

CRACCUUM

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LAW: FUZZ THREATEN FORUM FREE SPEECH



Det. Const. Ray Stapleton

The presence of Auckland drug squad detectives on campus is causing concern to Studass President Mike Law and has drawn protests from several students.

Law told the February 25 meeting of the Student Representation Council that Detective-Constable Ray Stapleton, of the local drug squad, had enrolled in the law faculty.

Law said a student who saw Stapleton enrolling had complained to him. The student, whom he did not identify, told him that drug squad detectives had raided his home a few weeks earlier but had found nothing. The student told Law that the police officer in charge of the raid had said as a parting shot "We'll have more information this year about what's happening at the university." The student was concerned about detectives snooping around the campus.

FORUM

But Law was concerned about other things as well. He told the SRC meeting that it was thought there were "several plainclothes police" at the weekly Forums last year but it had never been possible to confirm this.

"With police there, nobody can talk about whatever they like," he said. "Forum is supposed to be the place for uninhibited speech. The freedom of speech is being infringed by the fuzz."

Societies' Rep Jim Stevenson pointed out that police regularly enrolled for the Diploma of Criminology course and "there's nothing you can do about them."

Law said later that seven other students had also complained to him about Stapleton.

President may get \$1000

The honorarium of Students' Association Presidents may rise from \$600 annually to \$1000 if a report adopted last week by the Student Representation Council is ratified by the March 24 Annual General Meeting of the Association.

The report was presented by a committee convened by Treasurer Tony Falkenstein. It said that the position of President was considered one of high honour and therefore recommended that any payment to the president not be considered as a salary but rather as compensatory for his services.

The 1969 NZUSA income survey indicated that a second year student earned \$480 over the long vacation and since the president was required in the Studass office over that period the committee thought the President should not be deprived of this money to start the year. It was recommended that the President undertake no more than the equivalent of two Arts units and the loss of bursary would amount of \$200. The value of the President over and above the work done by Exec members was estimated at \$240 and \$80 expenses were included in the final figure.

Should the President wish to retain his bursary, then he would receive only \$800.

CONDITIONS

Surprisingly, discussion at the SRC meeting centred not around the honorarium about which there seemed to be general agreement but around the conditions by which a member of the Association may be eligible to stand for the Presidency.

At present, the conditions are that the person be a member and that he shall have been a student at Auckland for at least a year before his nomination. The committee wished to add the condition that he also shall have served on a sub-committee of AUSA for a minimum of three months or have served on SRC. These latter conditions were defeated but an attempt to have the condition of having to be a student for a year before nomination removed at the next AGM was defeated after long

discussion by the casting vote of SRC chairman Trevor Richards. Societies' Rep Jim Stevenson said the matter would still be taken to the AGM.



Studass President Mike Law

Asians excluded

Seventeen Asian students were excluded from the Auckland School of Engineering after they had passed their Intermediate exams, recent meetings of the University Council and the Student Representation Council were told.

Student representative Bill Rudman told the University Council that the exclusions came about as part of the University's clamp-down on overseas student enrolments. He and other members of the Council objected because they remembered that at a Council meeting last year it had been said that exclusion measures would not operate against those who passed their Intermediate exams. The Council requested that the students put their

complaints in writing and referred the matter to the Deans' committee.

The subject was raised again at the last SRC meeting by Stephen Chan. Studass President Mike Law reported that following discussions between himself, Bill Rudman, and Administration, the number excluded had been dropped to six.

"If they are not re-admitted, then we will really get going," he warned.



Stephen Chan

Talk of grass

A new society aimed at promoting intelligent discussion on the legalization of marijuana has been formed at Auckland University.

The president, 2nd year classics student Lester Calder said it was called the Tolerance of Cannabis Society (TocSoc). He said it was hoped to hold discussions and seminars on the weed aimed at giving marijuana debates an image more acceptable to the general public. "It won't be a lot of longhaired students raving," he said.

The society hopes to establish a reference library related to marijuana, to carry out surveys on the penalties given for its use and possession and to provide assistance, where justified, to people on charges involving cannabis.

Ultimately it hopes to establish a legal assistance fund for such people. Calder is now trying to have the society affiliated to AUSA. Enquiries in the meantime go to 45 Wood St, Ponsonby.

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Did you ever see a fast pussy foot?

The Agnew demonstrations on January 15 and 16 have raised many issues about which much has already been said. This editorial is mainly concerned with the question of police presence on University property.

Senate lecturers' representatives Denis Taylor and Eric Braithwaite presented a report to the February 16 meeting of the University Council containing allegations from 12 lecturers, five students and four members of the Library staff that police interfered with the movements of staff and students in Old Government House grounds, damaged the flower beds; forcibly removed persons who were in the grounds by right and made persistent threats of arrests to students.

Vice Chancellor Maidment told Council he had written to the police before the demonstrations telling them the University considered the grounds private property and asked them to patrol the Waterloo Quadrant boundary to prevent unauthorized persons entering.

He said "students and staff had a proper right to move about" in the grounds.

In view of the allegations made, it appears on the face of it, that the police exceeded the Vice Chancellor's instructions.

But what did our bold Council do?

It pussyfooted—fast! Chancellor Cooper said twice that it was "a delicate and tricky position"—a truly illuminating remark. But it was finally said that the lengthy report had not been submitted in time for Council members to examine it thoroughly and the matter was promptly referred to Council policy committee. This committee met last week and will report to the next Council meeting. Submissions were heard from Messrs Taylor and Braithwaite, Studass President Mike Law and student Council representative Bill Rudman.

But they have only one side of the story.

If Council is serious in its desire to preserve the privacy of University grounds, then it must, in all conscience, call for a public inquiry. But there lies the rub. Since events within the grounds arose from events outside, the two cannot be divorced and Council will find itself in the politically unpopular position of calling for a full inquiry into the Agnew demonstrations.

Studass Executive has twice called on Council to take appropriate action over the police activities in University property.

If Council refuses to call for a public inquiry, such a denial of its plain duty would constitute a betrayal of University autonomy and leave the way open for future encroachment, whether by the police or any other body.

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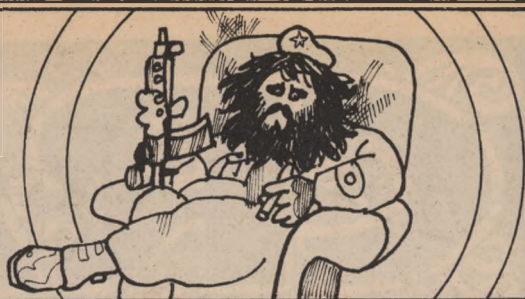
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Sir,

It is dismayed after hearing Mr Robin Blackburn to sense that the New Left is carrying within itself the seeds of its own downfall.

Basically these come from an apparent inability or unwillingness to distinguish between the organization needed

for the struggle and that needed for victory. The New Left prides itself for its emphasis on action and on the fact that its action is spontaneous and does not result from directives from any party bureaucracy. However the New Left theorists seem to be ignoring that this spontaneity of action arises largely from the fact that

the enemy is so clearly defined. From the L.S.E. it is the Board of Governors, for the Dutch Catholics it is Rome and so on.

Action can thus spontaneously erupt and in a local sphere bear results. As these minor victories accumulate, as the ideology of the capitalist and authoritarian system is weakened, the enemy is going to become harder to discover, and his feeble presence will no longer be sufficient to give an impetus to action. The New Left as it stands now runs the risk of leading the struggle thus far and no further.

Another New Left weakness, in the long term view, must be its optimism in that it appears to believe that it will be able to do without organization. Its present experiences seem to be showing the feasibility of this belief but again the New Left seems to be ignoring the differences between struggle and victory. While the New Left is small the contact with the people so rightly desired is easy—later the contact will have to be through representatives and the politician/elitist group appears once again.

The New Left should not look for its enemies in regions where they do not lurk—an elite in itself is not necessarily devoid of ideals.

But unless the New Left is sure of its ideals, the ideals it will work to in the new society, it runs the risk, when victory is sure, of finding an elite establishing itself which shows all the familiar loathing of popular movements and returns the situation to square one.

The New Left vitality now

depends directly on the strength of the enemy. This state of affairs is good only for the struggle stage of the movement towards the new society. As a source of vitality it will not do in the period after victory. This is the period the New Left must look to and plan for lest we find the sole means of maintaining ideological vigour is the creation of a mythical blue peril exactly paralleling the so-familiar red and yellow perils of today. The people of the New Left must focus their attention beyond the local struggles and minor successes of their fight to ensure that an idealist and populace-conscious elite can emerge to preserve the ideals behind the overall struggle of mankind for dignity and a due place in society.
(Abridged)

S.T. Eagle

Sir,

I wonder if you would attempt to ensure that the doors to the showers in the Student Union Building remain unlocked all night, particularly at the weekend.

At present, gaining entry to the showers in the dead of night demands a high degree of skill in mounting the stone wall. There is also the possibility that someone may be using the conveniences on the other side and each party could suffer a nasty blow; or if the conveniences have been used impatiently one could slip and suffer an unspeakable fate.

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Roger Wilde.

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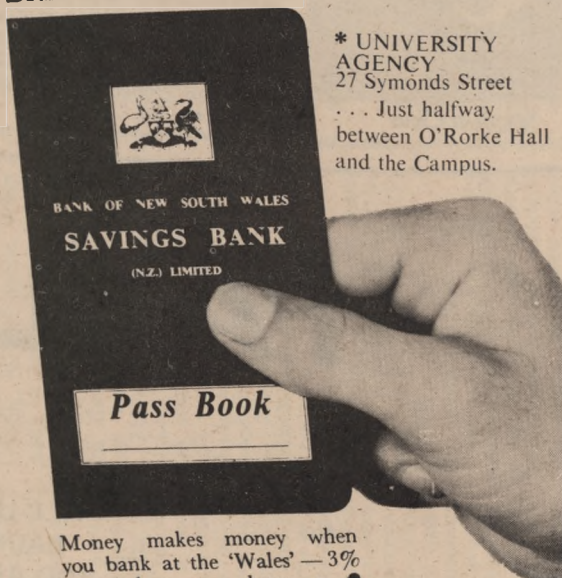
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WRITING FROM CURIOUS COVE, CRACCUM REPORTER CHRIS SMITHYMAN REPORTS THAT

The New Society is on

..... AT LEAST, HE SAYS, FOR THOSE WHO ATTENDED THE 22nd NZUSA CONGRESS. IT'S THE OUTCOME OF A WELL-INTEGRATED PROGRAMME OF LECTURES, DISCUSSIONS AND FORUMS AROUND THE THEME, THE NEW SOCIETY.

The Congress, held in the last week of January, and attended by 105 students, brought together a wide range of speakers and experiences: from a young Marxist revolutionary to the Deputy-Prime Minister of New Zealand. But a constant source of amazement to speakers and audience alike was the way in which topics overlapped and, as Congress went on, a common frame of reference for the 'New Society' seemed to evolve.

Unfortunately only basic outlines can be sketched in here, and this cannot hope to capture that particular quality of a Congress session in which a speaker can switch from abstract theory to commonplace illustration in pursuit of his argument, with the certainty of a challenging discussion to follow.

Professor Robert Chapman, of Auckland University's Political Studies Dept., led off with a look at the political make-up of the country for the not-to-distant future, and in particular the relation between the dominant political tone of the country and the social structure. Basing his argument on what he sees as emerging trends from the politics of the 1960s, Professor Chapman argued there is "a general verdict of contentment", with little likelihood of change at the next elections. He related this to what he sees as a subtle change in the social structure—a process of "social upgrading" which seems to be leading to tension with the cherished myths of the egalitarian society.

Although Professor Chapman conceded that our society is still fairly fluid, with a high degree of population movement, he is disturbed not only by deficiencies in political philosophy and open government, but also by shortcomings in the general climate of the country, and in particular the need for more options at all levels of society. He warned of dangerous areas in society of disadvantaged groups, such as Maoris, old people, deserted or divorced wives.

INDUSTRIAL

A look at the future of industrial relations was the widely-reported offering of Mr E. Isbey, the new Labour M.P. for Grey Lynn. He argued that the 1960s had left a "heritage of dissatisfaction" on both sides—employers and employees—with the old methods of handling industrial disputes. He considers that the move away from the Arbitration Court to mutual agreements means that the 1970s will be a "decade of direct bargaining", although the Court will continue to cater for the smaller and weaker unions. But such developments will require some employers and unions losing their "lazy habits"—To stop passing the buck to the Court or the Government—and to acquire new negotiating skills.

There is a need already for studies of the framework of industrial relations related to the political climate, Mr Isbey stressed. Not only are skilled negotiators with new sorts of qualifications needed, but also a general awareness of the impact of technological change on employment. The introduction of the law, he concluded, to enforce industrial discipline can only be harmful, in reducing the responsibility of the parties really involved.

The assertion that non-violent dissent was "vital" to the future of humanity was a shock to many present, who did not expect so Establishment a figure as the Ombudsman to be so forthright. But Sir Guy Powles' discussion of "The Future of Dissent" must clearly rank as one of the focal points of the Congress session, for so many points raised in his wide-ranging look at the field of conflict between the individual conscience and "the organisation

man" (man as a member of the community) were raised time and again in formal and informal talks.

Basing his argument on the premises that dissent must be an act of principle—otherwise it has "no social significance whatever"—that violence only invites disaster, that there is an historical struggle between the individual human and the organised man, that "eccentrics" have been instrumental in bringing about social change, and that the final end of the State is to provide freedom for the individual to develop his faculties, with the corollary that the only real defence of the freedom of speech is the presence of "an informed active public opinion", Sir Guy turned his attention to the New Zealand scene.

A conformist, comprehensively governed and regulated society, deferential to authority, reluctant to debate public issues, and dominated by an historical search for security has led to a pronounced conservative attitude to new ideas, Sir Guy alleged. There is a strain of "repressive authoritarianism" revealed in New Zealand's history vis-a-vis dissenters, which is still reflected in all levels of government, he claimed. The "monolithic control" of the communications media is a further restraint on the circulation of alternative opinions.

Sir Guy then attacked a number of laws on the statute book which, he said, amounted to an attempt to control thought by law. The law of sedition requires only "intent", not an actual breach of public order, and the catchall of obstructing a constable in the course of duty is like the rights of assembly—somewhat arbitrary.

Our society, Sir Guy noted, supposedly defends the right of "the ultimate sanctity of a man's own conscience". Non-violent dissent preserves such a claim, he argued, but violence only induces authority to repress, and violence can thus be only an unreasoning protest against society itself.

Sir Guy hopes that dissent will move beyond political protest, to what he calls "non-political occupational dissent", especially in fields like science, where the practitioners need to exercise greater responsibility over their craft.

He concluded with a plea for greater responsibility and critical awareness among those who hold power over the rights of their fellow citizens.

That scientists were not to blame was the reply of the Professor of Geophysics at Victoria University, Wellington. Dr Evinson contended that the scientist as a citizen can be moved by conscience, but not in his professional capacity, because the ethical content of science is neutral. Quoting the late Bertrand Russell to the effect that science increases men's power for good or evil, he argued that the confusion between science and technology has been to the detriment of science.

Furthermore, laying the responsibility for pollution or similar world problem at the foot of science or technology compounds the confusion, Dr Evinson pointed out, because the solutions, and even the problems themselves, are as much within

the domain of public administration and politics.

Allan Levett on the process of bureaucratisation in modern society, James K. Baxter on everything, Conrad Bollinger on "The Relevance of Myth", and Professor Duncan Timms on the process of "alienation" in modern society—all concerned themselves with aspects of man's (especially the individual feeling man) adaptation to the environment known as modern civilization.

Levett, a sociologist and Asian Studies specialist from Wellington, looked at the way institutions become rigid, and lose contact with the human society they are supposed to serve. In comparison he argued that the Chinese experiences in the Cultural Revolution were an attempt to buck the "organisation state" by appealing to the 'spirit' of human beings.

On a slightly different plane, James K. Baxter, poet, social worker and social critic, argued from his experiences with the so-called "misfits" of our social system that human beings are still human beings, and should be treated as such.

Myths seem to contain basic truths about the human condition at certain stages of social development, Wellington critic, lecturer, and historian, Conrad Bollinger suggested. In the variety of myths from different cultures there is reflected in some form the necessary struggle of mankind to defeat and control natural forces, and differences in degree would seem to reflect different degrees of success in adjustment to the environment. But he noted that myths generated by modern society exhibit "increasingly violent" tendencies.

The "lonely crowd" phenomenon was the concern of Auckland University's Professor of Sociology, Duncan Timms. The disintegrating effects of the comparatively recent, historically speaking, processes of urbanization, industrialization, and bureaucratization on traditional cultures have led to the decline of "human values", which are more related to village community existence, he argued. Relations between people have become depersonalized, modes of behaviour have become rigidified, and the cumulative effect of these processes, Professor Timms contended, has been two conditions—"self-alienation" and "social alienation". The one is retreat into the inner self to shut out the external world; the other is deliberate rejection of what seems to be an imposed form of behaviour, i.e. the rebel.

Old people in modern cities, and housewives in the suburbs are groups where there is a high incidence of "alienation". What is required, Professor Timms concluded, is a format of living where there is meaningful participation for all, and in designing future communities there must be as much attention to the social environment as to the physical.

The political potential of the 'New Society' was mined by a revolutionary theorist, a conservative office-holding politician, and the diplomatic representative of one of the few 'New Societies' actually attempted.

NEW LEFT

Star billing at Congress was filled by Robin Blackburn, the



Robin Blackburn at Congress

radical English sociologist, New Left ideologue and activist. He outlined the shaping forces of the post-World War II situation in Europe which led to the emergence of the New Left: the paralysis of the old non-communist Left; the international ramifications of the Cold War; the progressive unveiling of the real meaning of the Chinese Revolution—"the explosive power of the idea of humanity"—and the development of the meaning of liberation in the Third World revolutions.

The last of these gave real impetus to the evolution of the New Left critiques. New analyses of society were needed, and the great variation in social and historical conditions of the revolutions left room for creative attempts and models. But we must be reconciled to the idea of revolutionary change, Blackburn urged, for, even though in British society the "national tradition is overprotected against revolutions", all previous experience suggests that history advances in a "discontinuous fashion", and that from time to time there is "a harsh settling of accounts".

The New Left critique of advanced societies and the international capitalist economy has evolved along essentially Marxist-Leninist lines, as Blackburn demonstrated. And it came as a "shock" to the New Left theorists, having been primarily concerned with the evolution of Third World forces, to find on turning again to the advanced capitalist countries that features of the classical capitalist structure exposed by Marx, such as the class struggle, still persisted in spite of such things as the "education and welfare system". In essence all that the prevailing capitalist order has done is to provide mechanisms to forestall any attempts to introduce an alternative mode of society by making apparent concessions to dissident groups. But the relations of production and social relations remain essentially unchanged.

The New Left, said Blackburn, represents at present "relatively amorphous social forces", lacking formal organisation, and concentrating on minor social areas. Its particular quality comes from its orientation toward youth, and, ipso facto, its dissociation from older left-wing organisations. It looks particularly to students as a social force produced by the system which, in giving them the skills necessary to maintain the system, also provides them with the means to see through it, and, in the process, "re-invent social relations".

DIRECT ACTION

In following its revolutionary models, the New Left is more concerned with direct action than the theorising of the old Left, Blackburn said. He defined the

"revolution" as "good for itself, apart from the results", using the criterion that ideas should "partake of the means", i.e. that "liberation" can be achieved by participating in the process of achieving something, not just in the end itself. It follows from this that the revolution must be "permanent", "not a once forever thing."

Tactically the New Left looks to a "strategic majority" of activists to seize the initiative in demanding participation in institutional decision-making. Any "backlash" is to be exploited to win wider support by exposing the repressive authoritarianism of established society. But the basic thesis of the New Left, Blackburn said, is that only in the release of the collective mass of the people to do something can anything be done, and not by delegating authority to a panel of experts.

However, it was clear these sentiments were not shared by the Deputy-Prime Minister, the Hon. John Marshall. His paean of praise to the National Development Council revealed clearly his confidence in entrusting the future to a very select panel of experts. Apart from its significance in terms of economic planning, Mr Marshall stressed the awareness of a growing consciousness of co-operation and co-ordination of various interests.

Growth, targets, better use of resources, increased production relative to scarcity of markets, and the expansion of certain areas of the economy, notably manufacturing and mineral exploitation, were detailed by Mr Marshall. Noting that N.D.C. had projected 315,000 more jobs in 1969, mostly in the skilled sectors, Mr Marshall said that some consideration had been given to social consequences of economic 'restructuring'. Urbanisation, concentrating on the northern North Island; housing redistribution; adjustments in family life related to changes in the composition of the work force; and changing patterns of values and behaviour with rising incomes were mentioned.

At the same time Mr Marshall considered that further redistribution of income is not needed to preserve our "egalitarian society", as the tax burden is distributed equitably enough already. To complaints of oppressive "commercialism" destroying the "quality of life" in this country, Mr Marshall said he was opposed to "widespread controls" that might be harmful to the "competitive system". As for ethnic minorities in the community, their integration into the prevailing system has "an inevitability about it."

FAKE

Evgeny Pozdnyakov's analysis of the 'New Society' bore some

resemblances to Blackburn's New Left critique, in that both drew on the Marxist-Leninist canon. But while Blackburn considered that the socialist society of Russia to be "a pathetic fake, if not a terrible fake at times", Mr Pozdnyakov contended that the 1917 Revolution had achieved the 'New Society', although the process of building the society still continued.

The answers the first Secretary of the Society Legation gave to questions were far more revealing. The building of the 'New Society' justifies the suppression of people like writers and 'liberals', who are classed among those who dissent for the sake of dissenting, and furthermore such suppression is justifiable because of the latent power of the old society and traditions to thwart the "new movement".

Likewise, Czechoslovakia must be seen in the perspective of the historical conflict between the 'New Society' and the West. "Peaceful co-existence" with capitalist society, Mr Pozdnyakov said, is possible "if it does not interfere with the progressive development of humanity". Although the new socialist way of life must evolve from the historical and cultural background of each country—and Dubeck's Czechoslovakia was not evidence of "liberal ideas" so far as socialism was concerned, Mr Pozdnyakov commented—the socialist movement cannot be allowed to be crushed.

"The right of dissent", the Secretary continued, was a right fought for by the working class movement of Europe, as a part of the common struggle for the 'new society', but "dissenters are with the past, not with the future". Left-wing dissenters are part of the historical process in capitalist society, but not in a socialist society.

Questioned as to whether great salary differentials and the formation of elites were attributes of socialist society, Mr Pozdnyakov revealed that the criterion of the first was from each according to his abilities, to each according to his work for the socialist society, and of the second that Marx had said that in the transitional period to a truly socialist society there would still be inequality. He concluded by pointing out that the Soviet Union was approaching the stage when they would be able to dispense with salaries.

Ian Johnstone, N.Z.B.C. current affairs front-man, in a witty and informed discussion of the role of the electronic media, picked up themes of several earlier speakers. His charge that broadcasting in this country was open to the world-wide phenomenon of "trivialization"

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Blackburn was a bloody have

by Phlostigom Scrivener

B28 was packed. Mainly students of every political creed but also quite a few of the older Labour Party supporters and the odd Communist Party man were there. The atmosphere was expectant, eager. As Robin Blackburn sauntered down the aisle, strains of "Keep the Red Flag Flying" burst out which he turned to laughter with a swift quip (unfortunately inaudible to most of the audience).

Blackburn's silvery-grey hair made him look older than his 28 years. Disdaining the use of the inconstant mike, he sat casually on a table and launched into an attempt to define the New Left and gave a brief history of its development.

Listening to him, one got the impression that the New Left was more an attitude of mind than a movement. "You're not a member of the New Left because you pay monthly dues," he said. "You're not defined that easily."

He said the first New Leftist was Bertrand Russell. "When he was well into his 80s he first pronounced the idea of getting outside the old framework. The CND movement in the early 60s was still going very much in the tradition of British middle-class protest. Russell got them less interested in marching and more in trying to do something."

"The sort of thing was mass sit-ins, clogging places up, making attempts to interfere with the operation of nuclear submarines, occupying Government regional centres."

START

Blackburn felt that this was the start of the New Left but he said that it has now spread to embrace Vietnam, the blacks and newly emergent forces like the London squatters.

Much of Blackburn's talk was a repetition of his Congress address (reported elsewhere in this issue) but he did elaborate somewhat. The squatters, he said, were an example of the New Left ideal of direct action. By occupying empty houses, they were expressing their need for adequate housing and in textbook New Left style relied on the people about them to supply them and for support against the authorities. (Can't imagine the neighbours helping if you occupied a house in Victoria Ave.)

Blackburn went on to slate the traditional left-wing forces such as the Labour parties, trade unions and Communist parties.

CONTROL

He said the increasing bureaucratization of the trade unions in Britain had led to the development of the shop steward movement—another New Left movement. Because the national trade union officials were so out of touch with the men, the latter turned to their local shop stewards who were the ones who negotiated at a local level. Again it was a case of direct action as against words.

Blackburn advanced the interesting fact that of the strikes in Britain, only half were about money. He said the rest were about control of the factory or the worker's environment.

"This is the biggest dividing line between the old Left and the New Left. The old Left has come to accept that managers run factories and principals schools. This concentration of power is what the old Left has come to accept."

"RELATED"

"The old Left works within the system. It fights with words, leaflets, meetings and papers. But that is where the old Left stops. The New Left has fewer words and more action."

He claimed that every activity the New Left chose was always directly related to its goal but as his talk progressed that goal became a little difficult to see.

It appeared that the New Left wanted to smash capitalism but Blackburn admitted that we all live in a sort of super-capitalist structure from which it is impossible to escape. It is this sort of structure which keeps the buses running or (his example) the planes on time. He seemed to want to smash the capitalist structure which caused a concentration of power and to channel that power back to the masses.

Examples of this he gave were the rioters in Bogside who converted a Coca-Cola factory into a production centre for Molotov cocktails and the French workers who occupied their transistor radio factory and produced radios for all their fellows.

This, it appeared, was what he meant when he said revolution was a "meaningful intervention."

PASSIVE

If this sounds a bit like a Welfare State, Blackburn had an answer to that. The Welfare State, he says, was conceived by capitalists as a means of keeping the people passive.

"New Left reformism is a reformism from below," Blackburn's thesis at this point seemed to boil down to the "Marxist slogan 'All power to the masses'."

He ended his half-hour talk by saying that the New Left—to become more effective—must move towards a more coherent analysis of society and form a more coherent organization. "It has got to discover a strategy."

One came away from the talk with a sense of disappointment. Not the disappointment associated with listening to some dreary political hack or a man with nothing to back up his arguments. Rather it was disappointment arising from listening to an educated, widely-read man who had failed to follow his arguments through.

For example, if the New Left places action far above words, then what was Blackburn doing touring the country giving speeches?

WHY?

If the impression he gave was correct—that the New Left is an organic growth arising when a local need is felt—then why call for organization between New Left groups? And if there is organization, what about the inevitable formation of an elite, the plague of every revolution in history?

Blackburn's answer to the last question was unsatisfactory. He seemed to think that with a New Left revolution an elite just wouldn't appear. Pretty naive.

Again he argued well that the New Left was not against the politicians or the big businessmen. They were just as much at the mercy of the capitalist system. "If a man was rich, and goes bankrupt, the system smashes him just as effectively as it would any other man." He implied that

power lay in the system not in the few men at the top. This is quite true but Blackburn unconsciously revealed himself when he used the word 'humanism' at this point. If depersonalization of the power structure is all that's wrong, then is it necessary to smash the whole structure? If it is necessary, why? Blackburn didn't answer these questions.

His much-vaunted ideology seemed to have avoided 19th century nihilism but had stopped short at Marxism of the 1930s. This is nothing new, and while it may be argued that Marxism, like Christianity, has never been tried, this is 1970 and there are no long queues at the soup kitchens any more.

A revolution is needed but with due respect to Blackburn's sincerity, he's not where it's at.



Robin Blackburn

Interviewed

Robin Blackburn has tried and found wanting the premises on which our kind of society is based. He calls himself a Marxist. He is also, ironically, a relative by descent of William Pember Reeves, perhaps New Zealand's most eminent socialist intellectual, and an architect of our present society.

One challenge to the premises of the system resulted in Robin Blackburn's expulsion from his teaching position at the prestigious London School of Economics. He was accused, and found guilty by the authorities, of "incitement to indiscipline", because he supported the students in their protest.

Craccum reporter Chris Smithyman interviewed Blackburn at the Curious Cove Congress held in January and gives this report.

What about student power movements in Latin America, Eastern Europe, and United States?

The student movement in Latin America is the oldest of the modern student power movements. In 1919 students issued the Cordoba Manifesto, which demanded co-gobierno ("co-control") of the universities. This movement developed into a more general concern for the independence of the university from the control of the State. Later this combined with a demand over the internal structure of the university, with "co-control" for teachers and students. In turn, these led to more general political demands against foreign control, military rule, poverty, illiteracy, "and other social evils".

Today the universities have become "very often sort of liberated areas" which "an armed body of students control". The governments have tried to control

the universities by military occupation or by closing them down.

Just as an example of the "highest point of conflict" between the students and the government authorities, is the situation in Caracas where aircraft can no longer risk flying over the university in case they get shot at.

But entry to Latin American universities is still very restrictive in terms of the socio-economic backgrounds of the students. They have only really achieved anything by way of open entry in Cuba.

In Eastern Europe the students have become the focal point of opposition to the regimes. Even in 'liberal' Yugoslavia there is a student power movement. The phenomenon has an "interesting" aspect in that the more liberal the regime, the more likely it is to get a "left-wing opposition" movement, as has developed in Yugoslavia where demands have been made on the authorities in

the name of workers and students.

Throughout Western Europe and the United States the experience of the last three to four years has produced a relatively small group of students who see themselves as "conscious revolutionaries". They are also Marxists of one sort or another: Maoist or Trotskyite, or a combination of the two.

The vast majority of students are somewhat apart, and probably becoming more apart. Students are a constantly changing group, and the vast mass of students seem to be re-enacting the experiences of recent years as they hadn't been through them. For example in Britain, after the upsurge of 1968-early 1969, they are now reverting to demonstrations, such as against the Springboks.

In the USA, while the S.D.S. (Students for a Democratic Society) has now split three ways, but still following some Marxist-Leninist line, the "vast mass of students" are going through Moratorium-style politics.

What is the role of existing universities as institutions?

They help continue the power of the ruling class over the rest of society by training the "primary and secondary elites", by producing ideas which justify the society, and by developing techniques of control and manipulation which the economy needs.

But there are problems within the existing system. Many people in the universities don't like the "examination factory", or the idea of "prostituting their talents and intelligence to the system".

There is a chance for the universities to become independent centres of critical thought, now that activist politics have shown up the strings tying the institutions into the controlling economy.

But the university has its own function with bourgeois society with the training in ideology and the provision of skills for the continuation of the prevailing order of society.

What role can the 'critical university' or the 'anti-university' have in the existing situation?

They have only become really important in situations where there is already a struggle with the authorities. They tend to wither where they are isolated through lack of financial resources, and so on.

page 11

KARATE CHIDOKAN STYLE JUDO KODOKAN STYLE

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Paddy Grant and Sherryln Kennedy (14)

Contemporary dance alive and well

Contemporary dance—long the poor relation of classical ballet in New Zealand—is rapidly gaining new strength and Auckland University has one of the few professional companies in this country.

It's the University of Auckland Contemporary Dance Company, formed last year from the existing dance workshop, and only dancers of a very high standard are admitted to it by audition. Heading this new movement is Paddy Grant, a choreographer and former ballet dancer.

Since it began, the company has performed widely in Auckland, toured to the NZUSA Arts Festival at Dunedin, took part in the North Shore Festival and will present three nights of dance during Orientation Fortnight.

Beginners wishing to learn contemporary dance must join the workshop classes and then audition for the company. The workshop has capacity for about 14 students.

Information week

"Pre-enrolment week must become part of the university year—the place must be going by them." This is the opinion of Student Liaison Officer, John Coster, who has just run the first such "Information Week"—to prepare freshers for varsity before it starts.

From Tuesday February 17 to February 20 a series of six workshops were run, each repeated three times over the four days. The subjects were: "Mechanics of a university course", "Finance", "City Life", "Students' Association", "Welfare Services", and "Where to Live".

The official university film and tours of the university were also run every day.

From evaluation sheets so far received it appears that the tours were the most consistently appreciated part of the course. Questionnaires will be sent out to participants again in the second term to see if the course has been of long-term value.

The attendance of 300 out of



Coster

2500 freshers points up the publicity problem. Another disappointment for the organisers was the unresponsive atmosphere of the larger workshops, reminiscent of the unfriendly, impersonal university atmosphere that this course was designed to dispel. However smaller groups broke into lively discussion and established real communication.

For this reason Coster feels groups must remain small—"personal communication is essential". This points up "immense personnel problems" in getting enough staff and students back to varsity early to run this week. But with the increase in numbers, Coster says "it is not a case of whether we should do this—we must".

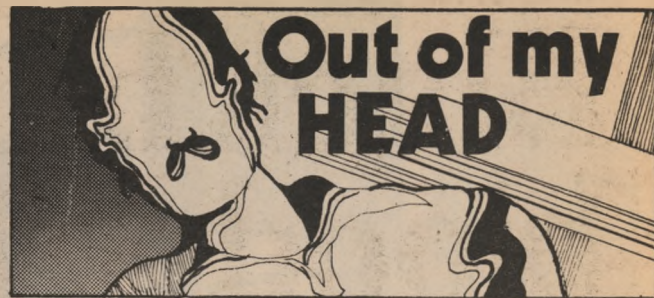
Craccum

Craccum will be published weekly this year for the first time in its lengthy existence.

Victoria University's student paper Salient is the only other weekly student paper.

Craccum was granted \$8000 for the year and employs a paid editor and technical editor.

Being weekly, more copy and staff are needed and any contributions and contributors will be gratefully entertained. If interested, apply to the editor on the second floor of the Student Union Building.



Civic hypocrisy

A number of Aucklanders have suddenly sprouted little badges or signs saying "Remember 11.45". Whether most Aucklanders consider this to be foolish or emotional is unimportant. What is significant is that only the most unaware Aucklander would need to ask "What happened at 11.45", or "What date was that?"

The activities of the police during Agnew's visit are well documented and are at least, disturbing. More serious however, have been the reactions and decisions of the so-called civic and national leaders of our community; and of those bastions of freedom - the daily press.

On the morning following the police riot the New Zealand Herald's front page reported police "wading" into the demonstrators. Within two days the Herald had quietly forgotten the occasion. It is probable that the editor was in bed when the reporter's story was accepted for Saturday's Herald. If he had seen it the Herald assuredly would have printed a non-report on the numbers arrested.

Conjecture aside, since the Herald alleged that the police were violent, and since the Herald often publicly professes to be free unbiased and honest, two choices were open to the editor. He could either have decided that the published report was untrue and published a retraction; or he could in the interests of a free society have demanded a full and public inquiry into the alleged incidents his paper published.

The Herald has done neither. Is the Herald merely hypocritical or is it as morally dishonest as the politicians it often criticises?

Before discussing the similar hypocrisies of our leaders I would like to mention an incident that occurred just after the Russian invasion of Czechoslovakia. It was during a university vacation and I was told by the then Mayor of Auckland that many citizens and civic leaders were so disturbed that they wished to hold a public demonstration. As President of the local experts on demonstrations I was asked to arrange this. After I refused I was asked how many students could I arrange. On explaining that students were on holiday and hard to contact, I was asked by the same New Zealand Herald how much space I wanted so that I could appeal to students. I refused this offer as well on the grounds that I would have no part in the managing of news through the collusion of civic leaders and the so-called free press, which had channelled many more important issues to a rubbish bin.

Finally the civic leaders took the plunge and Mr McCorquindale, a mayor, took over the organisation. I would like to be charitable about the reasons our civic leaders marched and would like to consider it coincidental that local body elections followed soon after the demonstrations. It was probably the biggest hypocritical mardi-gras Auckland has seen. Leading the march were the clergymen who were vigorously clapped by bystanders. Behind them came not only mayors and councillors but also mayoral candidates and local body candidates and local body candidates, some of whom actually were waving to the crowds lining the streets.

Why were they hypocritical? Well have a look at some of the activities of these councils since the Agnew demonstration. It is agreed that the purpose of the Czechoslovakia demonstration was to protest against the suppression of a people's right to free expression.

Soon after the Agnew visit the Auckland local Bodies' Association, without evidence before them passed a motion fully supporting the actions of the police at 11.45. And the same Mr McCorquindale advocated curfews for demonstrators and suggested that the right of free assembly and dissent should be restricted. Individual borough councils have also passed motions supporting the police without any consideration of the ample evidence available. I am not suggesting that they should have condemned the police on no evidence, but considering the seriousness of the allegations, these individuals who purport to support freedom had only one course open to them: to call for a free and open public inquiry.

There is little point in discussing the deceitful activities of our Prime Minister. They are well documented. His wide general smears are probably the offensive matter he found cast outside his front gate.

As Sir Guy Powles discussed at Curious Cove, our right to dissent, publicly and openly is a fundamental human right. Our society is at the moment glorifying the silent majority. Surely to remain silent all ones life is to abdicate from ones species. It is a form of moral and living suicide. The Cartesian maxim "cogito ergo sum - I think therefore I am", is as true today as then. We are a society of human beings not a cabbage patch.

It would seem however, that the plants are winning. The Auckland Star reported last week that the Mt Eden Borough Council had decided to shun two controversies. It took no action on a request to support a Manapouri petition and would not give permission for a procession from the base of Mt Eden to the summit—an open air church service to protest against apartheid.

We live in a country which has fought wars and is at present excusing mans killings in the name of the right of free assembly. Can a local body refuse citizens the right to organise an orderly and organised public showing of their abhorrence of a racial policy so contrary to the principles these civic leaders profess to believe?

I will remember 11.45, but the more ugly demonstration I cannot forget is the feet and faces of civic leaders who last August used the tragedy of Czechoslovakia to publicly demonstrate their freedom to be free. Did they leave their minds in Queen Street?

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No good ground, t

By two members of the jury committee

"On the evidence available to (me), no good grounds have been advanced to warrant a public inquiry (into allegations of excessive police violence in dispersing demonstrators outside the Hotel Intercontinental on the night of January 16, 1970). I was in Auckland with a number of my Cabinet colleagues at the time of the demonstrations and I was impressed by the behaviour, deportment and great restraint shown by the police." Mr Thomson, Minister of Police, reported in the New Zealand Herald, January 21.

O.K., this is in itself justifiable comment, Mr Thomson, but do you really think your viewing of the situation from the Hotel Intercontinental is much of a guarantee of police restraint along Princes St and in Albert Park, not to speak of University grounds? And another point, what is the evidence available to you? And what was your source? Independent observers? Or was it just assurances from senior police officials? There is a legal maxim— *nemo iudex in causa sua*—roughly translated as 'no man should be judge in his own cause'. It is a maxim you could do well to consider in circumstances such as these.

Do you honestly believe, Mr Thomson, that if the allegations of police violence are properly founded, that if the police did kick, punch, harass and generally assault, with little or no provocation, demonstrators and bystanders alike, that you are likely to be provided with a detailed and honest account of such assaults by the men who actually committed them, or by their senior officers who either made no attempt to prevent them or were unable to do so?

There is at present circulating in Auckland a pamphlet entitled 11.45 pm January 16 1970, which is essentially a

'sampling of signed statements from over seventy people who were (present at the demonstration) and either experienced or witnessed the police actions.' This pamphlet makes pretty horrific reading for anyone brought up to subscribe to the principles of a democratic society. It also makes nonsense of statements that there is no reliable evidence to justify even the setting up of a public inquiry.

Lack of space prohibits a full reproduction of allegations of police violence and readers are advised to obtain a copy of the pamphlet itself. The most that can be done is to provide in turn a smaller sample representation.

"About seven to ten policemen continued pushing myself and four or five others roughly down to the bandstand and there I was violently pushed across a green park bench, hitting my head as I did so, my money spilling out of my pocket. I turned to the constable and said, "Please let me pick up my money" or words to that effect. By way of reply I was violently punched and pushed some five to ten yards. I turned again to repeat my request, and another policeman came up and kicked me in the base of the spine. I then ran . . . By the bandstand I saw a young man being violently punched in the stomach by a policeman. He sank to the ground retching . . ." Timothy Binnington, land agent and surveyor.

"Without any provocation, one policeman hit me across the right eye with his fist. I fell to the ground and was helped up by another policeman who shoved me violently forward. On all sides, demonstrators were being pushed and kicked along the pavement and road by the police." W.H. Ley, farmer.

"By the bandstand, one young man was violently punched in the stomach by a group of three policemen. He had great difficulty in breathing and his friends carried him

down the path into Wellesley St." Robert Hutchins, student.

"When the policeman approaching reached me, I was ordered to run, the order being accompanied by an extremely hard kick in the left buttock. I turned around and told him it was not necessary and to cut it out. He grabbed me by the top of my open neck shirt and pulled me to him, ripping my shirt, and said, "You'll get more of that." He then punched me twice on the right side of the jaw." John Syme, civil engineer.

"I saw a girl lying on the ground with her arms protecting her head, while policeman walked over her." Mrs Robin Dzedins, A.U. staff member.

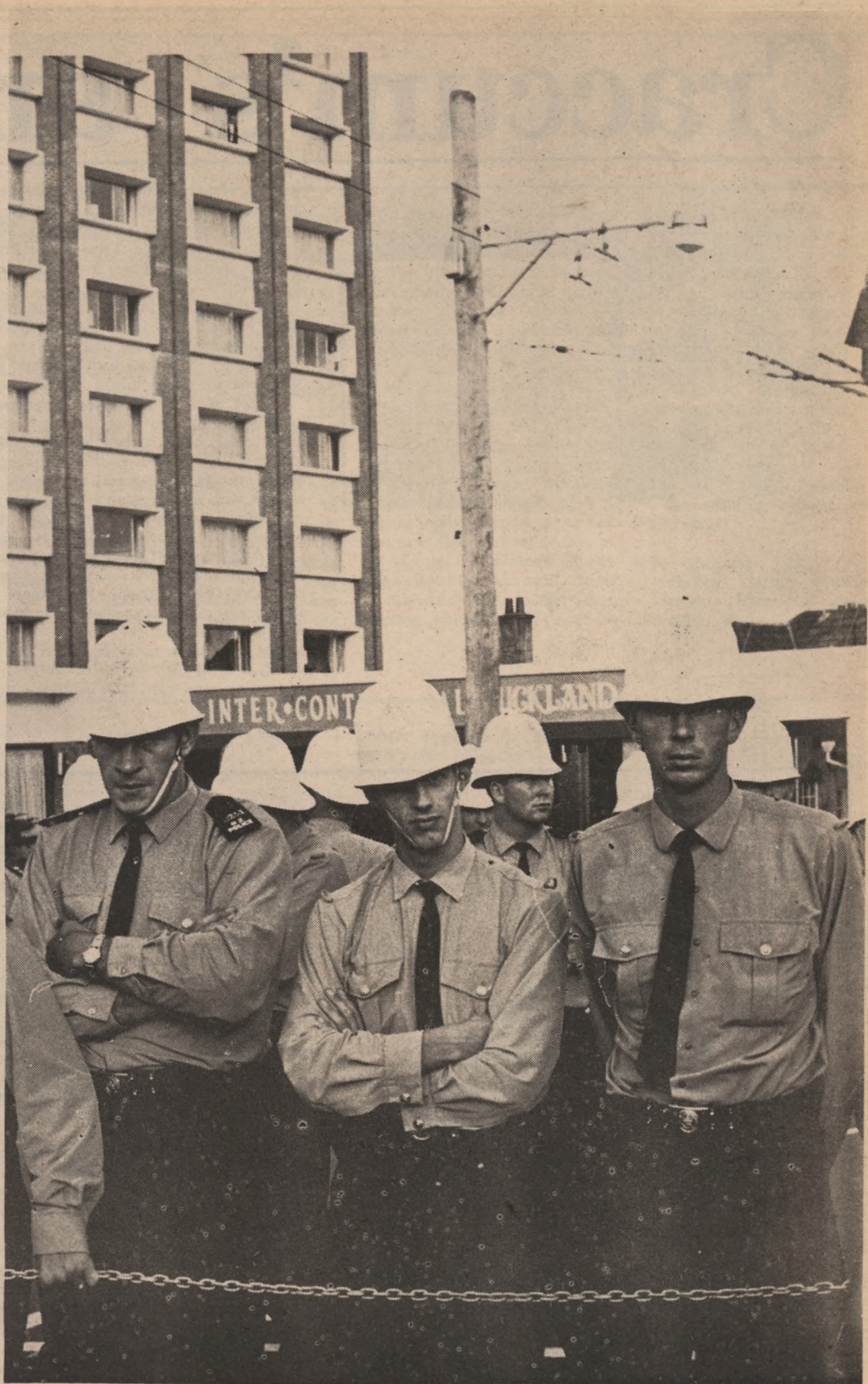
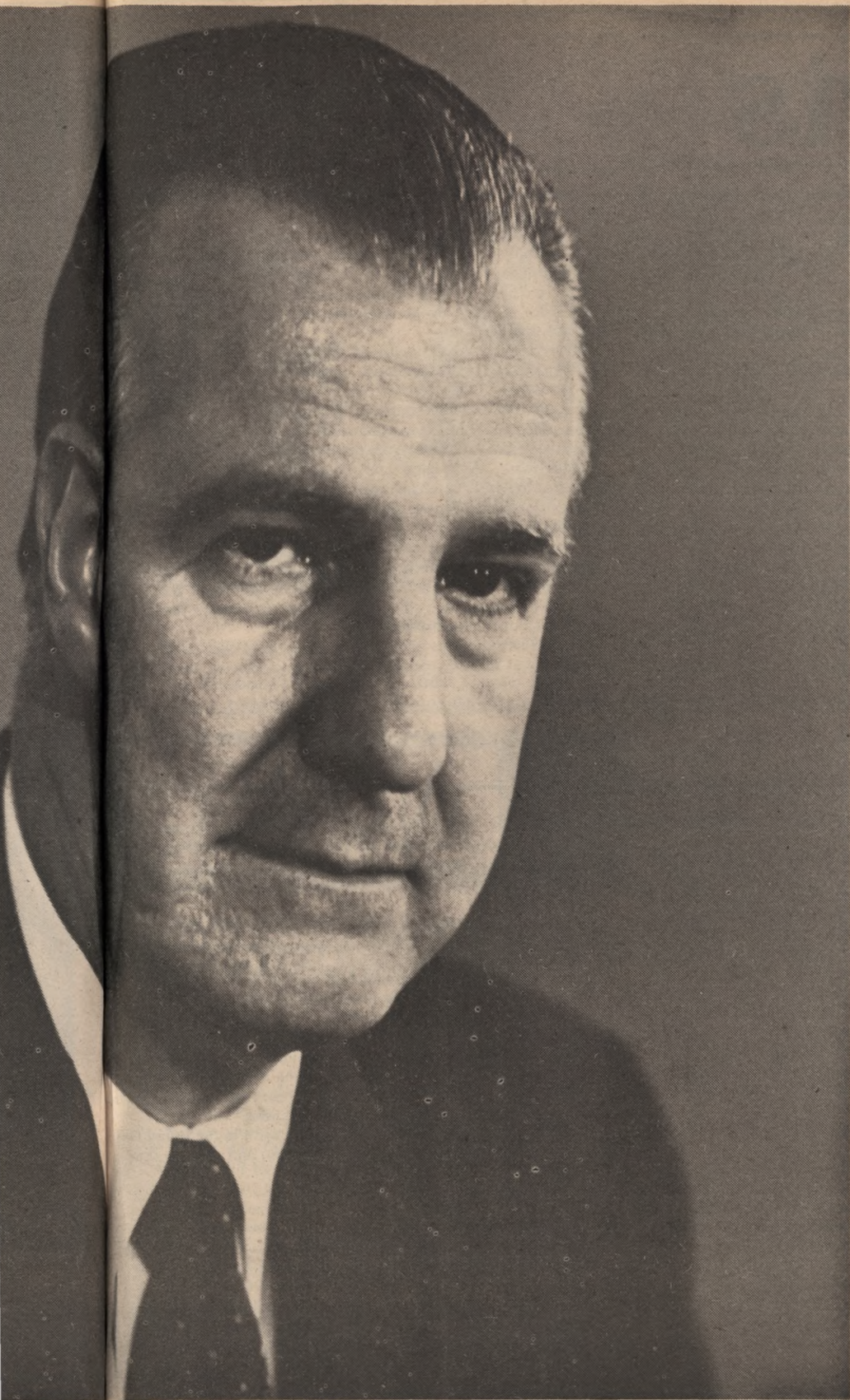
"At this point, the policeman suddenly thrust his hand through the car window and took a large handful of (Brian Badcock's) hair, turned his hand palm upwards and lifted him off the seat with his head out the window." Patricia Craig, teacher.

"One of the policemen pushed Mr Macdonald violently several times. I remonstrated with them about this whereupon they turned on me. I was punched in the abdomen and ribs and shoved violently about. One policeman attempted to punch me in the face but I managed to avoid the blow. I was then pushed quite savagely along Princes St." (This incident occurred when Mr Brown was attempting to walk home to his flat in Princes St.) David Brown, B.A. Law graduate.

"People were wandering along the pavement, some obviously in pain, nearly all bewildered. I also saw a man lying in the gutter; he was evidently in great pain. He told us that he had been beaten by the police and feared that his jaw was broken or fractured. Barrie Allen, B.A. Law graduate.

"At approximately 11.45 pm I saw a policeman move forward to speak to somebody at the front of the crowd. A short time later, the police gradually moved forward and

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ins, student suddenly dashed into the crowd, pulling people up and d me, I was people on the back of the head and neck . . . I also nried by an general policemen pushing several demonstrators so d around and y that they fell to the ground. I saw a young man . He grabbed ng fair hair being punched in the face by a group of d me to him. en. Finally he stumbled away, holding his hands to of that." He and crying." Lorraine Wilson, Student. e jaw." John the police on Waterloo Quadrant rushed into the crowd at any warning audible to us, and began shoving, as protecting ng and kicking the demonstrators to clear the street. Mrs Robin about two minutes to see several instances ng and downright brutality by the police." Felicity A. Dip. N.Z.L.S.A.U. staff member.

t his hand in uch brief excerpts, there is always the risk of charges ful of (Brian ng out of context. This is readily acknowledged: we ls and lifted claim that the extractions here or in the 11.45 pm w." Patricia et by themselves make out a case of police brutality. d claim that they are sufficient to justify at least the

ld violently about this up of a public inquiry. shed in the ave already briefly outlined the basic weakness in an about. One dealing with charges by the very men against whom it I managed e levelled. This weakness may in some cases be vaguely along en by other considerations; but in the present case, it Brown was contention that prejudice from official quarters has s St.) David demonstrated its presence.

ment, some the following statements. saw a man report that a constable, cursing, had dragged a . He told us rator by the hair along the footpath was contrary to that his jaw activity and had not been confirmed." Assistant raduate. missioner Scott, reported in the New Zealand Herald, eman move 19. so it was contrary to police activity (or don't you orward and police activity as it ought to have been) and

doubtless it had not been confirmed. This is hardly surprising. After all, the statement was made two days after the original report in the Herald, and even bearing in mind the lightning speed with which our police force works, there was obviously no time in which the incident could have been thoroughly investigated.

"Any incident in relation to a female wearing a mini-skirt being manhandled by the police is refuted." Scott, reported in the Herald, January 19.

Any incident! This time Mr Scott, not content with rejecting out of hand the alleged incident, makes a point of rejecting all incidents of this nature (and don't forget there were a hell of a lot of girls in mini-skirts). Surely this sort of finding could only be made after the most detailed and penetrating inquiry, but again it came only two days after the initial allegation. The same applies to Scott's denial that his men would intentionally kick demonstrators and bystanders.

It is, we suggest, apparent that white-washing tactics are all that can be reasonably anticipated from a police inquiry. However, what is of even greater concern is not so much the attitude of Scott and even Thomson, but the fact that the situation seems to have blown itself up into a major political issue.

On January 27 the Herald reported the P.M. as saying that he and Cabinet knew before the demonstrations that a demand for a public inquiry into police actions during the visit of the Vice President would be made, and that furthermore he knew the names of those who could be making such a demand. Needless to say, he declined to name any names, but the point was made: there was a great communist conspiracy afoot, out to undermine law and order. But not to worry: Big Brother Keith had the whole situation in hand. Now it is not particularly unusual for a

politician to make ridiculous statements of this sort. Nor is it unusual for the politician to be the Prime Minister. But what is out of the ordinary is for the Prime Minister to come out with a statement that can so readily be shown up to be utter rubbish.

The point of interest is: why? Why did he feel it necessary to step in personally to lend support for Thomson's rejection of the public inquiry, and why such a strong line?

One reason which immediately commends itself is that the Government is very, very anxious that a public inquiry should not be held.

But why be so hung up about it, Keith? The worst we initially thought would come out was that a couple of dozen cops had lost their heads and had started smashing demonstrators. Or is there something more? Like, where do the American security men come in? Or, could it be that the manner of dispersal was planned in advance?

Two further points from which you can draw your own conclusions:— during the week in which we were collecting statements (and this was *before* the committee of inquiry was even formed) the telephone in the house in which we were working developed some funny habits. Like loud clicks during conversations, the signal on ringing out (and in) stopping, the sound of the receiver being lifted and then replaced and the line going dead. We have been informed that this is consistent with tapping. Also, respectably dressed men suddenly developed a penchant for sitting in front of our house for hours on end. We went up to photograph one (in a Kingswood station wagon) and were somewhat amazed when the fellow evinced no surprise, but merely tried to hide his face. There could, of course, be nothing in this, but it is quite a coincidence, isn't it?

Craccum's arts



The choice of Susan Chaytor's Landscape IV as winner of the biggest N.Z. Art Award was something of a mild shock, especially so it seemed to critics and reviewers. While not the best choice that could have been made, it was at least one of the best half dozen works in the exhibition. (There may have been, of course, many far better excluded.)

Of those works in the exhibition I would include as eligible for the prize works by Pat Hanly, Susan Chaytor, Phillip Trusttrum, Ralph Hotere, Brent Wong and Geoff Tune.

Most of the works had landscape subjects dealt with in various ways, making a comparison difficult.

Brent Wong's Wellington Landscape bedecked with elements reminiscent of the past (architectural mouldings and a concrete blockhouse) which assume the shapes of prophetic objects, tending to suppress and overpower the landscape. The clear realism used by Wong enables his elements to become, in a surrealistic manner, real objects with an extension into the abstract. At the same time it is this surrealistic convention which tends to weaken the picture. The awareness of the elemental forces is negated by their presence.

Geoff Tune's Mt Eden Landscape No. 13 acknowledges the point much like Don Binney and this plays an integral part in the success of his work. His landscapes place more emphasis than most on the presence of man. His geometric houses sit noticeably on the landscape and just as he reduces the houses, so also are the land forms and foliage reduced to basic shapes, so that the picture takes on a greater unity, a sympathy is created between the land and houses. While borrowing heavily on N.Z. landscape tradition he is able to extend it

in a valid way to where a relationship exists between landscape and the human presence.

Susan Chaytor's landscape is an attempt to capture the emotional and symbolic quality of landscape (which Colette Rands, in Wellington landscapes, has done so much better). It is not, however, merely a "piece of well-mannered decoration", as Hamish Keith stated, for it does "evoke a fleeting experience of headland and hill and sky."

It is not to the discredit of the artist that she has evoked a feeling; the quality of the work resides in the abstract symbolism of the landscape. The division into four areas further extends the abstraction so that the landscape forms, while related, are isolated from the artist. This 'simple' painting lacks the depth and intellectual quality that is found in the work of Patrick Hanly's Headland.

This work, along with others Hanly has been painting for some months, indicates a change not merely in the style of this painter but also a change in the attitude of the landscape painter to his environment.

His work no longer seeks to express the line and nature of light and land but rather to come to a close, almost of understanding of it. There is an expression of life, of nature, static but as something alive. The quality of the paint itself expresses the quality of the landscape.

Eric Westbrook has chosen a picture of hard-edge landscape which is traditional in N.Z. painting. He seems to lack an awareness of what one might see in a work such as Hanly's Headland, a much more original and relevant concern—John Daly-Peoples



James K. Baxter

THE ROCK WOMAN by James K. Baxter. Oxford University Press. \$1.70 (Copy from University Book Shop).

There is a despair here from Baxter, a selection of poems which moves uneasily from the pontifical voice of the lapsed religious in suburbia, through the rhetoric of the one bringing definition to the community, to the romantic seeking to regain his soul held in lien by the tragic Muse in debt for the gift of the gab. Yet the work is consistent in each phase, the search for the signs of pity in a time and a locality where art is surface and craft afraid to be more than decorative. There is always the vision of innocence in the experiences which lead to the making of these verbal artefacts. The work is the record of the man's failure to dream a reality—I think of Baxter appearing at our doorway, taking our hands with a gentle bow while he eyed that dismal tenement for signs of beauty and while yet fumbling with his beads to hold out his palm to indicate that he was now our rent-collector. Here in *The Rock Woman*, the same desperation in the dream and the same shock of the real to destroy wilfully its innocence.

The search for pity led to keeping a bunch of freaks and heads and praying for the policemen who tramped in each morning to a silent timetable of their own suspicions. Yet the Muse became erratic, the imitations became more blatant, the celebration of sex collapsed into pornography, the scepticism was relieved by self-pity:

'And if in Paremata you
Should find a weta in your shoe,
Ugly, hard-shelled, with snapping jaws,
A Hitler who has lost his cause,
Don't hit it with a shovel—No,
Christen it JIM and let it go.'

The dereliction of these latter poems has been noted elsewhere, it is the construction of the work which came before that is the concern of *The Rock Woman*. For the person of these years you should turn to Doyle's *Small Prophets & No Returns* wherein is briefly documented the character that most likely led Curnow the Old to rail against the 'young Rimbauds' in 1953 (*Here & Now*). But the themes are in this selection.

Poem in the Matukituki Valley impressed the arsehold off Old Curnow back in the dark and abysmal time of Penguins but it was rather a pretence than a poem, the sort of thing written in the style of the Elders both to lay them to rest and as the clarion call to a new talent. The embarrassing part of the charade must have been when Campbell took up this soft-romantic attitudinizing and mistook it for a poetics. Some of the lines are silly, 'Remote the land's heart', 'And those who sleep in close bags fitfully'. William Fox's watercolour has more locality in it than these several stanzas of 'mindless ecstasy' and

shoddy prosody. The Svengali here is Yeats through Phoenix with mawkish Holcroft in close attendance—look also at Virginia Lake's 'undestroyed Fantastic Eden of a waking dream' or to Zealand where we are asked to consider 'The rain's choir on cut of grey moss.'

If there is so much crap in the Baxter opus, why then should we take him seriously? Not simply because there is now an army of imitators, O'Sullivan, Hunt, Ireland, Johnson, but for these reasons:

1. the liberation of the expressionistic mind and the boldness of a man before his verbs. The love lyrics in which the metaphors of the poet himself (and the felicity of 'the geometric pattern' apparent), a separate discovery of Carlos Williams' 'intersection loci'. The irregular rimes, the inversions, the pick of words, primary battle with the way of seeing even before the way of saying, 'the pulsation of electronic vigour', the images have the improbable moments but are gently accepted.
2. the religious temper which has personal form in *Pig Island Letter* avoiding the cloying aspects of Marianism, and relating them to this place, and to these people:

'Give my love

To Vic. He is aware of

The albatross. In the Ottago storms

Carrying spray to salt the landward farms

The wind is a drunkard. Whoever can listen

Long enough will write again.'

Here is the search for the 'source of our grief'. From making broad with long plaits to the apocalyptic vision rising beyond Japan, from the housewife itchy for Satan to the poet letting the tomcat. Even, one imagines, to Baxter burning his undelivered mail in secret Wellington backstreets.

3. for the grasp of myth in specific locations: The Watch, Rotorua, Henley Pub, his Taieri Mouth to where young people pilgrimed late last year while in Dunedin:

'At high tide I the burning
Mandrake coffinless stood
And saw the moon stride over
The belly of the flood
Against the tide's turning.'

4. the quest for the word as revelation, the poems after Rimbaud which achieve a simplicity Lowell missed, where he finds again the tragic Muse and the burden of his own work, 'Who will speak the epitaph of pity?'

Our pity here must be that an unimaginative Academy cannot find a place for Baxter which would support him, yet not set him about with the mournful task of teaching, so that he may remain among us. Alan Brunton.

REVENANTS by Vincent O'Sullivan. Prometheus Books. \$1.50 (Copy from University Book Shop).

One of the unavoidable visual images of the sixties was that of the girl with hair swirling; the preferred camera shot was of the hair in frozen motion. In Vincent O'Sullivan's second book of poems, *Revenants*, the same image of a grey eyed girl with loosened hair appears in poem after poem. But in the photographic shots in magazines the image simply is, it carries no symbolic or psychological burden, whereas in O'Sullivan's work the image of the girl seems to stand as an emblem of the poet's long tussle with his anima. In his poetry we are confronted with woman as Artemis, woman as Medusa, woman as a tiger, woman as a hawk. As Medusa she:

'Sits at the window, waits the threatened steel
as any common housewife waits near dark.'

This poem counterpoints the central image of *The Finest Way* where a man and a woman converse about a piece of Greek friezework which depicts a man beheaded by a woman. Oddly, the statuary appears to be more alive than the observers. They will the stroke:

'And our only fear, perhaps, she might not strike.

"This way. The finest way!"

Her snakes would hiss like life, that thing we dreaded.

'We dread life because it seems to demand 'the necessary blade.'

Art seems the more lively because it has refined out the horror; time has been cancelled. Human relationships are not works of art, timeless; they are suspended somewhere under the 'expected blade'. Men and women together are subject to the mutability evoked in *Fig Trees*:

Months, our mornings, evenings,
spent together. Their seasons teach
that after fruit and autumn's burning
the rest comes natural as ash.

This agony of mutability though, is natural and inevitable—to deny it is to deny life; to accept is to accept unease:

To move at ease,
deny your nature,
lover. Deny you breathe. (And After Love)



If Medusa and *The Finest Way* balance each other in the contrasting image of man beheading woman and woman beheading man—the sacrifice at the heart of the human relationship—the *Horseplay* in *Troy* functions as a kind of ambiguous fulcrum. The poet poses a question:

You ask me for the cruellest of all things?

And then he describes a girl, Helen, the pivot of that ancient slaughter:

a tall girl
before a bronze mirror, her hair
caught back as wind catches back waves,
Then O'Sullivan closes the poem with:
Hair and light like tides as she stands tall
Body at ease . . . the necessary blade.

We do not know whether she holds the blade as the woman did in *The Finest Way*, or whether the blade hangs over her head as in *Medusa*. Is her body the blade on which the narrator will throw himself?

The male, female relationship in these poems is never simple ambiguity hangs over it like a 'streaming sword'. And it is this sense that the poet's relationship with his grey eyed girl does involve a sacrifice, that it is archetypal, elevated, which gives a number of O'Sullivan's poems their numinous quality. The ambiguity and the reflective nostalgia of *Island Bay* is particularly impressive. At its close:

'Reason walks the plank.

We wait for a bus to drive out of the sea.'

Perseus in *Medusa* has used talk, words, as his magic mirror to avoid being turned to stone. And the opening, dedicatory, poem in this volume is addressed to a girl. I imagine her as grey eyed, 'her hair . . . against the hills.'

The poems too, I suspect, are a magic mirror, invoked to prevent a relationship from turning to stone, petrified in time.

In this short review I have not been able to devote the attention which *REVENANTS* deserves; nor has there been space to comment on the twenty sonnets which won an Australian award in 1967. Russell Haley

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Jean-Luc Godard

Masculine - Feminine, the highlight of the Festival film selection is remarkable above all as a further step in the development of what critics call Godard's "abstractionist techniques"—little or no plot, mainly a collection of impressions, interviews and images; in this case of Paris in 1965 between two elections. At its most superficial level this method is present in the film's division into '15 precise actions.'

On reflection, the various images may not be as random as they first appear; this visual disconnectedness can be seen as the concrete expression of the characters' own inability to relate to each other.

The implications go much

deeper than the "story" of Paul and Madeleine's relationship, and their relationships with others. Paul signs petitions, scrawls 'Peace in Vietnam' and 'Go home U.S.' on walls and cars. Madeleine, and the extremist Mademoiselle 19 (Miss 19), are barely aware of the existence of a war. Here are representations of two totally different concepts of freedom—and much of the film is a discussion of freedom.

To Miss 19 the American way of life signifies freedom; to Robert freedom means emancipation from the bosses, the liberation of the working classes and Vietnam: within one generation Godard perceives irreconcilable extremes—these are

"The Children of Marx and Coca Cola". That these two poles lack contact with each other, is evident. Even Paul and Madeleine who as individuals are at neither extreme do not succeed in communicating genuinely—for example, the scene where Paul cuts a record for Madeleine—"Paul calling Madeleine".

But this is only symptomatic of what seems to me to be the crucial point—the characters, especially Paul, cannot relate within their own identities. Despite his petitions and anti-U.S. slogans Paul's reaction to the man who sets fire to himself (i.e. an act of total involvement) appears to be one of bewilderment—this is as unrelated as another man stabbing himself. Issues such as

labour disputes, ideology and the Pill are only half-real, they do not really reach him. It is relevance that he cannot find.

It is as an expression of this lack of identity and relevance that the film's style is successful. Absence of linear plot, the disconnected visual images and the apparent unrelatedness of incidents which constitute this style, are in fact therefore what the film is 'about'. Within this intricate concept of style as theme, Masculine - Feminine is the expression of itself. — Linda Daly-Peoples

N.B. Running time: English version, 110m; American version, 104m; New Zealand version, 94m.

DRAMA

"Actors are timid, managements are timid. What has put me off writing for the theatre is the theatre, and the fact that nobody goes to see my plays when they are done."

Charles Wood, the author of *Prisoner and Escort*, one of the one act plays done as part of Orientation Week by the University Theatre Company, wrote that and disappeared into the film world where he made a lot of money writing the scripts for the *Knack*, *The Charge of the Light Brigade* and *How I won the War*. Arthur Kopit, the author of the other Orientation play *Chamber Music*, also showed his disgust with much modern theatre when he entitled his first play *Oh Dad, Poor Dad, Mamma's Hung you in the Closet and I'm Feelin' So Sad*, and then described the play as "a pseudo-classical tragicomedy in a bastard French tradition". One of his next plays made his scorn for conventional theatre even clearer.

Remembering effete drawing room comedies where dashing young men prance around shouting "Anyone for Tennis", he wrote *The Day the Whores came out to Play Tennis*. Yet despite their hostility both playwrights have gone on writing for the

stage. Kopit had a full-scale production of his latest play *Indians* put on at the Aldwych Theatre in London in 1968. The National Theatre commissioned Wood to write a play *Dingo*, which so horrified the Establishment that in 1967 The Lord Chamberlain censored it almost out of existence. When the censorship of the British stage was stopped in 1968 the National Theatre commissioned a second play from Wood, *H*, and this opened in London in January 1969.

Of course neither of these playwrights are known or seen in Auckland, and so as a contrast to its successful, if defiantly conventional, *A Midsummer-Night's Dream* Theatre Company is putting them on from Tuesday March 10 to Saturday March 15 in the University Hall. They will be acted by a predominantly student cast, *Chamber Music* is produced by Wilton Rodger, while Sebastian Black has produced *Prisoner and Escort*.

Professor S. Musgrove's open-air production of *A Midsummer Night's Dream* for the University Theatre Company was extremely enjoyable. Which makes the professor's muffling of the full power of the play quite tragic.

In the producer's note to the programme, Musgrove says, "Some recent critics and producers have tried to find in it sinister suggestions and animal implications. This seems nonsense to me. It is an innocent play, and the people in it are good people. The lovers are moving and youthfully ridiculous by turns. The Duke is also in love and is kind. The amateur actors, the mechanicals, are decent men doing their best and the fairies embody the power of natural woodland things."

If the professor was sincere in this (and he seems to be) then he partially failed to control his actors. Stephen Smithyman's Puck was nearer the Nordic tradition of the evil troll rather than any Robin Goodfellow fairy ideal. Smithyman played Puck as a sly, fawning gnome, tricking people whenever possible, generally in some manner that hurt them, for example, the chase he leads the lovers through the wood until they are exhausted.

All this has been fully argued in Jan Kott's *Shakespeare Our Contemporary* and I do not intend to go into it here but I recommend the book to anyone who is interested in the question.

What is worth noting is the fact that because of Professor Musgrove's view of the play the animal elements were constantly breaking through and this gave the whole production an uneven appearance.

These criticisms aside, the production was of a very high standard. The lovers were indeed moving and youthfully ridiculous. One of the best scenes in the play occurred when *Hermia*, played by Janet Chaaffe, believes the others are mocking her with their protestations of love.

Her degeneration to awild, spitting woman who fights the loss of her lover was very well handled. She was the best of the four lovers, the others tending to make little allowance in their delivery for the noise of passing traffic.

The mechanicals were a delightfully higorant crew with Bill Smith overshadowing the others as Bottom. His experience even allowed him to steal the scene from *Titania* when she made love to him.

Robert Leek's Oberon was slightly ponderous but was well offset by the elven lightness of Cheryl Sotheran's *Titania*. A compliment must be paid here to Marjorie Musgrove's costuming for the fairy rulers. It was nothing short of superb and blended well with the garden setting of Old Government House grounds.

This was a production without flair but certainly worthy of the capacity audiences it received. —Ted Sheehan

congress

of content, which would see New Zealand as a "repeater station" of the European network, reminded one of Professor Evinson's charge against New Zealand science—still in the "colonial era". Similarly his charges against a monolithic broadcasting structure in a homogenous, egalitarian society reminded one of Chapman's and Powles' cautions against a conservative, conformist society.

CHANGE

Challenge, in the form of competition, must come at the "most programs" rather than the commercial level, if broadcasting is not to continue within a fairly narrow system. If the media have a role in bringing about change in society by stimulating discussion and by presenting information, then current procedures will have to be changed, Johnstone argued. At present there is too much concern with "established and establishment values"; what is needed is more radical or outside criticism—"whose voices might otherwise not be heard"—and a

greater freedom for individuals both within broadcasting and "to experiment, and to fail on occasion". He suggested that broadcasting might even be allowed to be ahead of majority opinion.

Brian Brooks, from Auckland University's School of Law, concluded the Congress session with a discussion on the relation of legal to social change. In a wide ranging look at the way the body of our law has been drawn together by custom, social pressures, political expediency and so on he brought together many of the points made by preceding speakers. His basic thesis was that law is an institution of society, and may be subjected equally to the criticisms to which other public institutions, such as education, are exposed.

Of particular concern, he contended, are those laws which have become socially obsolescent, but which can still provide a residue of catchall laws for the authorities. Another area of concern for New Zealand is that in which law is allowed to override custom and culture in

things like Maori land titles.

In conclusion, tribute must be made to the invaluable contribution of James K. Baxter to the success of Congress '70. His experiences of all levels of our society, his insights, his wit and fluency, his humility as a human being who has dedicated himself to the principle of loving his fellows, broke down the barriers between people of widely differing backgrounds and interests, and spurred Congress into being what the University so often isn't—a liberating experience.

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Australian new poetry

PAUL ADLER

lives at 52 foam street, elwood, victoria 3184 the question is / the answer is always coming / meatsong / & on poetry: charles olson has died (of cancer, it seems); before he died he sent a telegram to El Corno emplumado (no 31) which read "there isn't a jot of change in both what is to be communicated and how it is. So what's the furore for? Further distraction - and sophistication, no doubt (example, Wm Burroughs) - but as always simply politics. "He also wrote an essay called Projective Verse. & michael mcclure rides!

the wooden sculpture
bought from a dutch sailor, she sd.

you are an angel buddhist hipster (vishnu
astride a garuda bird,

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IS NOT YR EGO

just yr wings

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she sd it was worth \$200

Paul Adler

(for louis zukofsky)

to chis-
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and:
true

to try it out
(resting the
whole assembly on the
floor, piece
to piece, face to
face

& then, the
joining

Paul Adler

"in the new way of things, the community is essential the creative act; the solitary poet figure & the name author will become less & less relevant. Here I prefer to be with my friends - which is the creative context."

Gary Snyder

MICHAEL DUGAN

Born 1947. Country childhood followed by urban adolescence. Worked as gardener, fruitpicker, fencer and then in bookshops for four years. At present unemployed. Published a children's book at the age of 19. Articles and poems in a wide range of Australian publications. Started Crosscurrents poetry magazine in 1968 and has issued poetry collections by Kris Hemensley and Charles Buckmaster.

STATEMENT.

Produced Crosscurrents as an alternative to established (& establishment) Australian little magazines. With the rise of many other little mags. such as Auk, Our Glass, Flagstones, Free Poetry etc., Crosscurrents is no longer as important as an alternative and has become a reflection of its editor's personality. The magazine is fragmented and idiosyncratic and uninfluential but gives publication to a fairly wide range of poets.

In Australia poetry is in a transient stage; I hope it stays that way. There is an integrity in much of the work being produced at present that is lacking in that of previous generations. The literary scene here is only just beginning to widen to a stage where the literary community is not a whole but is made up of various areas of interest. Arse licking is not as important as it used to be.

What is going on here is to the good. Older critics say the young poets are just going through an experimental and rejectionist stage. I hope we never stop.

Michael Dugan

wordtree

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Michael Dugan

PISTILS AT SUNRISE

At dawn
we fought a duel with flowers
(both winning)
and lay in morningfields
smelling the clover
and holding the sun in our hands.

Michael Dugan

S.R.C. ELECTIONS

The Students' Representation Council is the newest form of gauging opinion and transforming this into Students' Association policy . . .

WHAT IS IT?

The S.R.C. consists of student representatives from each faculty. The number is proportional to the number of students controlled in that group, plus others from sub-groups such as hostels.

WHAT DOES IT DO?

The S.R.C. makes Stud. Ass. policy decisions e.g. should AUSA support HART, ought we to prepare for China's entry to U.N. or closer to home should we allow hawking on the campus.

It is envisaged that with a large cross-section of students on this body something close to the elusive "student opinion" will be provided than is possible from an executive of 13..

Added to this S.R.C. may form sub-committees to investigate any Stud Ass affairs. Ultimately S.R.C. approves most Executive decisions or recommends their amendment.

VOTING

Last year the poll was particularly poor—a pitiful 25%. In fact the Arts faculty with some 3000 students could amass little more than 700 votes over all candidates.

Vote for your own faculty and/or hostel reps.

S.R.C. WARRANTS YOUR SUPPORT for in the last analysis it is representing you.

SHAKE OFF THE "SHE'LL BE RIGHT" ATTITUDES OF THE SILENT MAJORITY AND ENSURE THAT YOUR IDEAS ARE FELT. IT HAS BEEN SAID TIME AND AGAIN THAT PEOPLE GET THE GOVERNMENT THEY DESERVE.

Application forms from Administrative Secretary, Mr V. Preece.
Nominations close at 5pm on Friday 13 March.

ELECTION DAY. FRIDAY 20 MARCH.

Architecture	3
Arts	10
Commerce	4
Engineering	4
Fine Arts	2
Law	4
Medicine	2
Music	1
Science	7
O'Rorke House	1
Overseas Students	1
International House	1
Jean Begg/Norman	
Spencer/Newman	
House	1
TOTAL REPS	41

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renunciation of adulthood, the need for punishment and revenge on a parent occur most without exception as the motives for examination anxiety, an Australian psychiatrist at a student health conference held at Auckland University recently.

R.C. Buckle, of the University of Melbourne, said this was apparent when one read the recent literature. He said some of the common symptoms of examination stress were a sense of danger, doom and a desire to run away.

The many devices for raising awareness of anxiety include rationalization, denial, work, sex, activity, drugs, alcohol, avoidance of any thoughts and experiences which could evoke the anxiety response.

Buckle said there was little that examination failure was a motivated act. It served to satisfy various unconscious wishes which were unacceptable to the conscious mind. "Often the pressures seem to be designed to prevent the student's assuming emotional responsibilities of adulthood, while at the same time acting as a punishment for bad impulses."

MATURITY

Quoting Anna Freud, Dr Buckle said examinations meant a student "has to prove whether he has reached the aim of sexual maturity. Threatening failure in examination may lead the student to question his academic intellectual competence, and thus even his worth as a human being."

On another level, he said examination ordeals, as a counter to primitive rites of passage, offer the student an opportunity to prove himself worthy to pass from childhood to adulthood. In all forms of initiation, examinations entail the testing of a younger person by an older one, the obtaining and conferring of degrees has many parallels in initiation ceremonies.

This does not mean that all that matter any challenges should be removed or that actual demands be made less onerous. It is not to say that examinations should be abolished. However, it does imply that the

challenges and demands may need to be thought through again to try to determine whether they are truly supportive of personal growth and development or whether they are possibly feeding unconscious conflicts."

STAFF-STUDENTS

He said the attitudes and relationship of staff to students was of importance in the stimulation of healthy learning and the reduction of anxieties. "Anxious, hostile and disturbed teachers are unable to lessen the problems of their students and they may enhance them; in addition they will not be as aware of the students' difficulties, anxieties and impending examination problems."

Many teachers, he said, had difficulty recognizing students with obvious psychological disturbances and they are ill-trained to recognize the more subtle, covert or masked forms of anxiety.

There was a need for closer liaison between teachers and the student health and counselling services.

"Preventive measures should be aimed at the students. Students can be trained to recognize their own disturbances and seek help in an understanding environment."

STRIKE

Reporting back from a year's tour of England and America, the head of Victoria University's student counselling service, Dr A.J.W. Taylor also had something to say about staff-student relations.

He said that in England students complained staff were out of touch with them. During the strike at the London School of Economics, some of the staff tried to negotiate between the dissidents and the administration and they "engendered enthusiasm among their students by organizing makeshift classes in out-of-the-way places. At their

worst, some of the staff were relatively unconcerned by the mounting tension and were in no position to help reduce the strain when the School was closed. The revolutionaries might have been more restrained had there been more concern among the staff and more cohesion between them and the moderate students," he said.

He said student counselling in America was far more advanced than in England and the counsellors generally of a very high calibre. But, he said, some of the university staff were quite out of touch with students and their problems although this was more understandable as their universities were so huge.

GUNS

"No effort should be spared to combine the academics and the administrators into a team to work with students. The universities can solve educational problems, even if social problems are beyond their grasp. If they do not, the demonstrations will continue unabated and eager groups of reactionary politicians may try to take control of the universities under the guise of 'law and order'. The outcome will be far from satisfactory, as the Californian academics realized in May 1969 when their politicians ordered the police and troops to use gas and guns on the students at Berkeley."

Space does not permit fuller reprinting of the many papers presented to the conference but students wishing to read more may do so by applying to the Student Liaison Officer, John Coster, on the first floor of the Student Union building.

Published by the Craccum Administration Board for the proprietors the Auckland University Students' Association and printed by East Waikato Publishers Ltd, of Canada St, Morrinsville, at the printers' works, Kensington St, Putaruru.

Blackburn

In the United States the idea was "sort of utopian". They had the idea of building the 'new society' in the gaps of the old without destroying the old. But it had a valuable aspect. The best way of destroying the old society is to build a new one, originating in the institutions of the old order.

'Critical universities' can play a very important role in generating ideas for revolution, but for the revolution to be a revolution it is essential for it to take place in the economic structure of society. Any modern revolution would count on the active participation of many other groups than the industrial working class, although this

would remain the decisive factor.

How far can students be radicalised, and for how long?

A small number can become revolutionaries in the fullest sense of the term, but a large number can become revolutionaries in a revolutionary situation.

It is very important for students while they are at university preparing for careers to be prepared "critically". For example, study groups for people going to be teachers or social workers—they meet and discuss what they are going to do, and try to act in a radical fashion when following their careers. This has probably had some influence on the teachers' strike in Britain.

Auckland University's Trevor Richards has been elected NZUSA International Vice President for 1970. Richards, who is currently Secretary of HART (Halt all Racist Tours), replaces David Shand, a former Executive member and student representative on the University Council who was appointed a senior lecturer in the Department of Commerce and Administration towards the end of 1969.

The new International Vice President defeated the only other applicant for the position, 1969 Victoria International Affairs Officer John Eade, by 36 votes to 16.

Arthur Baysting and Roger Wilde have been appointed Editors of ARTS FESTIVAL LITERARY YEARBOOK and ARTS FESTIVAL HANDBOOK respectively. Roger was Editor of SALIENT in 1969.

RACING

Virtually no adult in our society can live without money.

In an age when it can be an offence against the State not to have immediate access to the Almighty Dollar, it becomes convenient at least to be holding occasionally. The function of this column, as with every other of its type, is to enable you to achieve this end, preferably without having to resort to such sordid exercises as working for it. As children we were taught that this practice, called "Having Your Cake and Eating it Too", was a moral transgression of some dimensions. But this belief has become very much a part of an older culture.

The problems involved in making money are purely technical. That Craccum should publish a column such as this is merely fulfilling a social obligation the magnitude of which is in inverse proportion to the wealth of its readers.

Every punter employs methods peculiar to himself when he contributes to the million-dollar turnover of the TAB. But for consistent success he must be familiar with every single factor which influences the result of a race. Factors such as distance, track surface, form, breeding, barrier draw, jockey to name but a few, but enough to show that it is a difficult task. A task in fact which nobody today has yet mastered completely. But what you don't know you can learn by the traditional and eminently sensible means of drawing on someone else's knowledge. Where to find it? The daily newspapers devote at least a page a day to the punter and it's even worth buying the Star on Fridays for they have an unequalled coverage of local meetings, although the Herald tends to give better tips. There is a multitude of weekly booklets and papers available of which Friday Flash and Turf Digest are perhaps the most reliable. Best Bets manages an unlikely balance between inspired brilliance and outright stupidity. There are further publications, available on subscription, which are mainly advertised in Turf and BB. Sports Gazette is very thorough and has some genuinely "inside" information but we would recommend a close comparison of advertisements before subscribing.

Illiterate

One point about racing writers. They have a tendency towards illiteracy and their reports betray an insufferable arrogance. They have a habit of serenely noting that "Big Prick (for example) did not run up to expectations and ran last" when days before they were reporting the stake earnings of the same horse after he had won that particular race.

But frequent and detailed examination will enable you to become discriminating enough to pick their best to supplement your own hunches.

During the long vacation a number of students were at Alexandra Park, trying to supplement their meagre holiday wages. Some collected a packet off three members of the Gibbons stable, Land's End, Paula, and Paulette. Land's End has held his form well down south and should win again within the next couple of weeks. Paula has never raced well away from Auckland and broke badly in recent starts. She may however win again later this season. The loosely assessed Auckland trot fields are very weak, and a class horse like this will quickly win her way through a tighter class. This mare took some time to settle down to a new gait but after her trainers had experimented with combinations of shoes she obliged by running an outstanding trial at a matinee meeting and followed this with a good win at Epsom.

Northern

Two pacers who ran outstanding trials recently were Great Girl and False Lustre. Great Girl had her first start at Manawatu recently and won by six lengths easing down. Trainer R.A. Norton scratched her on the second night, and may be reserving her for northern meetings.

False Lustre won several races this time last year. A good second behind Land's End at recent trials showed that this horse is in condition. Last Saturday night's race in the second leg should be an indication of this horse's prospects for autumn racing.

One horse that is really worth following is Dover Eden. On the first night at Epsom he was badly checked and on the second night broke at the start and lost all chance. There was a tremendous amount of money invested on this horse on both nights after the horse was a hot tip in every pub in Auckland.—Roger Wilde, Mike Law

N.Z DAIRY INDUSTRY DEGREE BURSARY SCHEME

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P.O. Box 417,
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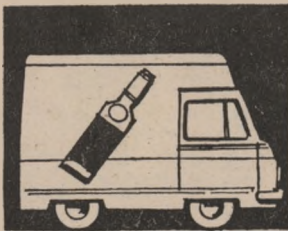
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"I think the police have been very restrained during the visit."—Assistant-Commissioner Fergie Scott as quoted in the Auckland Star on January 17.



Courtesy NZ Herald



Courtesy NZ Herald



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