Thanks very much."
"Gees that hostess had legs like. Well the only other time
I saw legs like that was "
"Been fishing lately?"
"No."
"Oh."
"Blasted tickets."

"Have you got those customs things dear?"
"No I gave them to you."
"No you didn't."
"Yes, when we were at the table before I said "
"Say how much whisky can I take in. Oh, that all eh?
Well, dry business trip. Hello mother."
"Greens will be dry back home."
" said no. She just kept on saying no. Well, hell
I "
"Last call for flight 873. Air India, last call for "



POLISH GROUPS SHOW PIECES OF JAZZ SCENE

Who says "degenerate" Western culture hasn't penetrated the Iron Curtain?

Such entertainment certainly doesn't smack of the "boiler suited" culture we are led to imagine exists in Poland. Both the Novi and the Zbigniew Namyslowski Quartets exuded such an unassuming professionalism and polish that it is easily understood why these two quartets are the show pieces of the Polish Jazz Federation.

The members of the Novi (New Original Vocal Instruments) began their career as pupils at the Warsaw Conservatory where, by chance, they rehearsed a classical score

vocally. So was conceived the Novi quartet. This instrumental background has given them a solid grounding in the theory of music and an understanding of tight harmonies and arrangements and close co-operation with backing musicians. Kawka, the leader of the quartet, pens much of their material and rearranges standards to suit their style.

On first hearing the Novi, one immediately recalls the Swing!e Singers or the Double Six of Paris, but differences lie in the Novi's repertoire of strictly jazz numbers, not classical tunes in a jazz idiom.

As they are jazz singers they have been heavily influenced

by the roots of jazz, the negro embryo. Other early influences were those of Bill Evans and the cool U.S. cabaret styles of the early Sixties.

In concert at the Tauranga Jazz Festival they presented a most impressive performance both musically and visually, swinging into a Kawka original — Just Now — a powerful number showing the versatility of each member of the group, especially that of Parzynski. Number followed number in impressive array backed tastefully by the rhythm section of the Zbigniew Namyslowski quartet.

At one stage the Novi left the stage leaving Janusz Mych at the piano, the rest returned with two violins and a flute, then followed a quaint little prelude, reminiscent of a Sunday afternoon in a continental drawing room.

The Zbigniew Namyslowski Quartet who share the billing alongside this quartet did admirably, neither detracting nor shadowing the Novi but giving the whole show a balance that made it extremely palatable for a newcomer to Jazz and entertaining above and beyond



Zbigniew Namyslowski.

the actual music. Zbigniew Namyslowski played many standards in his style along with much of his own material. One of his numbers, based on Polish folk music and called **Seven Four**, showed Namyslowski as a powerful alto-saxophonist possessing a vibrant masculinity and using both his head and his heart.

Mention must be made of Poviask, the pianist, a musician

of outstanding stature who Zbigniew Namyslowski a fantastic backing.

It is sad to note that Amir, — U.S. Ambassador to New Zealand didn't expect such a visit to show from such musicians diversity was a poor, but those who attended these concerts were disappointed to establish there appreciated the government in the scene immensely and were utterly by these able but assuming foreigners.

— Andrew W.

BOOKS

Helpful for Social Scientists but

Survey of 'the' Maori is Patchy and out of date

THE MAORI PEOPLE IN THE 1960's — a symposium edited by Erik Schwimmer. Blackwood & Janet Paul Limited 1968.

As the expressive possessive "The Maori" in the title suggests this is, largely, another example of European expertise on, and about Maoris. It is a natural follow-on from I. L. C. Sutherland's "The Maori People Today", which was edited in 1940 and shows that Maoris are still an academic question. Unfortunately, on the basis of this work, it would seem that the question is still largely unresolved.

The moral of the first sentence of this review is probably best expressed by Mr Bill Pearson, in his excellent chapter on The Maori and Literature 1938-65, that much of the confusion, sentimentality and patronage in New Zealand literature reflects common pakeha attitudes to the Maori. It is suggested that the use of the possessive "The Maori" in the title of this book is another example of this very patronising attitude.

The book will undoubtedly become a must for embryonic social scientists in New Zealand and providing one is not over-sensitive over the excessive use of "The Maori", there is much to recommend it. Mr Bill Pearson's chapter is excellent as is Dr Bruce Biggs' chapter on the Maori language past and present. Although his conclusions on the future of the language may seem somewhat pessimistic to the idealists who are still striving to have Maori introduced into the school curriculum at all levels, they are at the same time possibly more optimistic than many idealistic, but less hopeful, people would believe. Dr Kawharu's study on urban immigrants and tangata whenua although limited in scope is an important contribution.

Many of the other chapters are rehashes of past publications as, for example, Harre's Maori-Pakeha Intermarriage; the chapters on Workers and Children by the Ritchies and Professor Piddington's Emergent Development and Integration.

In any work where there is a variety of contributors, standards must inevitably vary and they do! What is even more unfortunate is that although the book is only now about to be published, much of it is already outdated. Though allowance can be made for publishing difficulties and the inevitable difficulties that must ensue whenever there are a

number of contributors, the time lag seems inordinately long.

There is very little attention given to Maori land and politics, and why, one is tempted to ask, when five of the fifteen contributors are Maori, is it Schwimmer who writes on the aspirations of the contemporary Maori?

Brief mention only is made of the Pritchard-Walford report (1965) and no mention is made of the Maori Affairs Amendment Act (1967). Nor is any consideration given to the feeling engendered by this particular piece of legislation, to the meetings and submissions made by Maori organisations and individuals. With hindsight, too, Schwimmer would not win any medals as an oracle with his view that since the Pritchard Report was (to quote Kawharu) "based on faulty argument" one might suppose it will be rejected. The fact that this report provided the basis for so much of the Act, and that it was passed, gives greater significance to his following remarks that "the fact that in 1966 such a report was possible shows the fragility still characteristic of Maori-Pakeha relations".

— Sid Jackson.

Wakefield Book Sheds No New Light on Man

THE COLLECTED WORKS OF EDWARD GIBBON WAKEFIELD, Edited with Introduction by M. F. Lloyd Prichard, Associate-Professor in Economic History, University of Auckland; Collins, Auckland, 1969. 1040 pages. \$13.95.

Professor Lloyd Prichard has collected some of Wakefield's most important works to allow a "fuller assessment" of Wakefield to be made. Such a collection is invaluable to the serious student and specialist and shows that whatever our opinion of Wakefield may be,

Edward Gibbon Wakefield.



he merits closer study.

However, a glance at bibliographies of recent studies of Wakefield show that she has uncovered nothing new or spectacular. Thus her book will be convenient but not outstanding. One serious shortcoming is that there is no bibliography, and there is not one single full source reference for the collected works!

The Introduction (82 pages), which, she says, will "give further understanding of Wakefield", is disappointing. Her brief outline of his notorious love-life and his ideas on the "sufficient price", etc., adds nothing new. But she does give some all-too-brief indications of his influence on intellectuals like Bentham and Mill, etc., and theirs on him, and this approach certainly deserves further study.

The complete inefficiency and corruption of the Association for the Main Arts and the social and economic misery in the colonies in Australia and New Zealand is not, she says, the fault of Wakefield but the sons entrusted with the management of the Wakefield scheme. But it was he who, for example, sold land orders to recruited settlers for New Zealand and Nelson before he knew where the settlements were actually to be sited. Wakefield was one of the "intellectuals" of his time, attempted to put theory into practice.

This collection is a valuable book for serious students of Wakefield, if they can afford \$13.95, but will hardly appeal to the "general reader" as the back cover suggests.

— K. R. Ho

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LETTERS CONT.

sed readers to regain your
rly enthusiasm and publish
ly in dollars."

Do you think there is any
ance that my letters weren't
ublished because of my criti-
sm of the newspapers? I
ould find this hard to believe
ecause our press continually
orm their readers that they
e a democratic free press.
is this true?

— Gary Gotheb.
(No. — Ed.)

U.S. Gift
Publicity

tunt

to note that A.Sir, — U.S. Ambassador
expect such a visit to Auckland
such musicians diversity was a carefully-
hese concerts anned public relations effort,
those who signed to establish the U.S.
ociated the government in the role of
sely and were iron of the university. By
these able but applying that the 30 students
reigners. no demonstrated in the U.S.
— Andrew W

perous benefactor, the inci-
ent could also be used to
credit the Vietnam peace
ovement.

But Auckland students re-
ted in a manner which must
ve surprised Mr Henning.
espite a generous gift of books
with Introduction records to the law library,
y, University dey were still angry over U.S.
ar crimes in Vietnam, and
plete inefficiency demonstrated the fact with a
ion of the Assoc-in protest on the fifth floor
ne social and the Main Arts block, where
ery in the ee Ambassador was to be
Australia and received. Violence broke out
not, she says, ly after the Vice Chancellor
efield but the "ad attempted to forcibly re-
ted with the move the demonstrators.

The administration deserves
it was he who, peng censure for its handling
ld land orders the affair — firstly, because
tlers for New P was foolish in allowing the
Nelson before ambassador on campus at a
ere the settleme when feeling against the
ly to be sited. Vietnam war is running so
was one of the igh; secondly, for initiating
s" of his time olence in what was always a
to put theory elatively peaceful university.

—G. Fischer.

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Parking Sites?

Sir, — At the first Forum of
the year it was suggested that,
owing to the lack of parking
facilities around University, the
piece of landscaping now known
as the Rudman Memorial
Garden be used to help over-
come this problem. Now the
number of vehicles which could
be fitted into this area is so
small as to make no difference
at all. Obviously we need
somewhere bigger and if one
casts one's mind around one
immediately thinks of that vast,
unused wasteland behind the
Garden Lecture Theatre. All
that would be necessary is the
demolition of that dilapidated
structure, Government House
and the removal of a useless
bunch of old trees and grass
and one immediately has a
wonderful potential for a park-
ing area.

But why stop there? Just
across the road there is another
area with great development
potential, Albert Park. That
could easily be turned into a
huge, multi-level Albert Car
Park. And then we could start
pulling down some of the build-
ings — Lumeah, the old chem-
istry building, the new chem-
istry building, the Library-Arts
building, the Students' Associa-
tion building — why, the possi-
bilities are immense! With a
little time, a few bulldozers
and the fill provided by the
rubble from all the buildings
we could have a great, beauti-
fully level expanse of asphalt,
acres and acres of tar and
cement stretching from Kit-
chener Street to Wynyard
Street and from Wellesley
Street to Waterloo Quadrant.

This would automatically in-
crease the capacity of the
University and 20,000 students
could all drive their cars in
in the mornings and sit there
all day without paying park-
ing meters and with not the
slightest fear of getting park-
ing tickets — or anything!

— Adrian Kiernander.

Advice For
The Braless

Sir, — As an adherent to the
no-bra cult, I put forward my
views on that photograph on
the back page of Craccum.
Some devil in your printshop
has been busy with a pen on
this picture — such a protuber-
ance visible through any bra
available in these parts is a
figment of a rather feverish
imagination. I also challenge
the statement that "an expert

glance around the caf" will tell
who, and who is not, wearing
the article of underclothing
under discussion. I am here to
tell you that a goodly propor-
tion of the ladies are probably
flat chested anyway. Personally,
I developed the habit of wear-
ing no-bra while living in hot
places and I recommend it as
a comfortable and healthy
habit — providing of course
(and here I must be straight-
forward) the bosom concerned
does not sag, droop, bulge,
quiver or wobble and does not
exceed a certain size. The
classic rounded variety also
looks better in this denuded
state. Indeed, if the anatomical
structure is near-perfect, the
secret of NO BRA can be known
only to the adherent — not to
the prying eyes of the caf and
campus bird watchers, builder's
mates, City Council road-
workers and lunch-hour peep-
ing toms.

Unfortunately, too many
women disregard the rules and
we are treated to some grisly
sights to make strong men
weak. I think you will find
(with more specialised re-
search) that hardly anyone
wears girdles these days —
again, this should apply to the
flat-of-stomach and small-of-
hip and it's high old time the
manufacturers were realistic
about their prices, incidentally.

Enough about no-bras. Is
your next piece de resistance
to be a photograph of men
sans undershorts, and is a
downward trend expected along
these lines? I'd be fascinated
to know.

— MRD — 36B.

The Science
Of Uplift

Sir, — Some research aspects
of mammology and allied
sciences were discussed in the
last issue of this journal. The
engineers who usually take
matters in hand with the
"pure" scientists have achieved
great steps in the field of mam-
motechnology. The French In-
stitute of Mammology did
extensive research during the
last three decades. The Royal
Institute of Mammotechnologi-
cal Engineers have been press-
ing higher educational authori-
ties in Great Britain to intro-
duce mammotechnology to the
curricula of universities.

This institute conducts exami-
nations leading to fellowship
and to associate membership.
Unfortunately no extramural
courses are available for these
courses.

One of the greatest inventions
of the free world was code-

named "the salvation army".
The team of international engi-
neers who perfected this sup-
port system aimed at uplifting
the fallen. A high degree of
sophistication has been
achieved in the manufacture
of this type of support.

Another noteworthy invention
of the mammologists was
called "freedom from want".
This type which catered mainly
for the younger of the species
attempted to enrich the under-
developed. This has been very
popular in the United States.

Not to be outdone the engi-
neers behind the Iron Curtain
invented a very efficient sup-
port system labelled the "Com-
munist Party". This was widely
used in socialist countries. The
State newspapers in Russia
carried long articles praising
the Communist Party for "up-
lifting" the masses.

In addition to these many
other support systems have
been invented. The cantilever
of the '30's is an outstanding
example.

Material engineers have
greatly assisted the mammo-
technologists in finding mate-
rials which can stand the
physical strains, stresses, bend-
ing and torsional behaviour of
support systems. In Australasia
the Southern Safety Standard
is accepted for strain stan-
dards. It is interesting to note
that support systems exhibit
non-Hookean behaviour. Hard-
ness, dynamic loading, dura-
bility, time dependent proper-
ties (creep and fatigue) are
other properties that have to be
considered.

A New Zealand invention, the
Jack's hardness test is used in
many mammotechnological
laboratories. This simple test is
carried out by dropping a rub-
ber ball on to the material and
measuring the rebound. The
Kennedy scale is used as a
standard.

In recent years the emphasis
has moved towards more "cul-
tural" backed support systems.
Many fine arts graduates are
employed by the technological
institutes to produce frilly
border materials and psych-
edelic support systems.

The achievements of the
mammologists have not been
without struggle and opposition.
The non supportists, an ultra
religious group in the United
States, have constantly pro-
tested and demonstrated
against suspending anything
that was intended to hang
freely. The Mammotechnologi-
cal Institute of America has
been the scene of many a near
riot.

In spite of these small draw-
backs mammology and its re-
lated sciences have made a
significant contribution to mod-
ern humanity.

— Sadha Ranasinghe.

SEX

Pipe Smokers Rejoice
There's a club for you

Do you smoke "Old Men's
Feet"? You don't? Then you
just haven't developed a full
appreciation of the enjoyment
of pipe-smoking.

A newly-formed society now
caters for pipe-smokers' needs.
Tentatively, it will be known
as "Uni-Suckers". The club
will not be affiliated to the Stu-
dents' Association, because the
club's organisers do not want
just any student to be able to
join.

"We have standards to con-
sider," Dave Neumegen, one
of the organisers, told Craccum,
"We hope to make the club a
real swinging outfit. Anyone
genuinely interested in pipes
and unusual tobaccos will be
able to join. But we don't want
hangers-on," he said.

The club at the moment has
about ten members, but has a

large following as well, accord-
ing to Neumegen.

The advantage of joining the
society is not that tobacco can
be obtained free or at a cheap
rate, but that members will be
able to obtain "unusual tobaccos
not normally available in New
Zealand".

"We have arrangements with
overseas companies," Neu-
megen explained.

The club's co-founders, Dave
Neumegen and Tutas Kripas,
feel pipes and tobaccos are
very interesting subjects. "We
are sure many students would
agree with us", they said.

Anyone interested in becom-
ing a Unisucker can contact
Neumegen at:

586-589

or Tutas Kripas at:

548-565.

Capping Book
Sex Appeal

Beseiged by Massey students
the producing staff of Capping
Magazine is at this very
moment labouring long into the
night on CAPPING BOOK '69.

Although the book has been
plagued with political problems
(the PM refused to model for
the cover) every attempt is
being made by Auckland's
pornographic writers to pro-
duce "one of the best".

Thirty-seven thousand copies
of the book are being printed

this year and an extensive out
of town distribution campaign
is planned to sell these.

Distribution is in the hands
of Engineering student Rob
Garlick. He told Craccum that
he is more than anxious to hear
from people wanting to sell the
book. Students should send
their measurements, sex (if
any) and phone numbers to
him in the Capping Controller's
office. Otherwise pop in and
see him.

STUDENTS

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"Bloody Auckland, biggest university in the country failed at Easter Tournament again.

"Some consolation I suppose in that the team managed to stave off a strong challenge from huge Lincoln and colossus Waikato and ended up only third to last.

"Pack of bloody girls, I reckon."

Harsh criticism indeed and coming from an imminent and well-known tiddlywinks player dissecting the tournament in the caf several days ago.

Because of his vast background in active sport, Mr Tiddlywinks, who preferred to remain anonymous, is definitely qualified to make such comments.

And on the face of things, Auckland didn't do too well at Tournament . . . why?

The reasons are many. First of all although in the race for the tournament shield Auckland didn't do too well, individual performances were really quite distinguished.

Arthur Jordan broke the high jump record and John le Grice equalled the one mile record in athletics.

Brenda Griffiths broke the record for the 110 yards backstroke and the men's 220 yards medley relay team also created a new mark.

Four members of the water polo team made the North Island team and three made the NZU "B" team. On top of this several sportsmen from Auckland, including le Grice and Jordan, have been nominated for NZU blues.

On the debit side no points were scored toward the tournament shield in rowing, yachting, water polo, or women's athletics.

The position in cricket was not known when this edition went to print.

Otago, almost traditionally the champion team scored points toward the shield in almost all sports. They, of course, have an assured abundance of sportsmen and sports-women simply because of the location of the physical education school.

Also the emphasis on sport at Otago is exceptionally

strong according to an ex-Otago student now at AU.

Any student who shows any prowess at sport is immediately spotted and expected to compete either for the university or at the interfaculty sports. Thus there are ready-made trials, and likely tournament competitors can receive proper training and attention.

Canterbury had the great advantage of being the host university and sportsmen had no travel costs to face (ability of sportsmen to travel is one of AU's greatest difficulties according to Sports Rep. Stewart MacKenzie).

Canterbury entered three times as many rowing crews as any other university and thus had a far greater points probability.

In addition, Otago, Canterbury, Victoria and Massey entered shooting, volleyball and gymnastics teams giving them the opportunity to score 32 points which Auckland couldn't through not having entered teams.

When Auckland students set up clubs to accommodate these sports, then we will have a far greater chance to score tournament points.

(AU has a rifle club but this provides for only small-bore shooting.)

Because of the weakness of many of the AU sports clubs, many sportsmen play for other clubs, stronger ones, around the city, seeking improvement and experience which cannot be offered at the university.

This practice renders them ineligible for tournament (NZUSU ruling).

Other universities such as Canterbury and Otago do not have these problems.

All these problems and others such as unsatisfactory billets, too much booze and sex, tiring and lengthy travel, not enough sleep invariably face the Auckland student.

It's no small wonder we don't sometimes do as well as the biggest university in the country is supposed to do.

So pipe down tiddlywinker, better still get in training for some worthwhile sport for next Easter. Tournament's here next year you know.

SOCIAL SCENE A WIPE OUT ORGANISING FRIGHTFUL

Tournament, as all participants, most would-be participants, and some hangers-on know, has a proud tradition of booze and parties.

Billetors are nice people too and transport can be a great help in times of strife.

Drinking Horn is very much part of tournament as is rigger strings (a rowing club "function"), tournament ball and various other nocturnal activities.

Tournament at Christchurch this Easter had all these vari-

ous activities and it could have been a most pleasant occasion for all those involved but for one vital factor — organisation.

The Auckland team arrived in Christchurch at about 2 a.m., was taken to the Studass building at 11 a.m. and told arrange-

ments had been made for the team to sleep there for the night.

Great! Forty-odd team members inquired as to where their weary heads could be laid to rest.

"The common room upstairs," they were told. Marvellous!

What a pity all the available chairs and cushions had been snaffled up by the 100-odd sportsmen and women already occupying the room.

"Still never mind, there are probably some mattresses and blankets around."

Not so dear friends, and it was bloody cold.

Come morning, and the team having had their cold showers and greasy sausage, members set about finding their billets.

The majority did, but the unfortunate minority didn't and faced the prospect of further happy nights on the common room floor.

Those that had billets found their hosts to be really tremendous, shame there weren't one or two more.

Each member was handed a lucky packet which contained all relevant information about tournament, tickets to various functions and a public relations

booklet on the bicycle city.

One ticket said it entitled the bearer to free entry to the "Tournament Hop", entry to "Rigger Strings" and right to purchase ball tickets.

Unfortunately when several hundred sportsmen and about five women turned up at the entry to the hall where Rigger Strings was being held, they found they could not get in as other tickets had to be bought and these were sold out.

Much waving of entertainment passes did no good so several hundred sportsmen and five women were forced to find alternative entertainment.

Before Rigger Strings, Drinking Horn met with its demise before the second round had even started.

Held in a bar of a Christchurch hotel, Drinking Horn developed into some kind of smashing orgy and was soon called off by the footed constabulary.

A barbecue to be held at New Brighton was also cancelled. It was replaced by a booze-up held in the local RSA hall but although many had heard of the cancellation of the barbecue, many didn't hear of the replacement booze-up.

As a result, when tournament

organisers decided to have other go at holding Drinking Horn, many prospective participants were not available. The ball wasn't too hot, fact it was quite enjoyed that is before some individuals antagonised the band by smashing a multitude of glasses.

Although the bars ran about 11.30 p.m., they soon open again but sold only beer.

A sports pass given to men was good for some but a little useless for others.

Swimmers and water players found themselves into pockets when they arrived at the entrance to the centennial pool. The wasn't much for those had brought their sports but others forked out 25 each.

Not that paying caused worry but when the pass "free entry" it's a bit more. To be nice for a transport wasn't too bad, mini-buses sped students around the place, delivering cans and ran trips to various sports.

The redeeming factors the sport itself, the general of billets and something we can't remember. must have been something

EASTER TOU

OTAGO
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Otago has
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Special



John le Grice approaching winning post in the one mile. He won in 4min 6sec., equalling the record. He also won the three miles.

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BELOW: Kim Ch
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A new game at tourna? No comment.



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TOURNAMENT IS BEST FORGOTTEN

OTAGO IS FIRST AGAIN AUCKLAND NEARLY LAST

Otago has won the NZU Easter Tournament yet again. The Otago team scored points in all sections of the tournament and won both men's and women's athletics, yachting and swimming.

*Pictures and stories
on these pages by
Jim Bentley,
Special Correspondent*

Canterbury the host university this year came a close second, with a total of 48 points, two less than Otago. However, all these results are provisional and cricket results were not available when this edition went to press.

Auckland scored nine points in cricket still to come which will bring the total to 11 or 12.

Victoria scored 21 points giving them third place and, in fourth place, Massey scored 10.

Lincoln scored two points (a fourth placing in water-polo) and Waikato did not get off the ground.

Auckland athletes Arthur Jordan and John le Grice produced the two star performances of the tournament in athletics.

le Grice won the one mile double, equalling the record for the mile, and Jordan broke the high jump record by 10 inches.

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Auckland water polo captain, Gary Gottlieb, along with three Auckland players made the North Island side which was beaten by the South Island team 6 goals to 1.

Later Gottlieb led the NZU "B" team in its match against the Canterbury Junior side. Canterbury won 7-2.

No Auckland players made the NZU "A" team which beat the Canterbury senior team 6-5.

The Bendigo cup relay, swum by seven-man teams picked from swimmers participating in the water polo carnival was won by a clear margin by Auckland.

Auckland was placed third in the teams tennis.

Rowing, where some pundits felt Auckland might do well proved a disappointment as the Auckland men's crews did not win a race. Neither did they finish in the top three overall placings.

The Auckland cricket team performed well at times and beat Canterbury and was unlucky not to beat Lincoln who held out for a draw.

The final cricket results have not yet been received from Christchurch.

Canterbury dominated the volleyball which was a full tournament sport for the first time this year.

The women's team went through the competition unbeaten and won the final in three straight sets from Otago.

BELOW: Kim Cheat coming second by a touch in the 110yds breaststroke. He was also member of the record-breaking men's 220yds medley relay team. **BELOW RIGHT:** Noel Ingram (AU) into the water jump during the 3000 metres steeplechase. He later withdrew after injuring his leg on a hurdle.



Arthur Jordan clearing 5ft 10in. on his way to winning the high jump with a record of 6ft 6in. In the background in tracksuit bottom and jersey is Bill Spiers of Otago who came second in the event. The jump is a new NZU record and 3in. above the NZU blue standard.

Swim Tour Scandal To Cost A.U. \$100

Swimming clubs at New Zealand universities are to be loaded with an added burden this year — paying off a \$600 loss incurred during the 1968 NZU-Australian Universities combined swimming tour last year.

AU swimming club will have to face about \$100 of this.

The loss has been blamed on a multitude of factors but exactly where or on whom the blame lies no-one seems to be certain.

Apparently, before the tour took place, the organisers contacted swimming officials in the centres around the country through which the teams were to travel and gained guarantees that so much money would be forthcoming.

On the basis of these guarantees the organisers budgeted the tour and ended up with a net loss of \$600.

At a meeting of the New Zealand Universities Sports Union Finance Commission, NZUSA treasurers, who are

constituent members of the committee complained bitterly over the loss and relations between the two bodies became strained.

When evidence of the tour accounts were presented for their perusal, the treasurers were not satisfied and called for further clarification.

NZUSU executive members were called to explain the situation to the treasurers and a swimming representative was co-opted at the last moment and sent to Lincoln.

A special meeting was held on the Saturday night of tournament.

The official swimming council executive member was not available and the swimming rep present, Ian Gunthorpe from Canterbury, antagonised the NZUSA officials and the debate became acrimonious, according to the NZSPA rep who attended the meeting.

According to the NZSPA member, Gunthorpe was "not

entirely sober" during the debate.

In an endeavour to rectify the resulting tension NZUSU officials did some hard lobbying with the presidents and treasurers of the NZUSA.

The matter was finally thought to have been cleared up at a second meeting of the NZUSU finance committee on the Sunday afternoon at which the official executive member of the swimming council was present.

It was resolved that the accounts, audited, and a full report of the swimming tour are to be circulated to all constituent universities.

But another snag has since arisen. The auditor appointed, Gunthorpe, is not entirely satisfactory to some of the NZUSA officials including AU president, Bill Rudman (Gunthorpe was a member of the NZU touring team.)

Although the matter is still very much up in the air, it appears certain that the AU swimming club will have to find its \$100 somewhere.



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Hillary on 1% Aid: 'No excuses, please'

Strains of "Climb Every Mountain" greeted Sir Edmund Hillary to the LLT last Friday to speak on 1% aid.

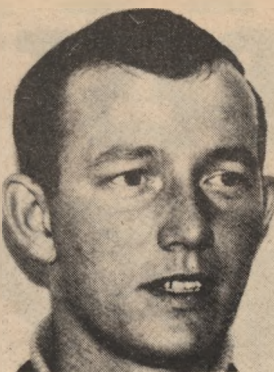
Sir Edmund said that he believed the only way to get an increase in New Zealand's overseas aid was to influence the Government. "I'm all for blind acceptance of 1% aid by New Zealand so long as it gets us doing more for underdeveloped countries instead of making excuses for ourselves."

He said it was true that many New Zealanders did not know what was happening in the outside world but that the number of people

who were trying to do something was growing and we should get behind these people.

The 1% aid programme as outlined by Mr Paul Reynolds was that when the 2nd term bursaries came out in June, students would place 1% of their earnings for 1969 in an envelope and send it to the Government.

"The Government will be deluged by little offerings and will be embarrassed as it has no machinery for handling such gifts," he said.



John Farrier

The mayor is 'shocked', Farrier is not worried, but Maidment cannot act this year when



Mr Maidment

MASSKERADE HITS AUCKLAND AGAIN

"I congratulate those students who took direct action," said John Farrier, Studass Capping Controller, in commenting on Massey students' invasion of Auckland last week.

"Those people who suggest that there is no binding legal obligation against Massey students selling their Capping Books in the Auckland area ignore the fact that there is a very definite moral obligation against such action," said Farrier.

"The selling of Massey Capping Books in Auckland is in breach of an agreement made three years ago by the Auckland and Massey Students' Associations."

Auckland this year offered Massey free sales in the Auckland area two days after Auckland's Capping Book is published. Auckland's book, however does not hit the streets until almost the last week of term.

"We have much more important issues to fight publicly than whether we should put out a 'dirty' Capping Book," Studass President Bill Rudman told Craccum. "This undermines the other issues." Rudman asked how the public could seriously regard university stands on such things as stopping the South Africa Rugby Tour, which is a much bigger issue than just infringing capping areas.

AU Vice-Chancellor, Mr K. J. Maidment, has spoken to the Massey Vice-Chancellor, but there is "very little he can do."

"Technically, the students selling Massey Capping Books were trespassing, but I think it would be rather foolish to try prosecuting them," said Mr Maidment. "It's just unfortunate that this is in breach of an agreement," he said.

"Massey grew out of Victoria University, and there seems to be no reason why the Massey Students' Association could not come to an agreement with the Wellington and Victoria University authorities to sell their Capping Book down there."

It is believed that about 10,000 Massey Capping Books were unloaded on the Auckland

land public, despite the denunciations of an outraged Council.

Some members of the Council feel that the statement denouncing the book as "pornography" was probably the best piece of publicity Massey could have had in terms of sales. Farrier, however, says Auckland's Capping Book is "of such a high quality that sales will not be affected by Massey's encroachment."

Farrier's congratulations to those who took direct action against peddlars of Massey is contrary to official Studass Association policy.

Parking Problem:

Sticking their fingers in the dyke of student discontent, the Auckland City Council, on April 1st, sent two of its Traffic Fuzz to face the students over the issue of the University traffic problem.

Inspector Neilson and Sergeant Lewis made it quite clear to the student "inquisition" in the Lower Lecture Theatre that the City Council has the interests of student safety truly at heart.

They even have a gentleman of the Fuzz studying at the University and giving out parking tickets in his spare time, we were assured.

On the subject of student parking, Inspector Neilson said that because there was not enough space the officers were forced to ration the space available.

There were only 10,000 parking spaces available in the city anyway, he said.

Uninformed people are annoyed by officers performing their duty and they believe they are being victimised, he said.

Many complaints have been sent into the Traffic Department — most of them from first-year students over parking tickets. The complaints seem to suggest that students should have special rights in Princes Street, but the Law definitely prohibits the permanent reservation of public areas for the use of individuals, he said.

Inspector Neilson revealed that a recommendation for more motorcycle parking spaces had gone forward to the Traffic Committee and their decision would be referred to the Council in about a fortnight. About 270 spaces are

to be provided in Symonds Street, he said.

He said that Alfred Street would not be used for parking spaces because the Council has had a request from the University that motorcycles be banned from around the vicinity of the Library.

Students want the parking restrictions lifted in Princes Street . . . if this is then good luck to the wags who get there at 7 o'clock the morning and take over the street, said Inspector Neilson.

Anyway, he said, there wouldn't be enough space for Princes for every student wanted to bring his car.

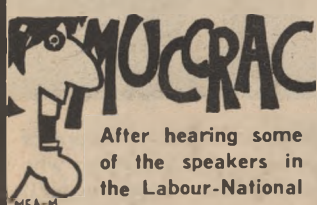
When Inspector Neilson questioned by a student about closing down Alfred Street traffic, he answered that it was a policy matter and was "in hand".

On the question of an urban pass, the inspector told us the Council cannot afford to consider the matter is being referred back to the Government.

The Council has rejected the proposal to put a pedestrian crossing over Alfred Street because it would create accident potential, said.

The answer is a pedestrian crossing the length of Alfred Street, said a student.

There will be further discussion on the University traffic problem and the students have a member of the Association to tear to pieces.



After hearing some of the speakers in the Labour-National Club series, we are reminded of Eugene McCarthy's observation that the trouble with political jokes is that they sometimes get elected.

Prize for stage-managing the most wickedly-comic one-actor of the year must go to Paul Grocott, Canterbury Studass President, who loaned bicycles to MVP Law, Publications Officer Volkerling, International Affairs Chairman Richards, and Craccum Editor Price during Christchurch's Easter Tournament. The foursome were observed cycling merrily down Papanui Road. Two of them had obviously not ridden bikes for some years — not that kind anyway. They returned in drenching rain, and when Price produced his pipe and began trying to light it, the other three only just managed to refrain from falling from their bikes and collapsing in drunken laughter. It really had to be seen to be believed.

We hear that the theme of Canta's next issue will be that Muldoon is Right — i.e. that the universities don't deserve any money from anyone until they become "true universities".

A props Canta, there may be symbolic significance in the fact that Canta editor Culliford is not enrolled as a student at Canterbury this year. In order to keep his stomach above the breadline — but not necessarily his mind above his belt — he is maintaining a small pig farm on the outskirts of Christchurch. Nuff said.

What happens when the city's judges and lawyers go off to conference at Rotorua? Well, they slap each other on the back, burble about the old days, swap esoteric and unfunny yarns, and meanwhile the city's crims take a holiday too. Busman style.



Massey students left campus promptly after being told that they faced possible prosecution for trespass.

— Gary Coston.

Tertiary education balance 'outmoded'

By JIM MITCHELL, NZSPA

New Zealand suffers from "an outmoded balance of tertiary education", Professor R. M. Chapman said last week. To cure this, a system of community colleges, which would offer two-year courses, was suggested.

Professor Chapman, who is head of the Political Studies Department at Auckland University, said that community colleges would do four main things:

- Reduce the cost of tertiary education;
- Help secondary education;
- Provide small cities and large towns with "capstones to community education"; and
- Tie vocational training to a liberal all-round education. Community colleges would grant diplomas in vocational

subjects, and associateships in arts and sciences, he said.

They would be able to teach courses suited to the areas in which they were sited, examples being oil and glass-making technology in Whangarei, and fishing in Nelson.

Staff were already available, but they were not being utilised.

Professor Chapman said he felt sure that the professions and industrial groups would release men to teach on a part-time basis.

Local secondary schools might be organised around the community colleges.

It would be necessary to enlist the local populations in support of the concept.

The total cost of such a scheme would be around \$20-30 million in buildings, as against the cost of \$23 million for a frigate.

The colleges would replace upper sixth forms in most schools, and by offering a two-year course would also serve the purpose of catching late developers.

These, after realising their ability could go on to university from the college, and would be credited with a year's work.

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