

THE UNIVERSITY OF AUCKLAND

CRACCUM

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SGM votes against more power for SRC

A motion from SRC member John Laird seeking to wrest control of Studass affairs from the Executive and place it more in the hands of SRC failed to gain a majority of votes at last week's Special General Meeting on constitutional amendments.

The motion, which was backed up by five others on the same topic, read: "That the SRC shall be the policy making body of the Association and shall direct the Executive in the control and conduct of the business and affairs of the Association

(At present, SRC can only make recommendations to the Executive and recommit matters already considered by the Executive.)

Speaking to the motion, which was seconded by Jocelyn Logan, Laird said, "It's only a matter of bringing the Constitutional into line with what is the case."

Studass President Mike Law opposed the motion saying it was a backward step. "Exec is responsible to SRC but SRC members are only responsible to the faculty or hostel members who elected them."

was competent.

Replying, Laird said corruption and incompetence could apply to either body. He felt that Exec was more competent now because it had a monopoly of information which was not before SRC.

When the motion was lost, Laird withdrew the other motions.

CAPPING

The question of Capping was discussed fully with a series of

wished to involve themselves in frivolity.

While Coster was speaking on the motion to remove the Capping Controller from Exec, a large group of people left and the meeting lapsed for want of a quorum.

INT. AFFAIRS

Other business included the addition of the International Affairs Officer to Executive.

Proposing this, Mike Law said it was a matter of convenience that the IAO be on Executive.

Bill Rudman opposed the motion saying it was the job of the IAO to carry out Studass policy, not formulate it and compared the IAO's job to that of the Travel Officer.

Law replied that the IAO had to report back to Exec on his administration of policy and for this he needed to be on Exec.



John Laird



Bill Rudman

Other speakers felt Exec was doing a "reasonably good job" at present and saw no reason to change this.

COST

Bill Rudman said the Students' Association could not be run by 80 or 90 people as the cost would be too great. "A classic example of this is the University Senate and they're trying to find a way of running that more reasonably."

Richard Rudman said that Victoria students had made their Exec the "lackeys" of SRC and the running of student affairs there was in a state of chaos. He felt the present Auckland Exec



Mike Law

motions from Student Liaison Officer John Coster calling for the removal of the Capping Controller from Executive and the deletion of that part of the Constitution which outlines the powers and duties of the Capping committee.

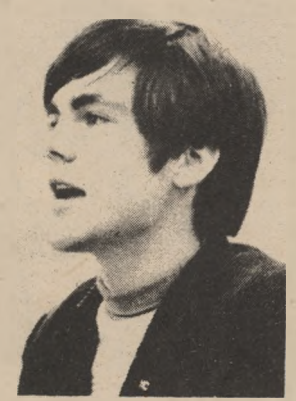
Coster said he did not want to suggest that the entire Capping celebrations be wiped but called for a completely revamped Capping.

Richard Rudman successfully proposed an amendment which did not do away with the Capping committee but "removed the restrictive provisions" in the Constitution. He said that some framework should be left for the benefit of those people who

Theft, damage warning

Capping Week has always been a week of hilarity, gay abandon and fun. But as always, something senseless is done by one or two people which begins to reflect on all students. This year was no exception.

Firstly, one float in the procession decided that flour bombs were the in-thing. Admittedly there was some provocation but flour bombs are notorious for hitting the wrong



Kelly Flavell

target. At the moment Studass is holding approximately \$15.20 worth of bills for damage to clothing and accessories. Those who threw flour are faced with the prospect of disciplinary action.

SERIOUS

But perhaps more serious are a number of allegations from the Harbour Board, Royal Yacht Squadron and Art Gallery

Listed as missing are the following:-

- 1) a lifebuoy and grapnel missing from Hobson Wharf;
- 2) a brass plaque from a concrete pillar in front of the Royal Yacht Squadron building;

3) a sign or poster advertising recent acquisitions from the Art Gallery;

and heard on the grapevine 4) two paintings missing from the foyer of a city hotel.

All these occurrences coincided with Process day. My plea is that if anyone woke up from a violent blind and found any of these articles in his possession could the article(s) be wrapped up in plain brown paper or just plain delivered to the owners or the Studass offices.

Small incidents such as these tend to destroy any credibility that students may still have and will probably reflect in the amount of co-operation student activities will be given in future Cappings.

THEFTS

One final matter of concern. There has been an increasing number of thefts around the campus. Means of stopping them have been discussed by the University with particular reference to the Arts-Library building. In the case of thefts around the Student Union, the Executive has empowered the Admin Sec to do whatever is necessary to stop them.

The best means of protection however is to take more care. Don't leave bags temptingly outside the caf. Keep them with you. Don't leave books sticking out of the top; at a bare minimum don't leave wallets in bags. In most reported cases, the fault is 50% the loser's. He has been inexcusably careless.

Kelly Flavell
Man-Vice President.

OPEN
DAY
TODAY

sgm
TONIGHT

I was in Paul's doctor
perusing the literature
on the lower shelf

PAUL'S

BOOK ARCADE

49 High St Auckland

Dave Fleming \$30 award

There's money to be made in writing for Craccum! Not only is the Bank of New South Wales offering \$200 in prizes to student contributors and photographers who are published in Craccum, but the Students' Association has now commenced the DAVID FLEMING MEMORIAL PRIZE

This prize, worth \$30, is in memory of a former Craccum editor, and will be awarded to the writer of the most meritorious article published in the official newspaper of the Auckland University Students' Association or any other student newspaper of a student organization within the University of Auckland during the first and second terms of the year.

Studass will arrange for a selection committee to be appointed at the beginning of the third term to consider appropriate articles.

A week of sell-outs

Last week was a great one for sell-outs.

Take the tour question, for example. For months, students, workers, HART, CARE and other interested people have been united in their calls for no tours at any price. Petitions were launched, speeches made, telegrams of support solicited and sent and many arrested for what they believed.

But when the crunch came and the tour was actually on the verge of beginning, Tom Newnham of CARE leaps into print saying, "Well, you got away with it this time but there had better not be another occurrence." Makes you want to spit. It didn't help much when someone like Dr Pat Hohepa, of Auckland's anthropology department *agreed* with the fellow. After all the speeches Hohepa made the last few months on the evils of apartheid. Perhaps he thinks the South African government won't practise apartheid while the All Blacks are in the country.

When are these bloody liberals going to take a stand and *stick* to it? It makes you doubt their motives, as the magistrates always say to demonstrators in court.

The only consoling thing about the whole sorry sham was the fact that Bishop Bennett (you know, the Maori they can always trust to speak on behalf of the Maori people, even though he hasn't the right) reversed his stand and came the closest to speaking sense he's ever been for a long time.

From another quarter, Aucklanders were treated to the diverting spectacle of Sir Rabid Robbie attempting to perform backflips over his own bylaws. First he said there would be no more marches in Queen St on Friday nights without prosecutions following. When 300 people promptly walked down anyway he appeared to laugh uneasily and say, "Course we didn't arrest them—there was no trouble, was there?"

Since the bylaw was patently absurd, no-one was too worried, but there might be a case for asking whether all bylaws are enforced with the same relentless vigour.

The next sell-out was a beauty! Remember when the Great White Whale—sorry, Hope—of NZ's Liberals, Norm Kirk, was electrifying the country before the elections?

Remember all those phrases about "bringing our boys back home from Vietnam"? Old Fatty has just been on a trip to Cambodia where he reckons the country is faced with "aggression". Seems we've heard those words before from, to name a few, Johnson, Nixon, Keith Jackass, (Sir, to you) and other notable idiots. They, of course, were all referring to Vietnam. Norm was against the Vietnam war but when thousands of American troops invade Cambodia in a direct extension of that war suddenly he thinks it's all OK.

As usual, Norm's *volte-face* was ill-timed. It was far too late for him to be included in the Queen's Birthday Honours List.

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●

Sir,
In Phil O'Carroll's article in Craccum June 4 on page 5 he suggests the formation of a Police Council.

Who is to appoint, choose, or select this body? A reactionary government willing to allow the police extraordinary powers will engineer the membership so as to be ineffective. A libertarian government willing to appoint the best people would not permit the police extraordinary power. In either case the council would be of no effect. To elect such a body would be to invite corruption in the manner of United States local justice.

Given that such a body exists, say by immaculate conception, what is to be the extent of its power? A purely advisory body is ineffective being dependent upon government good will to implement its recommendations.

Mr. O'Carroll suggests that the council is to be effective. This means that the Council in 'making and changing policy on police methods of upholding the law' is necessarily bifurcating the chain of command and authority between lay and professional personnel which has been proved disastrous from the Romans to the Red Army. I question the qualification of a lay body to interfere with and over-rule the professional administration of the police. It may well be that a board of inquiry of policemen, mindful of their public duty, aware of the respect which they ought to receive, and imbued with a spirit of professionalism will deal more hardly with an erring policeman than anyone else. Doctors and lawyers find it so.

Passing to general criticism Mr O'Carroll suggests a distinction be drawn between dissent and disorder. Dissent which involves assault, obscene language, disturbing the peace, obstruction, being idle and disorderly, offensive behaviour is disorder. Dissent has no warrant to commit crimes and offences. I suggest it is the dissenters who seek out the police as symbols of the state rather than the reverse as Mr O'Carroll indicates. The essence of dissent is that it is public, prominent, and to some extent disturbs or discommodates the 'silent majority'. If then a dissenter is also disorderly upon this public prominence the discretionary provisions of the law must be enforced. The fact that the law is not everywhere enforced is a matter of practicality and urgency only, not policy as Mr O'Carroll would suggest.

I join with Mr O'Carroll in his dislike of perjorative words (hippies, queers, wogs etc). Doubtless the headline to his article "Suggestion to calm the cops" was supplied by Craccum—A.D. McInnes

●

Sir,
Having just read R G Cowlin's "better over there than here" bilge, I feel obliged to question his assertions.

His quotation from Mao does not prove that the possibility of peaceful transition to socialism in New Zealand is impossible. Nor does it indicate that we must live under a rigid ideology when we achieve this state. Socialism-communism is basically a humanitarian economic system. His assertion that the "elimination" of opposition would be necessary does not take into account the fact that we are a country with an advanced technology, not a backward peasant country.

Cowlin makes the assumption that non-communists are killed after a revolution. The word "eliminate" means remove from power in the context of Mao's speech. China has not made reprisals against opposition in our traditional western way. Cowlin's assertion "kill or be killed" is not based on fact (unless you insist that Stalin's excesses must be duplicated in other Communist

countries, under which logic we can expect many more Hitlers in the west.)

He summed up by saying "the people we are fighting are communists". I suggest they are national liberationists first and communists second. Originally the communist composition of the forces of national liberation were a minority. It was the Western backing of corrupt regimes both in China and Indo-China which necessitated the acceptance of the liberation forces of communist leadership and aid. Apart from this, does Cowlin suggest that Asia accept the economic policies and voting system of the West, considering that one in ten in the U.S. suffers permanent brain damage from malnutrition? Compare this with China where none starve.

Our attempts at transplanting our culture and supposed democracy on Asia has resulted merely in fascist dictatorships. The Western idea of "defence" is to poise troops on the border of a potential threat. What does this look like from inside the "potential threat"?

China has no troops in a foreign country (Tibet was for hundreds of years an integral part of China, India attacked China during a border dispute, when incidentally China had a legitimate claim to the land she occupied.)

Russia is encouraging a competitive economic structure, which is in conflict with the principles of socialism. The competitive structure in the West and in Russia has resulted in the China-Russia conflict, the economic strangulation of much of the world by U.S. capitalism, apartheid, and Vietnam.

Demonstrators generally fight these systems of ignorance and greed under the rationale that only when the world is governed by humanitarian principles can there be peace and prosperity for all.

The Chinese revolution was not

so much ideological as humanitarian. It is not a choice between ideologies, between kill or be killed, but a question whether co-operation of mankind against the environment triumphs or the greed of individuals for power and wealth envelops the world in a final conflict which can only end in the utter destruction of our civilisation.

Cowlin's short-sighted peering through ideological glasses at the situation is certainly no answer.—Peter Ryan.

●

Sir,
A.U. Humanist Society is concerned about the apparent failure of some newspapers and magazines to publish certain pointed replies to letters. We therefore want to make a collection of unpublished replies.

Anyone who has written a reply which has not been published, please give us: 1) Your reply with the date it was posted. 2) The letter you replied to, with the name, date and page no. of the publication. 3) If possible, a pathetic letter published about the time you expected your reply to be published.

Leave this information in our letterbox the far end of the Studass office, and watch our noticeboard.

We fight for open public discussion—you give us the ammunition.

Lawrence Southon
Chairman,
A.U. Humanist Society.

●

Sir,
Last week's Craccum column "Abreast the News" included comment from Wayne Innes, junior lecturer, on the student rep system. He condemned student reps as having made no attempt to assess student opinion. He warned that the possibilities of harm from a bad student rep system are

immense. This is sound. But clearly the possibilities of harm from having no student rep system are even more immense. Any weakness in the present student rep system is due to the fact that many students have not yet realized that they are entitled to speak up for themselves and that no one else can speak up for them. What has been called student apathy is partly due, I think, to student inhibition. Our primary and secondary education systems and much of our tertiary education system discourage people from expressing their own views. But back to the immediate problem.

Wayne Innes has alleged that "...all they (Senate etc) are getting (via student representation) are the opinions and suggestions from a new layer of student politicians." "...Philosophy reps... recently probed their stage 1 class with a questionnaire that was so biased any dumbkopf could see what response was expected of him."

I would like to point out that the stage 1 questionnaire was called for by the philosophy staff and worded by the Acting-Head of the philosophy department. Indeed, several stage 1 students explained to me that the wording of the questionnaire had discouraged them from voting for their first choice, the reps exam proposals. The wording not biased, but misunderstood, and where this occurred it worked against the reps proposals.

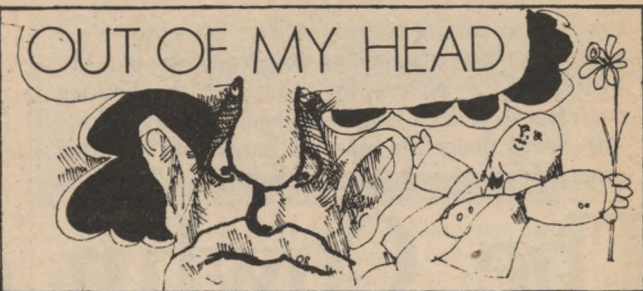
In spite of this, the philosophy reps exam proposals were supported by a substantial majority of philosophy students. This same result was confirmed in questionnaires to stages 11 and 111.

Still, I think it is good that people, like Wayne Innes, should keep an eye on the student rep system, or for that matter, any system that purports to represent them.—Phil O'Carroll.





SKYHAWKS IN OUR SKIES.



BY TIM SHADBOLT

Now that Gault has resigned as editor of Truth the Auckland Star took up the catch-cri and blamed the entire N.Z. race relations problem squarely on the shoulders of PYM's Rebel, and Tim Shadbolt's PD. Barb. A remarkable piece of journalism that somehow forgot to mention the whole situation in Auckland where Maori and Islander ghettos have been formed in Otara and Ponsonby. The Star forgot to mention that the average age in Otara is eleven. That Welfare officers handle up to 65 'problem children each. (U.N. study figures show no person is capable of satisfactorily handling more than 22). It forgot to mention the entire lack of swimming pools, gymnasiums, youth clubs, parks, playing fields, meeting houses or other facilities so vital to the even development of a young community. It forgot how the bulldozers flattened Otara into treeless, barren urban waste with rows and rows of expressionless, drab, stark, boxes crammed along the sealed belts of black roading. The PYM and me. Convenient scapegoats for a suicidal urban development programme in South Auckland that was built on a purely economy based plan that had little regard for human existence. When these ghettos finally express their frustration in vicious racial rioting they'll have to add the cost of cramming human beings into suburban labour camps. I'm sure when the rioting does begin the Auckland Star will show us how it was all the Communists' fault because look what they wrote in the People's Voice. The interesting point was how the Star quoted an article sent in by a young Maori as proof that the PD Barb supported racial violence, forgetting the whole principle of free press which is that a paper should print all points of view whether it agrees with them or not. I'd rather see young frustrated Maoris express their injustices with words, than throwing rocks through windows in Papatoetoe.

New Zealand's attitude to racial equality has been shown by the public apathy over the departure of an almost all white All Black team to play the all white Springboks. Now that they're on their way and a few students have been arrested most of us will probably forget about apartheid. The court cases will drag on with the same old magistrates churning out those same old lines. 'I don't deny your right to demonstrate so long as you don't break the law. It is my job to enforce the law and not judge moral issues. Therefore find you guilty....' 'Whose job is it to uphold moral principles Mr Magistrate? It's not the policeman's job to uphold moral principles—his job is to catch the offender. It's not the drainlayer's job to uphold moral principles—his job is digging drains. It's not the soldier's job to uphold moral principles—his job is obeying orders. So that in the final end we'll see General Sprogs saying 'It's not my job to uphold moral principles—my job is to push this button....'. Everyone in our society has to have a job. So long as that job isn't the upholding of morality, justice, freedom and peace.

Schools don't teach principles. The overcrowded classrooms are taught curriculums for Gods judgement day (known as School Cert). They tell us of the enormous value of SC. UE. Schol. BA. BSc. and all the other certified values. They don't mention too much the unimportant things like peace or love.

We go into the spiritless wastelands of assembly line industry and learn about new Gods. Wages, speed, promotion, production, organisation—sterilisation.

The world of advertising presents us with Creme, plastic and jargoned processed thought. 'Everybody wants this—here is true value—the best people use this'.

Commercialisation means rows of paper backs covered in guns, bottoms and tits leering out at passing children. Films dedicated to the slaughter of humans.

Newspapers and TV. the multi-million communication network that involves the repetition of prejudicial myths that keep our population safely shrouded in a cocoon of ignorance. Reeking of sensation and violence.

War is exciting. An integrated part of our economy. Parades and war comics glorify it. War toys prepare young minds. Adverts of excitement entice the fodder.

The church is a well established business. Preaching is for Sunday mornings before golf. God is profit. The Bible a best seller. Jesus is white. Sacrifice is a plate.

Our politicians. Political parties, committees, sessions, lobbies, votes, press meetings, cocktail parties, opening bridges, beauty contests, Love and Peace? joking aside, this is serious.

So we see that no real function of our society is primarily concerned with principles ideals, progress, love, justice, freedom, peace or morality. They've all got jobs to do. When the students try to question our society, people say 'get on with your job-studying'. And the majority of students do. As a result of everyone doing their job the world has reached a state of atom bombs, germ warfare, Vietnam, apartheid, exploitation and starvation. These are no longer detached subjects warranting academic debate. These subjects affect and concern us. Silence condones all evil. 1984 and WWII creep closer. The time has come to make a stand.

Highlight on Maoris' problems

In an atmosphere still reverberating from weeks of cries of "What's wrong with the universities?" student educationalists met in Wellington for the annual Queen's Birthday Weekend education seminar and workshop. Major areas of concern were the performance of university teaching, and the university in the context of Maori education.

An invitation to the Waiwhetu marae, in Lower Hutt, where the Maori Graduates Association was holding its annual conference, put the latter problem into sharper focus for the students, most of whose contact with Maoris and Maori culture has been at the postcard level.

Earlier, the chairman of the Maori Education Foundation, Mr. D. Ball, had suggested that the evolution of Maori education had reflected the process of the pakeha gradually learning how little he knows about the Maori as a person, and his needs in a predominantly pakeha society. The performance of the Maori student in tertiary education has to be placed in the context of the performance of Maoris as a whole in an education system designed by pakehas for pakehas.

77.5% LEFT

Of all Maori children receiving education, the latest figures show that 77.5% left school without gaining any qualifications, said Mr. Ball. In comparison, only 38.9% of pakeha children left without qualification, and the pakeha performance was improving faster than the Maori.

Economic background and the persistence of strong cultural influences were the key to Maori failure in education, Mr. Ball claimed. What the administrators of the education system had failed to see over the years was how thoroughly the Maori child's perspective on life was conditioned by the family environment. The Maori child, he suggested, entered the education system with a different set of experiences from the pakeha—ones not geared to the demands of the pakeha system.

The essential problem to be overcome is the loss of confidence of the Maori to perform in a pakeha situation. But a meeting of ideas is frustrated, Mr. Ball argues, by the conservative attitude of teachers to changes in method and approach on the one hand, and the conservative attitude of the Maori family on the other. The problem extends over the whole spectrum of education, from adult education to pre-school.

TOLERANCE

Part of the solution, Mr. Ball concluded, lay in the fostering of tolerance and understanding of different cultural backgrounds. The method of approach would be to send trainee teachers into Maori

communities to gain understanding of the Maori way of life. The teachers would not become experts in Maoridom, but they might develop the faculty of allowing the Maori child to express his own way of life within the framework of institutional education.

Criticism of university teaching was voiced by two specialists in teacher-training, the former principal of Wellington Teachers' College, Mr W Scott, and the former vice-principal of the college, and now senior lecturer in education at Victoria, Mr J Shallcrass.

Experience in educational innovation in the training of teachers underlay Mr Scott's comments. He argued that the interest of students in their university education was related to the university teacher's conception of his teaching task. Although the ablest minds quite often made the best teachers, Mr. Scott claimed that there are far too many more poor teachers than there ought to be.

NOT EVIDENT

The failure of the university teacher to establish a dialogue with his students was not nearly so evident as that of the schoolteacher in the classroom, Mr. Scott suggested. The lecture system tended to protect the weak teacher from his faults. There was a marked lack of contact between teachers in the teaching situation. The isolation of the individual lecturer persists, in spite of a much greater degree of consultation within the university on the nature of courses, because of the lecture system, and the departmental structure. Although physical facilities dictated the continuing use of the lecture system, Mr. Scott thought that things like lecturer training and team-teaching techniques would show a marked improvement in the level of instruction.

There is a place in the "complete teaching cycle" for student assessment of lecturers, Mr. Scott argued, because the student is the

consumer. Although the old *laissez-faire* approach to teaching is waning, the universities have been slow to accept the idea of teaching all students to the best of their abilities, and not just the elite. There is no evidence, he said, to show that the tutorial or seminar system has made students more competent in their handling of a subject.

COUNSELLING

Not enough is being done by way of providing counselling services for students, especially in the initial phase of adjustment to university life, said Mr. Scott. There was a slowly growing realisation of the need for adequate background information on each student before controversial areas such as Maori education and the failure rate could be put in perspective.

In the light of Australian experience at Melbourne and Sydney what was needed was an Education Research Unit, Mr. Scott argued. Work done at Melbourne had revealed the need for a clear definition of the aims and of the course of study to be followed, if examination standards were to be raised. To do this, Mr. Scott pointed out, it was necessary for lecturers starting their careers to know and to explain what their courses of instruction were about. In conclusion, Mr. Scott urged that it was necessary for examiners in the present situation to be carefully briefed as to what exams are intended to find out, and that consistency in examination procedure would only be achieved by constant briefing and cross-checking. One New Zealand study had shown that 17% of students attempting exams were consistently misclassified.

CONTACT

University teaching should, and could, be aimed at personal contact between staff and students, said Mr J Shallcrass. He took as the basis of an informal discussion some of the "trade secrets" he attempted to impart to university teachers in the week

preceding the academic year set aside for university teacher training.

There were a few basic guides, like the lecturer introducing himself to his class, to enable staff to establish a relationship with their students. A productive teaching situation could be created, or amplified, by simple game-type arrangements at the seminar or tutorial level. But, he argued, above all there was a need for a greater understanding of the internal dynamics of the university as an institution. There was a tendency to avoid situations of tension when these might better be considered as situations of productive conflict.

GRASS-ROOTS

Strategies for introducing sex-education, and the relation between the processes of educational planning and decision-making at the policy level were subjects of other seminar sessions. A crammed final session attempted to deal with the kitchen-sink details of constituent activity, and was concluded with an appeal for discussion of policy at the grass-roots level.

For the political future, and a possible national union of students, perhaps Sunday night was the most important session. The national executive of N.Z.U.S.A. met representatives of the Student Teachers' Association of New Zealand (STANZ) to discuss common areas of concern and possible ground for an alliance of tertiary students. As a starter N.Z.U.S.A. and STANZ representatives are to meet after their respective winter councils in August.

Archivist

Mr Brent Lewis was appointed Studass archivist at last week's Exec meeting. This follows the resignation earlier in the year of Mr S. Wallace.

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Two weeks ago, Mr R.G. Cowlin questioned in Craccum whether it really would be better to be red than dead. His argument is examined here by D.F. LORKING, a philosophy student. Mr. Lorking confesses to being a worn-out liberal, rapidly sinking Tory-wards under the repeated impact of "left-wing propaganda and pointless demonstrations." He still

surfaces occasionally in a position indicated by the "extreme centre" of N.Z. political views, guarding with his right and bashing about with his left. Like most of us, he is considered unreliable by both the left and right wing-tips. Says this is "not very flattering."

The Cowlin debate -No. 2

Mr. Cowlin hangs much of his criticism onto the slogans "Better red than dead" and "Peace and reconciliation". But they are surely more reasonable than most political slogans, and clearer definition of the position he is attacking would have led to a clearer argument.

We should not be excessively alarmed by the quotations given from the communist kiddies' Book of Little Red Maothings, Quotations from Chairman Mao Tse-Tung. These should be balanced against the equally mixed threatening and/or platitudinous ravings of anti-communist politicians. E.g. in order of increasing viciousness, consider Sir Leslie Munro, John Foster Dulles, Senator Joe McCarthy, Chiang Kai-shek, and Adolf Hitler. I have been told that the motto "Better dead than red" was in fact used by the Nazis—who were even madder than most political fanatics—but it has not yet been possible to confirm this. Some reader may be able to help.

In any case, anti-communists who don't define their own principles should remember that Hitler (for whom Marshal Ky has expressed admiration) called for an anti-communist alliance, under his leadership, to save civilization from the communists. Nazi civilization was interpreted to its most select victims in places like Auschwitz, Buchenwald, Dachau and Ravensbrueck.

Against this bloody lunacy it is worth pointing out that for most people being "red" is better than being dead.

BLISS

This does not imply belief that communism is likely to bring us eternal life and bliss. In all my old-fashioned simplicity, I could find it worth being killed in opposition to any totalitarian takeover in or invasion of New Zealand. But this sort of reaction becomes pretty pointless unless people are left alive to enjoy the considerable political freedom we do have now, or to regain political freedoms if they are lost (cf. Yugoslavia).

The goal of preserving New Zealand independence has little obvious connection with

butchering Vietnamese or Cambodians who do not happen to be in love with capitalist economic systems. It may be worth emphasizing that N.Z. is far from unrestricted capitalism—a point frequently complained of by right-wingers. Our own mixed economy, with a huge sector of state enterprise, and a good deal of governmental control over private enterprise, incorporates a lot of reasonable and fairly workable compromises between capitalism and socialism.

CHINA

The bulk of Mr. Cowlin's article is concerned with Chinese communism, and he seems to fear Chinese invasion of New Zealand.

But, as suggested above, most of Mao's mottoes are silly or platitudinous. In a revolutionary situation, it probably does become more obvious than usual that political power finally depends on armed force and that enemies are likely to be killed.

This is not a specifically Chinese left-wing discovery. Mr. Cowlin will appreciate the one-time custom of engraving cannons with cosy little mottoes like *Ultima Ratio Regius*—the

final calculation of a king.

In any case, the prospect of a pro-Chinese revolution in this country seems rather slight, although members of the N.Z. Communist Party may be silly enough to believe anything.

Further, the Chinese do not

have a navy or air force suitable for attacking New Zealand, and this at present seems to be one threat against which we could in fact defend ourselves. But confrontation with Russia, the importance of which Mr. Cowlin emphasizes, will probably tie up Chinese armies for a long, long, time.

ROCKET

We are left with the possibility, in a few years, of attack by rocket. It must be admitted that our present policies towards China vastly increase this

threat. (Just as it seems likely that, for purposes of either simple retaliation or military bargaining with the United States, the Russians may have already spared a small rocket with nuclear war-head for Auckland.)

One of the main reasons we don't know about the possibility of achieving "peace and reconciliation" with China is that we haven't tried to see if we can. However, some N.Z. exporters have already found the Chinese good customers.

Mr Cowlin points to other disagreements between communist states. These show that communism is not an undivided Hollywood-type creeping thingummy. But if communist governments tend to be nationalistic, N.Z.'s defence policies have been misconceived. E.g. any strong state in S.E. Asia—even communist—would probably reduce Chinese influence.

Certainly, there are numerous United States bases within a few thousand miles of China, which may deter Chinese imperialism. But they could be considered a provocation, and we may consider the probable reaction in the

U.S.A. if China established bases in South America, Mexico, or the Bahamas.

BASES

Mr. Cowlin's comments are based on protests against U.S. intervention in Vietnam and Cambodia. Since the Chinese are not fighting in these countries, it is not clear how they are being damaged. Our Government certainly seems to believe that we kill enough Vietnamese not the Chinese will leave us alone in future. But it is not entirely clear whether this belief is based on logic or moral faith.

The Chinese are resisting U.S. military involvement in Asia while increasing their own influence, by carefully calculated assistance to communists in other countries. U.S. action has already driven North Vietnam into closer dependence on China. This is, from our point of view, pretty stupid.

Mr. Cowlin concludes with a nice point about the obligation on university people to resist raw emotionalism. This presumably, so we can think more clearly, and help other people to do the same

Victoria's unisex toilets

A controversial Victoria SRC motion calling for the desegregation of the Student Union Building toilets has not yet been implemented.

The motion was moved by Association President Margaret Bryson at an SRC meeting on 20th April. It is still under discussion and is to be raised again at the SRC.

Some days after the 20th April SRC meeting, notices were circulated throughout the University advising that "the Executive Committee, acting on the recent decision of the SRC, announce that as from Monday 4th May, 1970, the toilets in all University buildings will not be segregated." It was hoped, the notice said, that students would use their "utmost discretion in this matter." The notice was

signed "for Margaret Bryson, President."

HOAX

This notice has since been disclaimed by Miss Bryson who says it was a hoax. However, she insists that the original SRC motion was not, as some students have felt, a capping stunt. She says her reason for proposing the motion originally was that she "wanted to have the question of desegregation of the toilets examined."

Miss Bryson says that "first of all we have a crucial shortage of space—we could save space if toilet facilities could be made



Margaret Bryson

anything wrong in men and women using the same cubicles—as long as they're not using them at the same time. Thirdly, it is possible that the joint use of toilet facilities at social functions might ensure that those facilities were used in a civilised way."

The Management Committee has asked Miss Bryson to investigate the legal situation with regard to desegregation of the toilets. She says that the matter will again be raised at an SRC meeting. In the meantime, however, the toilets have not been desegregated and there is no suggestion that those in buildings outside the Student Union Building will be desegregated.

—Salient

Critic editor resigns

The Editor of CRITIC, Peter Dickson, has resigned because of differences with members of Otago's Publications Board.

The Technical Editor and other members of the staff of CRITIC have also resigned from the staff of the newspaper.

Mr Dickson said the differences arose at a meeting of the Otago Students' Association's Publications Committee. At this meeting he had presented a proposal to amend the CRITIC budget to provide for a \$960 loss in 1970. All of the members of the Executive on the Committee,

said Mr Dickson, were opposed to his proposals. After a great deal of discussion and compromise on both sides the members of the Committee found themselves divided over the sum of \$20. This conflict could not be resolved and Mr Dickson then told the committee that he would resign from the editorship.

Mr Dickson said that the trouble arose from the fact that "there was a conflict of interest

with the Publications Officer (Richard Weatherly)". Mr Dickson said that this was the attitude of the President, Errol Millar, as well. He said that he had tried to explain his editorial policy to the Publications Committee, but had been ruled out of order when doing so.

CRITIC is the only student newspaper in New Zealand without a direct grant from students or a student executive. It has been operated as a profit-making, or at least break-even, operation by Otago students from its inception. For purposes of comparison CRACUM has a budget of \$8,000 (excluding advertising) and SALIENT a budget of \$5,600 (excluding advertising). CRITIC is financed; solely by advertising revenues

—Salient

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UGC grants defended

BY M.J. ROSSER, Junior Lecturer in Chemistry.

It has often been stated that statistics can be used to prove almost any argument, and associate Professor G.R. Cochrane has certainly tried to do this (Craccum Vol. 44 No. 11). To attempt to correlate research grants to a department with the research output of that department as "measured" by "major research publications" is meaningless and futile.

Professor Cochrane states that "During 1968 one Auckland University social science department which received only 0.028% of the 1968 University Grants Committee research grant contributed thirty-six publications. On both a per capita and a dollar basis this was considerably more productive than that from other regularly favoured departments receiving much greater research grants". One might equally well point out that the physical sciences department with the largest staff, (chemistry, 28), produced fifty seven publications in 1968 (University of Auckland Gazette Vol. 11 Supplementary Issue 1969), i.e. a per capita output of 2.04. In the correspondingly largest social sciences humanities department (English, 21) there were only fifteen publications, a per capita output of 1.4.

COST

In the Chemistry Department alone some of the major equipment, absolutely essential for the execution of valuable research absorbs many thousands of dollars, e.g. X-Ray diffractometer, \$60,000; N.M.R. spectrometer A-60, \$25,000; N.M.R. spectrometer T-60, \$24,000; mass spectrometer, \$35,000; densitometer, \$21,000 and gas liquid chromatographs \$18,000.

This list is by no means exhaustive, there are numerous pieces of less expensive (up to \$10,000) equipment used throughout the department. It is on this equipment absolutely essential for the production of valuable research, that the majority of the University Research Grants Committee funds are spent. Because research in the physical sciences requires such expensive equipment, by comparison, the cost of research in the departments mentioned above is minimal.

Professor Cochrane asks, "Can these disciplines (physical sciences) even hope to lead world thought in competition with the enormous research budgets that dwarf the University Grants Committee's generous grants—of northern hemisphere institutions?" The answer is yes. Just as Farrell's survey on New Zealand's power resources is quoted so also should the work by Briggs and Cambie on the Chemistry of New Zealand flora be quoted.

NOT NON-ENTITIES

Certainly, the physical

sciences departments of this University cannot hope to lead the world in every aspect of their research work neither can they in the social sciences and humanities departments; but what can, and is, being achieved is to lead in some areas and to make valuable contributions in others. The physical sciences departments of this university are not

scientifically, international non-entities, they are making valuable research contributions at the international level.

One point of Professor Cochrane's article that does seem entirely reasonable, is that expenditure on the biological sciences should be increased, but certainly not at the expense of other departments already producing valuable research on surprisingly low budgets—and this includes the physical sciences!

The art of non-art

As the technology advances, society must change. If the extent of change in social attitudes is considerably less than the advance of technology, the two become incompatible. Such, unfortunately, is the case today as is evidenced by the results: pollution, land despoilation, and a preoccupation with super-efficient methods of warfare. The cause, broadly speaking, is a confusion of ideologies and economic policies, and as a result fresh insights and new ideas tend to be suffocated. It is through the arts that these insights, so vital to an evolving society, emerge.

In New Zealand this sort of contribution is not merely scarce, it is virtually non-existent. Some semblance of original thought is occasionally emitted from university literary sources, but these rarely reach "outside society". Admittedly, a few poets also occasionally regurgitate misinterpreted, semi-marxist platitudes, but their efforts result more in an exhibition of poetical politics than in political poetry.

There are, of course, painters, poets, writers, and even musicians, who do possess the potential ability to contribute new ideas and social directives. Why don't we hear from them?

SUPPRESSION

It is at this point that we are faced with some disturbing facts. There are elements within this society who feel that they stand to lose considerable power and profit if such voices were to inspire social change. As our society fiercely embraces principles of freedom and democracy, it would be difficult to apply direct suppression upon these artists. Another method is less direct and infinitely more effective. Those art forms that are least likely to inspire new attitudes are heavily supported by government and high profit business. The more aesthetic the value of artistic endeavours, the more socially innocuous they become. Financial aid is readily available for ballet, opera, traditional stage performances, classical music, pottery, and non-didactic paintings. Painters of landscapes, still-lives, respectful portraits, or those who have specialised in varying forms of abstraction for a long enough period of time, can all hope to be awarded grants and commissions. There can be no reasonable objection to such aid, but a most conscientious objection can be

lodged in favour of those who are consequently disadvantaged.

NEUTRAL

Possibly the most contentious example of this invidious form of suppression has been the highly publicised Benson and Hedges Art Award exhibition, whereupon the most neutral painting, that is to say, that painting which was most devoid of any sort of inherent communicative ability, was awarded the prize (by the sole judge). If, as was rumoured, the choice of winner was made in order to shake the more prominent painters out of their apparent lethargy, then why did the award not favour paintings of considerably more merit than that which was actually chosen. As it was, an over-whelming majority of viewers at the exhibition registered surprise and dismay at the judge's decision.

The judge may, or may not, have been sincere in his choice, but Benson and Hedges were definitely wise in their choice of judge.

Tony Ryan.

Stamps

A senior medical student at Alfred Hospital, Melbourne, has written to Craccum asking that any person interested in the exchange of Australian stamps for New Zealand ones get in contact with him.

He is Brent Russell of 12 Sweyn St., Nth Balwyn 3104, Melbourne, Australia.

He writes that he is not solely interested in stamp exchanges but hopes that any correspondent will have somewhat wider interests.

He says he's not a lover of letter-writing but any mail will be answered.

abreast the news

Commenting on Wayne Innes' remarks last week on student representatives was A.H. Davis, junior lecturer: "If a few of these chronic malcontents were prepared to do some of the work themselves we might make a little more progress. We would certainly have a lot less bitching. Students get the representatives they deserve!"

* * * *

The Greatest Sex Lectures on Earth began last Thursday with a panel comprising, Mike Law, Rob McCullough, Caroline Smith, Lorna McLay and Dr Auburn. Dr Auburn, the director of the student health service said that students came to him about a sexual relationship often too late. He stressed the value of prevention of pregnancy, and urged that the rhythm method not be used as it is the most unreliable method even if practised correctly. Many students came who were worried about homosexuality, but Dr Auburn said that many fears were groundless as most people had a temporary homosexual urge during adolescence or early adulthood; needless anxieties often led to neurosis. Others came who had guilt feelings about masturbation: "Masturbation is a normal outlet which can do no harm at all to either the male or female body."

Lorna McLay of student counselling felt the main issue for students was working out their own identities and, as a part of this, experienced difficulties over establishing sexual identities.

The highlight of the discussion was the examination of the role of enjoyment during sex by Caroline Smith. Miss Smith: "Sex is a male orientated thing in which female sexual response is centred not in the vagina but in the insignificant clitoris, small in comparison with the organ of male sexual prowess, the phallus. Obviously, if the female is to be satisfied during the sexual act, then the traditional position is inadequate. In 1950, one report showed that 75% of all women experienced little or no pleasure from the sex act. A high proportion of females who have never had an orgasm may consider themselves frigid or perverted and so won't talk about it... The females sexual response needs a great deal of communication, empathy and understanding which can't be achieved in a casual relationship. The responsibility for telling the male her needs should rest with the female, but many shirk this because it's easier, more comfortable and less embarrassing to let matters stand as they are." Dr Auburn, who congratulated Miss Smith on her courage in speaking out on such an issue, agreed that because of the strange male bias which dates back even to 4,000 B.C. when the phallic symbol was worshipped as a god, the sexual act had existed as a male conception.

The lectures continue with conception and contraception today and V.D. next week, concluding a week later with a talk on The Third Party—Illegitimacy Abortion and Adoption

* * * *

This week's piece of irrelevancy is a nursery rhyme which certain people may have forgotten; here it is to refresh their memories:

*Hearts like doors will open with ease,
To very very little keys,
And don't forget that two of these,
Are, I thank you, and If you please.*

* * * *

About ten years ago, Robert Erskine began a University Film Society which lapsed after four years and which was later given a new birth by John Daly-Peoples.

"Six years ago, when I first came here, the Film Steering Committee, an offshoot of Studass, occasionally put a film on. For me, it was a personal interest to get hold of films which were not shown commercially anywhere, other than in the odd Film Society down town."

Initially most of the films shown were either foreign, very old or classics, e.g. many from the beginnings of the cinema industry in Russia, Britain and France. However, lately these have been difficult to get hold of from the embassies and the National Film Library, so more commercial films are now being shown. With the profits from membership fees (\$1.00 for a year's membership entitles members to 30 films) about \$500.00 worth of film-making equipment available to members, was bought. Ten films, which have been entered into various Art Festivals have been made but not much interest has been shown in film making. The most successful evenings of the Film Society have been wine and cheese evenings with short films, at which people can move around.

Peoples: "It's only recently that more critical awareness of films has been built up. At present films are being seen for their entertainment value alone. Film. Soc. is an invaluable way of seeing films cheaply."

Tonight's film is Major Dundee produced by Sam Peckinpah who also produced The Wild Bunch. Films to be shown this year are highlighted by Ulysses, next week Dr Strangelove on July 16 and Becket on August 6.

* * * *

"Arthur Mee's Children's Encyclopedia" tells us that the wedding ring had its origin in the days when men used to own their wives. "In those terrible times, men used their brutal strength to make women their slaves, and it's customary to put a chain on a slave. After a time, as men got a little better, instead of actually putting anything like a chain on their wives, they used a wedding ring as a symbol that the wife was the husband's property." Most newly-wed husbands are sporting wedding rings these days, so the cause for equality is not entirely lost.

* * * *

Joan Donley, well known champion for women's rights, in her article Cal Me Charlie—Colour Me Black compares women to negroes. "When Dr MacDonald said women were the Negroes of New Zealand society, he wasn't kidding. The psychological conditioning of women in this capitalist, christian society to believe in the superiority of the white race."

Says Joan, "I know I'll be called an unfeminine bitch... I suppose femininity is an elusive, mysterious quality below the waist, because my husband was always very impressed with my femininity when we rolled in the hay."

* * * *

The University Part-time Employment Bureau, run by the University Rotaract Club, with voluntary staff, has been very successful and with further publicity, the number of positions and students dealt with will increase. Thus far 753 positions have been offered of which only 142 remained unfilled. 405 positions were offered for men, 187 for women with 171 not stipulating sex. The figures show that in spite of the large number of positions offered for women remained unfilled—Donna Breiteneder.

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Professor A.L. Titchener's paper for the recent Association of University Teachers' seminar 'The University and the Community' provoked considerable comment and controversy. It has been edited by RICHARD RUDMAN who also provided the accompanying commentary.

Professor Titchener's argument is of some importance, since it can be seen as the first reasonable expression of 'educational Muldoonism' which has entered the public forum directly from a university. Professor Titchener's arguments, however, are not to be condemned for this. They, unlike those of the Minister of Finance, are based on valid premises and proceed by logical argument to a reasoned conclusion.

If anything, Dr Titchener is to be congratulated for providing a basis from which the universities and the community can draw the terms of their debate as to what the role of the university should be.

Press coverage of the paper has given an unfortunate impression. But the almost paranoiac reaction to many of the university staff members at the seminar, and subsequently of Victoria University's Council, to these newspaper and television reports is hardly likely to contribute positively to the debate.

It must be said finally that the press reports were fair. The reporters present, all of whom are good friends of the university, extracted from Professor Titchener's address of some ten thousand words the half dozen or so paragraphs which could be considered newsworthy in the terms of daily journalism.

It seemed a pity that subsequent discussion was frequently interrupted by comments of press bias and the like.

Significantly enough, Professor Titchener himself was not in the least concerned by what appeared to be reportage out of context.—Richard Rudman.

The university is a very old feature of western society. In Athens in the 4th century B.C. there grew out of the introduction of compulsory military training the institution sometimes called the University of Athens. The "Museum" at Alexandria which had as many as 14,000 students, was founded in the 3rd century B.C. After the fall of the Roman Empire, Greek traditions of learning were carried on at Byzantium where a state-subsidized university was founded in 425 A.D. The Moslems, as they over-ran the Middle East during the Dark Ages, spread their learning as well as their faith. About 970 A.D. they founded the still flourishing University of Al Azhar at Cairo.

In Western Europe, from the 9th to the 12th century places of learning sprang up in various towns in Italy and France. They were the forerunners of modern universities as we know them, and by the end of the 12th century two of them, Bologna and Paris could properly be called universities. The universities of Oxford and Cambridge began later than those of Italy and France—Oxford in the latter part of the 12th century and Cambridge some 30 years later—Cambridge being founded, I recently read, by some students and teachers who did not like the way Oxford shopkeepers were taking them for a price ride.

EARLY SYSTEMS

At Bologna the students controlled their own affairs. At Paris the government of the university was in the hands of its teaching members. Present-day universities thus have an administrative structure that is descended directly from the early Paris system. (One wonders what relation the demise of Bologna and the survival of Paris until the present day bear to the form of government in each.)

The great expansion in universities has been during the 19th and 20th centuries. Of particular importance in the last century was the admission of the experimental sciences and the engineering technologies into the teaching curricula. These disciplines, applied to human affairs, have had a profound effect on the nature and quality of human life; and this in turn has put the universities, as the generators of new science and new technology, under political and social pressures formerly unknown to them. For this reason alone the role of the modern university cannot be the same as the role of the university of the past.

The educational tradition of 19th century Britain was Aristotelean, Lockean, liberal. Education was essentially non-vocational, non-practical, non-utilitarian. One has the impression that in Britain the whole structure of government and empire rested on this liberal educational base. Since the British Empire was notably successful, at least as viewed by the 19th century observer, the inference was that the kind of education given those running it was the best kind of education for men of affairs. This tradition, so firm a part of British university thinking, spilled out into the universities of its colonies and dominions, but over the last 30 years or so, has taken some pretty severe punishment. A question to be asked and answered, is whether the concept of a liberal education—Locke's "*mens sana in corpore sano*"—has relevance for us today.

SCIENCE DEVELOPMENT

One source of the punishment received by the liberal tradition of university education has been the social, economic and political impact of science and technology. Admitted into the shelter of the universities, practitioners of science and technology rather rapidly developed the new ways of thinking about and experimenting with the universe and its contents. Developing from a fascinating hobby for well-to-do amateurs into a lifetime career for professionals, science grew into the most powerful body of knowledge ever available to man. To the educated adult of late Victorian and Edwardian times the prospect must have been purely dazzling. Britain in particular had enjoyed a long period of relative stability and peace. Certainly there was some poverty. But there was also great wealth, and the prospect of yet greater wealth to come. The scientific humanist of the turn of the century was filled with a confident belief in the potential of science and technology for good. This 19th century optimism could foresee these remarkable new servants being used with ever-increasing power to solve the material and social ills of mankind.

The next 60 years shattered most of these dreams. Such hopes of benevolent humanists as survived the sodden, boggy hells of Flanders were racked almost beyond restoration in the economic disasters of the Great Depression. The First World War revealed technology's enormous power to destroy, and the twenties and thirties its impotence to re-shape and re-make a botched civilization.

It seemed that western man could not or would not read the lessons of those 25 years, those testimonies of his ineptitude. Subsequently he has been engaged in a repeat performance with devices more terrifying and results more impersonally brutal than ever before. The troubles of man are seen not to reside in his technological dexterity but in his emotional and political infantilism. If Bertrand Russell was right in believing that "people do not care so much for their own survival—or indeed that of the human race—as for the extermination of their enemies", we are indeed in terrible straits; for science and technology have given us weapons—nuclear, chemical, biological—that make extermination now completely practical.

DESPONDENCY

It is hardly surprising that the optimism of the Victorians and the Edwardians has given way to a prevailing despondency.

As it was in the past and some

Of course, not everything has fallen apart, and not all was loss in the disastrous years 1914-45. Science, for example, gained a growing political respectability. Politicians and others came to appreciate science for what it could do for them. Science, which once proudly ran on a shoestring has now come to command budgets of millions—not only, of course, for warlike aims. Since science has useful ends, and the primal fount of all science is the universities, the universities have come into positions of unprecedented wealth and power. And in so doing they have come under pressure from the users of scientists to steer their work into channels directly useful to them. It is a small extension of thinking to call for all university teaching to concentrate on training people for the jobs that the country needs or seems to need doing. Thus the advance of the vocational, practical, utilitarian view of the university's role. Thus the retreat of the liberal non-vocational view.

A second important factor that has put liberal education into retreat has been the development of what may be called progressive education, which has a history almost as long as that of science.

The theories woven into the fabric of progressive education are numerous and complex. I hope I do not misrepresent them by saying that, in essence, they may be described as a methodology—a way of educating people. Primarily associated with the teaching of the very young, progressive education tries to find incentives for learning, and generally connects the process of learning with the manual activities of the child.

It is opposed to the almost purely linguistic culture of the traditional liberal education. Interestingly enough, its proponents saw in science, in the methods used by science to acquire and test knowledge, a pattern by which all knowledge could be acquired and tested. The child was to learn from his environment by a series of inductions much as a scientist learns from his experiments. Understanding and knowledge were to be tested against the practicalities of life. A strong component in progressive education is recognition of the creativity of the individual, and much emphasis is placed on fostering this creativity.

PROGRESSIVE EDUCATION

Notwithstanding the failure of progressive education to invade the university teaching process directly, it is having some effects on what goes on in the university. For one thing those exposed to it at other stages of their education have become aware that learning can be relevant to daily life. For another, a person who has experienced the joy of being taught by a fascinating teacher at school is likely to be less than satisfied with pedestrian lectures delivered by a "platform-conspicuous, note-bound academic". Ever since Freud made parents fearful of inflicting who knows what damage to the psyche of a sharply repressed child, it has been a principle of western parenthood to abdicate authority over offspring as soon as it is possible to do so. The concept of authority thus has little meaning for young people today. And so student dissatisfaction with a course or a lecturer nowadays finds ready expression.



Professor Titchener

A likely criticism is that the curriculum is irrelevant to the hearer's interests or objectives. This is indeed a common source of dissatisfaction. And it brings us in approximately where we started.

The traditional liberal educationist has an implicit belief in knowledge for its own sake. He sees it not as a tool for use, but as something important in its own right, having its own concepts, laws and forms, and making its own demands. The scholar must bow to the dictates of the subject. According to this view, a subject is not and cannot be at the mercy of personal or public fancy, serving temporary indulgences. That was certainly the 19th century view of the university's function. Is this still to be the role of the university? Ought education to be liberal, humane and non-vocational, as it has been, or ought it to be something different? To what extent should relevance determine university curricula? Does the university have a part to play in political affairs? Is it an instrument of social justice? These and related questions must trouble the thoughts of anyone who takes his association with a university at all seriously. Confident answers to many of these questions are difficult. But turning one's back on them will not make them go away. I shall try to set out some of my personal ideas about the function of the university.

The first question seems to me to be the key to understanding the universities. Do universities have an educational function that is in any sense unique? Is there anything that marks universities off as different from other educational institutions? I am aware that such a

question seems to carry with it snobbish overtones—an implication of superiority. But by "different", I mean different, not better, not worse. This question can be most easily answered by first answering their question; By what criterion can one judge the relative excellence of different universities? To this there is one simply reply: a university can be judged by the quality of its scholars. To me, no other answer is conceivable, and no other standard of judgement possible.

Most people inside or outside the university, will agree that a scholar who works in a university has three chief duties. They are first to his branch of learning, second to his pupils, and third to society. I believe that to be their order of importance. Most of the public criticisms of the universities arise not because the critics outside the universities believe in objectives different from these, but because they hold to a different order of importance—often in the reverse order. But any other order than mine seems to me to be nonsense. The scholar *must* know his subject. It is bad if he is a poor teacher, and distressing if he is a social disgrace. But neither is fatal; he is a first-rate scholar. Unsound scholarship, by contrast, is not to be tolerated.

A university, then, is or ought to be a community of scholars. Without scholars there can be no university. The first obligation of a scholar is to his branch of learning—to keep abreast of it, to integrate new knowledge and ideas with old, and if possible to contribute new knowledge or ideas to it. And these obligations take precedence over all others. This is the unique function of the university, the function that sets it apart from all other educational institutions. It will in the end be judged by how well it fulfills this function. In pursuing the obligations the scholar must have absolute freedom to explore whatever scholarly paths beckon him; and to record, publish and disseminate whatever new finding his explorations lead him to. This is not teaching and it is not always research, but it is a prerequisite of both. This is the ingredient that is omitted from almost all public discussion and lay thinking about the university.

PUBLIC HUBBUB

But this leaves untouched the other two duties: the scholar's duty to his students and his duty to society outside. The second of these the public has caused the greatest public hubbub.

The government of the day is not providing \$x million a year to the university staff to follow their own scholastic whims. And the steady flow of letters to the editors of newspapers makes it quite clear that ordinary members of the public are at one with their government in considering the universities publicly accountable. Employers are quite sure that university graduates are vocal too, sometimes about the unsuitability of graduates for the jobs for which they are supposed to be trained, and sometimes about the unavailability of graduates in fields important to New Zealand. There has been a good deal of criticism lately of the irrelevance of some university studies to the needs of the country, a related undertone of comment, not usually heard publicly, is that universities in their teaching actually predispose their students against employment in business and industry—and, also in school-teaching, which some university teachers seem to regard as a lowly occupation.

In the past the universities have been, if not insensitive, at least unresponsive to criticism of this kind. In certain respects they cannot be held wholly to blame. In this country a generation or so ago they were financed on a pitiful scale. They were consistently denied the opportunity to take on their unique role, the pursuit of knowledge. Research was not to be a function of the universities in New Zealand, but was to be done by Government. Those fields in which research began in the New Zealand universities simply reflect what happened to be the interests of determined individuals who saw research as a necessary activity, and found their own ways of initiating it. To the scale of university funding is such that research is no longer a virtual impossibility to all but a few dedicated fanatics, but it proceeds continuously and effectively over a wide front on modest, not generous budgets.

RESEARCH FIELDS

The government departments with active research programmes generally complain now that the fields of research in the universities are those of importance to New Zealand. Twenty and thirty years ago the universities they could have seen to it that this did not happen, for by appropriate encouragement and funding they could have got universities to embark on research in fields of national importance. We are now in the situation that there are areas of university research within which the direction ought to be changed.

But even now the major government research organisations are grudging in committing resources to bring about changes which they themselves wish to see. Once a university staff member has become involved in a new research field and finds research in it stimulating and productive he is not likely to abandon it. A change of direction has every chance of being permanent.

There is not much point in raking over the past if one cannot learn from it. There can be hardly any doubt that government departments have been antipathetic to university research in the past. The signs of the conflict have not yet all gone. But the universities, which now have large research commitments, in manpower, in capital equipment and in running costs, must recognize that they now commit themselves to consequential sins. Only a minority of the research fields active in the universities are chosen with any kind of eye for the national interest. They still reflect the personal enthusiasms of individual university staff. There is not much real coordination of effort, whether between university and industry or government, or between one university and another, or between departments within a single university. Research equipment grows increasingly sophisticated and increasingly expensive. Not to attempt coordination is a waste of scarce cash and of scarce research talent. One of the standing complaints of research workers in New Zealand, is that of isolation. But if New Zealand research workers were to make a serious effort to coordinate their work, and to operate in related instead of unconnected fields, the dialogues could take place frequently and profitably within the confines of the New Zealand coastline. The pace of research could only be quickened. Both the universities and the government scientific services are more inclined to give leave of absence for overseas study than to promote exchange or interchange within the country.

I have dealt in some detail with a specific aspect of the university's unresponsiveness to national needs—namely in research. Prodded by

Beginning, is now, May may

—an implication of influential public figures as the present Minister of Finance, the not, not better, entities have recently become much more sensitive to the need for by first answering their activities in nationally important directions. But it is relative excellence enough just to think about it. It is important to act.

reply: a university can be slow and reluctant, giving way gradually under no other answer pressures from outside. Seen to be unwilling, it is unlikely to possible.

will agree that friends. Or it can be initiated willingly within the universities, can seek out the advice and suggestions of those groups duties. They are vested in their output. This is the kind of action needed. Of and third to society, if the universities do not believe a change of direction is istance. Most of able, they had better come out into the open and say so, flatly because the unequivocally.

ORIENTING ACTIVITIES

When changes are urged on the universities, those urging them may intend that the universities should be more directly useful to the community. Within the universities there have been and still are who abhor utility, as if what is utilitarian cannot be scholarly. It is to take much too narrow a view of utility. John Stuart Mill not have been entirely right when he said, "I regard utility as the appeal on all ethical questions", but he was not entirely either, given his qualification that "it must be utility in its sense, grounded on the permanent interests of a man as a sensitive being". The present enormous investment by the state in universities reflects the view that the universities have a utility, perhaps recognized 40 years ago; and the universities have a duty to respond to that view. There is nothing incompatible between the primary objective of the university as I have defined it earlier—namely, pursuit of knowledge—and the notion of utility, especially in the broad sense of Mill.

Do difficulties that a university must face when considering what functions it should undertake are, first, the difficulty of finding or discovering what utilities should best be pursued and, second, the difficulty of responding flexibly to changes in these as they are called for. Demands made are often clamorous, often also variable, sometimes ill-informed. The university has to be able to determine the real merits of the demands put to it. Most group interests contain at least an element of self-promotion. Few groups are x million a year devoid of the taint of status-seeking. Almost all tend to call for more. And the demand for all the group that is strictly needed only for a s it quite clear a fraction.

their government another problem in educating to meet demands is that needs may be quite sharply. Two or three years ago it was possible to ask the unsuitability of a Minister of the Crown did publicly ask) the universities why were producing so many more geologists than the country could employ. At that time the reply could be little more than an admission of silence. At this present moment, however, the demand for geologists exceeds the graduation rate.

NOT A FACTORY

The pressures on the university come, of course, from various sources. Employers may want one thing, students another. The university is not merely a factory for producing units of manpower insensitive, at least to do directly useful tasks. It is an institution of higher learning, and many students come to it simply for that reason—to study a subject for its own interest. In a well-to-do society the right to an education ought surely to be as automatic for those who can afford it from it as the right to vaccination or to an old-age pension. This is not universally agreed, some denying it on the grounds that university education is of benefit only to the student who takes it, not to the community at large.

Despite the sometimes conflicting requirements of employer and student, despite the difficulty of establishing real needs, and despite the periodic violent fluctuations in demand for graduates in specific fields, the universities must take account of the national requirements for trained people. If they default in this, they cannot expect and do not deserve the massive support the state accords them. Up to now attempts at establishing real needs for university graduates have generally been made only after prompting by the University Grants Committee. I wish I could say that I thought the answers given by the universities have invariably been the result of dispassionate deliberation. I believe university groups as a whole have been slow to come to grips with the question of what sorts of graduate they should be producing and how many of each. The answers cannot be exact, of course, but even rough answers would be better than none. Many university academics, however, are more interested in preserving and extending the established pattern of their own discipline than in creating new patterns that might be more generally valuable to the community.

RESPONSE TO NEEDS

Certain groups within the university do respond to expressed needs. These comprise the professional schools—medicine, law, dentistry, engineering, dentistry, and so on. Dialogue between the universities and the teaching institutions is fairly frequent. Thus as the requirements of a profession alter, the teaching pattern can respond. The schools of engineering take some pride in the fact that they now commonly give a lead as often as they follow, and doubtless this will also be true of other professional schools. This is not to say that all is perfect in the teaching curricula of the professional schools. Complaints are made from time to time. But the virtue of the situation is that there is a ready exchange of views. The complaints are heard; and action usually follows.

Research is to me striking that in the years over which I have been associated with this university, there have been major revisions of the statutes in all of the faculties with professional schools—law, architecture, engineering and commerce, whereas the B.Sc. remains hardly altered, and the B.A. only recently by a partial Fort to coordinate rather messy development of an honours stream in some subjects. Perhaps the ability of the professional schools to introduce changes is a function of their small size as much as of their responsiveness to the demands of the professions. It may be so, for at least both the fine arts and music faculties have also introduced changes. The two factors are not unrelated, however. The arts faculty is large because it spans such a broad range of subjects. It is the same breadth of interest that makes its teaching objectives so broad. Its members have no employment or professional commitment. The largest single employer of arts graduates is, I

suppose, the Education Department, but no special service is offered in the form of a degree structure tailored to suit intending teachers. Indeed this university recently declined to develop such a degree.

It is not hard to think of areas in which there is need for well qualified persons with a specific training at the level at which the university operates, but which it does not currently serve. Many of these cut across the traditional subject boundaries, i.e. are interdisciplinary in nature. Local-body and government administrators, social workers of various kinds, persons for industrial relations and personnel management are but a few examples besides teachers. The universities could produce such people, but are making little attempt to do so. The holder of a general B.A. is not trained for such jobs. He or she may have the right talents, but hardly any of the formal subject matter of the B.A. will be of the slightest direct use. Moreover, further study for an M.A. is altogether too specialized, and is quite the wrong way to go. The hoary old chestnut that the B.A. produces a trained mind will not do for an answer. The employer rightly asks, "Trained for what?" According to my reading there is not much solid scientifically respectable evidence to support the contention that a training in one field fits a person to perform well in another.

"VOCATION" DISREPUTABLE

Members of arts departments seem to have such a strong discipline fixation that they are unsympathetic to the notion of a vocationally oriented degree, even though it be arts-dominated. Vocation seems to be a disreputable word. This university has over 3100 arts students. When those heading for teaching are subtracted there is still left a goodly total. What are they going to do on graduation? "What does it matter?" you may answer, "They have a good general education." They might, however, have been given both a good education and a specific training in a field of immediate use. The women amongst them might not then have had to go straight to a secretarial college in order to learn enough to earn enough to support life.

If I am critical of the arts degree, let it not be thought that I am delighted with the sciences. In science there is an almost equal discipline fixation. Added to it is the belief, religious in intensity, that science is dedicated to unravelling the mysteries of the universe. With the latter I agree.

But this, of course, is not the popular view of science. The popular view confuses science with technology. A flight to the moon is hailed as an achievement of science whereas it is nothing of the kind. And it has to be accepted that most science graduates will not be helping to unravel the secrets of the universe. Indeed most are not capable of it. If they are not teaching, they will be working in industry. They will be employed as applied scientists—technologists. But how many science departments in the country offer any courses in the industrial applications of their subject? Some, but not many. How many, for that matter, combine their courses with teacher-training courses to suit the many science graduates needed in secondary schools and technical institutes?

HAND ON HEART

I would not advocate that the universities should enter into teaching vocationally oriented arts and science degrees if I thought that doing this would endanger the primary commitment of the universities to scholarship. I have already said that utility and scholarly endeavour are not incompatible. They never have been. The first western universities were vocational in character. I wish I could



"Money. . . cut off."

say with my hand on my heart and looking the Minister of Finance straight in the eye that our universities were fulfilling their role of serving the community to the uttermost limit consistent with their pursuit of knowledge. Frankly, I think a sizeable section of the university is wasting the taxpayers' money. Too much of the time of too many of its staff is devoted to formal studies that, while worthwhile in themselves, are not intrinsically more worthwhile than other studies of more use to the community. I would like to see the universities introduce a range of degree structures solidly grounded in arts and science but with clear vocational ends. I think the need is overdue, and I think large numbers of students as well as employers would welcome such a change. Doing this would, moreover, combine the activities of arts and science departments with those of the professional schools. This, in itself, would produce an uncountable gain in communication across boundaries that are by tradition seldom crossed.

Professor W.H. Oliver has put the thesis that the real value of studies in the humanities is to be seen in terms of the style it introduces into life, including political and public life. That simply won't do. Can't you hear the ringing laughter in the corridors of power?

I have hardly touched on the second of my university scholar's duties, that to his students. It is, of course, a vital duty. The day when students sat wide-eyed at the feet of their Gamaiel is long gone, but

the university teacher wants still to do more than impart a sound grasp of his subject to each learner: he still wants to kindle the living spark of enthusiasm. At least I imagine he does. Not many of us succeed too well in either of these objectives, but not, I think, for want of trying. Unfortunately, the teachers, on average, are no better as teachers than are the students as students.



"Mr Gair is watching"

LESS PASSIVE STUDENTS

It is good to have students becoming more vocal and less passive about the quality of the courses and their presentation. I have little sympathy for notions of student government—let's remember the fate of Bologna—but I strongly believe that it is important to get student reactions fed back to the lecturing staff—and not less important that staff respond constructively.

Students have, of course, various motives for coming to university. They may see the university as a purveyor of meal tickets, as the first remove from the blight of parental control, as a marriage bureau, as a fun-house for a few years, as a place for a better education, as a mere postponement of the difficult decision of "What shall I do?" It is probably a fair guess that most come to it as a stepping stone to a job. But for many in arts and science the vision of "job" is ill-resolved, fuzzy, lacking in focus. The university probably does not help much in sharpening up the picture. Indeed it may simply blur it further. In this respect we do the student poor service. I may have given the impression earlier that I am totally opposed to the general B.A. I am not. But I cannot think that all of those enrolled in arts are best served by such a programme of study. Most would, I think, welcome some clearer vocational goals and a range of courses leading to them. It may be that the general B.A. should be taken by many. It may also be that the kind of vocational studies I have advocated are best done as post-bachelors' diplomas. But I incline to the view that vocational teaching should not be postponed as long as that. I think it would best appear in the second year of study, after a first "filtration" year has been passed. I would make similar comments in respect of the B.Sc. The growing stream of B.Sc.'s crossing to engineering indicates that students themselves feel a lack in their science degree when they view it as a preparation for industrial employment. Courses in applied aspects of the main physical sciences could fill valuable gaps in the science curricula.

DUTY TO STUDENTS

As a final comment on the university's duty to its students I should like to point out what is often forgotten in public criticism of the universities, namely that the university scholar in fulfilling his duty to his students is at the same time serving society outside. These students of his will enter the community, and in doing so, will make their contribution to it throughout their lives.

Finally, let me look at two questions posed earlier: Does the university have a part to play in political affairs? Is it an instrument of social justice?

I do not believe the university as a corporate body has any direct part to play in political affairs. Its part surely lies in teaching its students to understand the arts and artifices of politics, and in offering ethical and moral commentary on them; and then leaving each student to the conclusions of his own intelligence and conscience. Individual members of the university, staff and student alike, can and at times will play significant political roles. But the diversity alone of the views to be found within a university make corporate action impossible. It is not conceivable to me that the university as a body corporate can adopt an official stance on, to take today's issue, rugby football with South Africa.

I feel much the same about the university as an instrument of social justice. It can be effective by teaching what social justice is or may be, by sending out into the community graduates who understand what liberty and social justice means, and what are the ways of preserving and extending them. On the whole the university does little about this in formal and organized ways. My youthful experience was that ideas of this kind developed largely by discussion with one's fellow students. I imagine it is much the same today.

AGNEW AFFAIR

Sometimes the university can speak out collectively on matters of social justice, and it must do so when it is itself involved in such an issue. The Godfrey "spy case" of some years ago was one in which this university did take a firm stand. There are some who think it has not shone so well more recently. It behaved, I shall always believe, with cowardice in the Milner affair a couple of years back—albeit with rather inconspicuous cowardice. A month or so ago it declined to make a public stand in support of complaints about police behaviour in the Agnew affair, although few within the university who have seen the evidence seem inclined to deny its truth.

Internally, universities talk a great deal about freedom. But they do not often come out strongly for it in public, especially if it means taking an unpopular stand. Thomas Jefferson, writing the constitution of the University of Virginia, pictured a body of scholars dedicated to the criticism of a society that would resist every change that endangered its comforts. These scholars, he believed, "would unmask usurpation, and monopolies of honours, wealth and power". But universities have rarely been centres of political dissent, and in New Zealand almost never. Besides Mr Gair is watching us. And Mr Gair has said the money can be cut off.

Craccum's arts



ZABRISKIE POINT/Michelangelo Antonioni/Plaza

Many scenes from *Zabriskie Point* are reminiscent of scenes from other films of Antonioni especially of the recently screened *Red Desert*. The final scene from *La Notte* in which Giovanni and Lidia are left alone in the middle of a golf course after an evening of encountering the decadence and corruptness of Milan is in many ways like the central part of *Zabriskie Point* which takes place in the desert. After the destructive vision of Italian society the bleak, cold golf course seems to offer some form of love and hope. Similarly the arid desert which supports little life is more in sympathy with human presence than Los Angeles. The purity and clarity of the desert is for Antonioni, a magnificent amphitheatre for world coitus. The couples who writhe in the chalky earth of *Zabriskie Point* are a part of that vision of the beautiful and honest which the youth of America strive for. The central scene (which many find boring) is in some respects the whole answer to the film—love is the only thing, sweet fornicating love.

The first half of the film is Antonioni's view of America or rather the decadent and degrading part of the American way of life. He has a sympathy with the Revolution and accepts all that it does. The cops with their billy clubs and guns are the physical enemy of the Revolution but the more important and elusive enemy is seen in the billboards and facades of Los Angeles with their false message of the good American way of life. This silent enemy is seen at its worst in the advertising surrounding Sunny Dunes Development where we discover an organisation engaged in creating a suburban replica of festering Los Angeles in the desert. The glass, steel and plush of Los Angeles is seen in stark contrast to the desert yet even there we find an intrusion—two pillar-box red toilets on the edge of the desert road and the arrival at the Point of a flashy chromed up touring ranch wagon peopled by stock American types of the stupid class.

Mark (Mark Frechette) in the opening scenes of the film is uncommitted, he tells a friend that the day the Revolution is going to win he will join. However, he does commit himself after being wrongfully arrested. He buys a gun (ironically from a gunstore from which two cops have just come with weapons). Later on campus just as he prepares to shoot a cop, somebody else does (so we are told later). More than the death of the cop, it is the act of rebellion which makes him flee and it is also a symbolic flight from society. Again the theft of the plane is more a symbol of defiance as is his return. A commitment to

the Revolution requires a demonstration of that commitment, the what Mark does.

Antonioni's main concern in all his films has not been plot situation, he uses these to create a background for his characters. Characters are normally estranged from their environment which they must try and come to terms with. The need to resolve the conflict of individual and his environment results in films which end in a dichotomous manner. The characters appear to be defeated or oppressed but there seems to be some sense of hope. In *Blow Up*, Thomas, the photographer finally accepts the unreality of his world, at the same time however he becomes insignificant. The death of Mark is a logical result of coming to terms with his situation—either he kills or is killed.

Daria's phantasy of the destruction of America proceeds from Mark's death. It is a reflection of her personal grief and sorrow as well as Antonioni's own symphonic vision of the outcome of the Revolution.

The film is very much concerned with two people in America against a background of stupidity and decadence. As in *Easy Rider* characters are shown in relation to what is happening. Fonda and Hopper played flat characters devoid of any real feeling or substance they were more abstract symbols than real people. Antonioni's characters however are human, and their relationship stands out from the film as something real and honest.

Their first meeting is incongruously a mating encounter of the 20th century. Mark's stolen plane cavorts over Daria's car in an erotic dance of mechanical monsters. Mark's landing at the airport again is a battle of cars and plane—the human element is removed. Just as in *Red Desert* and other films Antonioni finds that even in attempting to rid oneself of the trappings of the technological society one uses them or is consumed by them. Mark, in order to do what he considers right must buy a plane from a gun shop, must use a plane to escape and use all the mechanical stuff of society. The hold that such a way of life has corrupted even those who despise it.

The only thing that can undermine society is the personal relationship which does not depend on society. For this reason the encounter of the two people in the desert is seen as the only real answer that love and understanding of other people alone can bring about a real change. The Revolution can only bring destruction but a love-in in the desert can bring something more.—J. Daly-Peoples.



ANZ PRINT COMPETITION/NEW VISION GALLERY

This exhibition is pretty boring really—nearly all of the prints look as though they have been produced by Rees Hos. Only Michael Reed and one or two other printers seem to be concerned with the unique qualities of the print as a visual art form. Most of the exhibits could be water colours or reproductions from a book of fashionable art.

The most noticeable trend of the prints on show was a tendency to get lost in smart images of the type found in Remuera living rooms. Everything from Pop and hard-edge to shallow re-hashes of W.S. Hayter has been dragged up and given yet another painful airing.

As for individuals, Brenda Briant shows promise but lacks the control of the various pictorial elements so necessary for this medium to be successful. The better of her two prints *Disintegrating Figure* and *Parabolic Curve* shows a sensitivity unusual in the show, but there are too many ambiguities and unnecessary lines for her work to be really successful as yet. Robert Phillips work (No. 460—I assume it was untitled as I didn't buy a catalogue) is interesting in that the composition is strangely reminiscent of a certain Braque seascape but the total effect falls far short of a Braque. So too do Gary Tricker's squiggles in *Landscape III* look a bit like Miro's squiggles, but again there just isn't the control and in a print this deficiency becomes patently obvious.

The pop and hard-edge things aren't too bad really. John Lethbridge and Mervyn Williams have produced reasonable works, but why don't they look like prints? Why are there so few printers and so many makers of pictures who happen (one feels almost accidentally) to use printing paraphernalia rather than a brush?

A good printer can produce a staggering array of effects and in a work

by someone like Hayter, these effects unique to printing are welded into an organic whole, but hardly any of the work on display at New Vision shows itself for what it is. A print should be seen to be a print, not exercise in the techniques of other media.

Michael Reed's work is outstanding (in comparison with the rest of this respect. Joy Box and Sound Box are his best and here for the first time, Ladies and Gentlemen, we have a Print (note capital P) and we have Control (as above) and the difference between Reed's work and the non-starters is incredible. His work is inclined to be a little slick, but he has obviously thought about what makes a print different from watercolour, and he is using his printing gear in a way (black printing—depressing the surface of the paper) which no-one else in the show, with the single exception of Rees Hos, even looks like realizing the existence of. Anyway, his stuff is good, and if he can keep the tree from the door, he should turn out some good work.

Well, as I've said, it was bad but what can you expect from a competition and one sponsored by the A.N.Z. at that? (The only bank haven't an account with). It seems to me these various competitions are a waste of time and that the boodle could be better spent on facilities for Elam. After all, nothing good has ever turned up in one of these sporadic forays into the no-mans land of Culture and Art (note capital A) undertaken by these large commercial firms which neither know nor care whether their platitudinous efforts stimulate anything more than a series of tired reviews and the praises of the Arts Council.

But why should I moan? Most of the prints are technically good and someone will like them. Tune in next week for another stimulating and lively discussion from your resident arty-farty.—John Woods.

RCA

VICTOR

VOLUNTEERS/JEFFERSON AIRPLANE/RCA

VOLUNTEERS



I'd never really got into the Airplane before I was given this record to review. . . . somehow they just didn't seem to sing any decent tunes and the vocals seemed so . . . syrupy, you know what I mean? But I'd read good reviews of it—like in *Rolling Stone* . . . and of course, *Playdate*—you can always rely on *Playdate* to give a good review to every record—the two reviewers are frightened they may appear *unhippy* not liking anything that is new, or that should be good.

Anyway, I'd read this good review in the *Stone*, and the Airplane have got this big following in the States, and their previous album *After Bathing At Baxter's* (there was another after this which I haven't heard but by all accounts this wasn't much) was meant to be good (I've just heard that—it is too—the production is simpler—not so many instruments, but the improvisation they get going in *Volunteers* is there), even though it didn't sell well here, and so I persevered on.

I'm glad I did—it took about a week of constant playings, and then I went away for Anniversary weekend. After three days' break I listened to it again and it sounded really good.

They're difficult—you can't put them on and then settle down to read

a mag or something—you've got to listen to them.

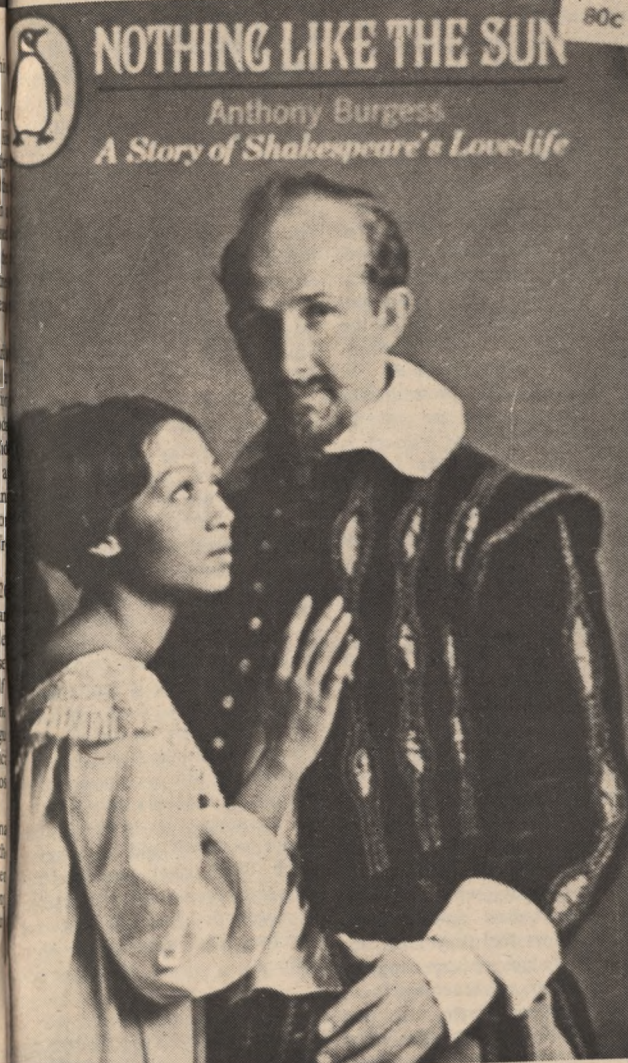
I think that they are at their weakest though, with the melody lines. The music is beautifully arranged, but it is not until they break away from the melody, into improvisation, that they really start to go. The group centres around Kaukonen, and his lead guitar work really shines, especially in the extended instrumental passages. In fact, all, the playing is beautiful, as well as the Airplane's three musicians, there are several guests, including Nick Hopkins on piano, Jerry Garcia on steel guitar.

I don't think that they have yet achieved the free feel in the melodies that they have got in the vocal harmonies and the improvised passages.

They do *Wooden Ships* (by Crosby, Kantner and Stills) sung by Crosby, Stills and Nash etc. on their first album, in which the vocals come off really well though, and I also like *Eskimo Blue Day*.

If you're interested at looking at one of the ways senior rock is moving, buy this one—as Joey Corrington, the Airplane's new tour drummer says: "I used to hate them, their first albums. Then I got to know Jack (bass) and Jorma (lead) and what they were capable of doing. It took playing with them to see how free the band is."

—F Bruce Cavell



NOTHING LIKE THE SUN By ANTHONY BURGESS

PENGUIN/U.B.S.

The thing is based on an idea that Joyce puts forward in *Ulysses* that, the theory of Shakespeare's wife's adultery with Shakespeare's brother. But I'd met this theory quite apart from *Ulysses*. I knew a man in Oxfordshire where I lived for a number of years who came from Stratford-on-Avon—he was Warwickshire family, indeed it was the Arden family. His name was Ted Arden and under that name I put him in a book called *The Right to an Answer* as the keeper of a pub, which he was. And he used to tell these apocryphal stories about Shakespeare's life and I don't know where the hell he got them from—he wasn't a scholar; he liked Shakespeare's works but he didn't understand them very well. He told this, he told me this story about Will having an affair with a black woman, and he got syphilis and his nose dropped off, and also about his wife carrying on while he was away in London. And it struck me as reasonable that Anne was left alone in Stratford for a long time and she was probably hot in the blood I should think having seduced him into marriage literally. And if she wanted to commit fornication it would be very hard to do it outside the household so she would probably turn to one of the brothers. I've always felt that Gilbert was a bit of a clod. I don't know why. Probably on the evidence of the story of his having seen Will on the stage wrestling with a man on his back and he got it wrong somehow, and Edmund was too young so it was probably Richard, about whom we know nothing. I began to look through the plays and all sorts of revelations about this, you see. I got the thing which Joyce got admittedly, in *Ulysses*, with crooked Richard courting chaste Anne in Richard III. Then pushed this forward, pushed this to *Hamlet*, where you've got you know, Shakespeare playing the ghost, you've got his son Hamlet and you've got a king whose name is Claudius which means a limper, somebody who limps which of course is Richard again. You've got, um, in *Taming of the Shrew*, the induction bits of Sly the Tinker—well I think it was Shakespeare himself. Ah I think the name Christopher is a kind of sly reference to the fact that he is taking over the job of this Vivaldo who just died. I think the play was written for the Southampton circle. I'm pretty sure it was, and here is Christopher Sly taken to a great Lord's house, as Shakespeare probably was, and he says *look up the name Sly, we came in with Richard Conqueror*. Ask the fat Ale wife of Winkard, which is Wilcow, where Shakespeare's mother came from, and look up the Sly in *Doomsday* book or something. And it seemed, you know, that's kind of Freudian, it may be a Freudian slip. I mean, I don't know. Why Richard conqueror, why not William Conqueror. But it seemed a reasonable theory to work on the theme of Anne's adultery, but the other thing which interested me was the fact that he probably got syphilis.

On Shakespeare's problem with Syphilis. I think the more one looks into it the more one sees it's right. I think because in *Timon of Athens*, he, Timon, wishes on the Athenians the entire list of symptoms of syphilis and yet sex does not come into it at all. Its only been greed, and ingratitude and yet he wishes a sexual disease on them. A doctor pointed out to me this is the finest you know the finest account of the symptoms of syphilis that's ever been put down on paper... The ridge of the nose becoming weakened, the skin disease all this kind of thing. Its all there. So he must either have observed it in people around him or he probably observed it in himself. There's tremendous concern about it, you know with disease, you know with the film over the ulcer—all this coming in, you know in *Hamlet* and the reference in the *Sonnets* of going to Bath to take the waters. I'm not fairly sure which one it is now. I forget which number it is now, of course, numbers don't count any more they have renumbered the *Sonnets*. It would do, it would do anyway, I think its conceivable that he did get, get venereal disease, living in London going with women. I'm pretty sure he did. Well you know that entry in *Manningham's Diary 601*, indicates what they thought of

Shakespeare's womanising and I, what of the idea of the black woman.

Well I'm supported in that by Professor G.B. Harrison of all people. He's a very orthodox man, very orthodox Shakespearean scholar. But he being a scholar, which I'm not, he gives evidence to show that in the Clerkenwell area, where Shakespeare was living after he left the Earl of Southampton's household, there was brothel with black women in it. And they had this New Year's night celebration at the Inns of Court, Greys Inn, where they had Lucy Negro leading her Choir of the nuns of the Abbey of Clerkenwell in Plazebo which seems again you know, when they say they got all the prostitutes out of this place and Lucy Negro must have been... well, why the hell did they call her Lucy Negro. But certainly it is not a mad notion to consider the dark lady might well have been really dark, might well have been black-skinned, because there were a lot of black-skinned people in England at the time, coming in from Africa weren't there, um the Bristol merchants were bringing them in and then they were often feeling guilty about it and giving them a good education and turning them into ladies or gentlemen. Then they were totally absorbed into the British population. This is wonderful, its about 18th century, but there must have been a lot of black skin absorbed into the big ports, you know, like London and Bristol. So I worked on that theory and I found nothing really to make it fall down as yet, and I've not played any tricks with it.

When we started making a film of Shakespeare's life, when I wrote the script it was a Warner Brothers' film, well we decided she should be called Lucy. This would tie up nicely with Sir Thomas Lucy, and you know there would be a kind of phantasmagorical scene at the end, you know, Shakespeare going mad and calls the name Lucy and nobody knows what he's really referring to. The writing of this novel on Shakespeare's life was a terrible business. It was a ghastly experience because it meant so much hard work. Well, not only the hard work of getting the facts right, you know such facts as could be verified, but the business of writing in the style of the times. But I tried to protect myself against the sneers of the scholarly critic by enclosing the story in a drunken lecturer—which most critics missed totally. It begins, it says, right at the beginning, Mr. Burgess' farewell lecture to his special students and it gives a long list of South East Indian names and these names sometimes appeared in the course of the lecture. The lecturer, who is myself, is drinking three bottles of Samsu rice spirit, given as a farewell gift, and as the thing, as the sort of procedure is sometimes interrupted with, you know, *stop, let me drink before I continue* which I think comes from the Unfortunate Traveller doesn't it. But towards the end the lecturer is so drunk that he confuses himself with Shakespeare and his passing out becomes identified with Shakespeare's death. Nobody saw this, the very end said you know, *Ladies I see you have your pennies in your hand* which would do for pennies for the eyes, or pennies because they want a pee—they've been listening to this lecture for so long.

But this was done so that if there were any faults in the writing, if there were any anachronisms, these could be excused because it was me you know, it was myself telling the story and not telling it very well, enclosed by myself as the author.

You've got people like J.A.M. Stewart protesting about I used the word spurgening. I talked about the spurgening of the back eddy, under the Clopton Bridge in Stratford. He said ah you know he's picked on Caroline Spurgeon's book on Shakespeare's Imagery, because it was Caroline Spurgeon pointed out that this back eddy you know under the Clopton Bridge... is mentioned in the Rape of Lucrece. This is anachronism—well, of course, its a bloody anachronism—its mean't to be. He says you know, Mr Burgess repeats the trick and I did it deliberately too, to show that it was not an accident. Critics are very curious people.—Anthony Burgess to Alan Brunton.

a Pelican Book

American Power and the New Mandarins

Noam Chomsky



AMERICAN POWER AND THE NEW MANDARINS / by Noam Chomsky / Penguin

It's quite fashionable these days for a writer to collect together pieces he has had published in magazines of various type and quality; call each piece a chapter, scabble around for a title as general yet as tantalising as possible (like *People and Politics* in New Zealand) publish them again, and call the end-product a book.

Sometimes, often accidentally, the various pieces hang together sufficiently to justify their publication in a single volume. Such a book is Noam Chomsky's latest.

Briefly, the argument of this book is that American historical scholarship has been subverted by intellectuals who have been trying to serve two masters: the demands of research, and the constraints of an unwittingly elitist ideology.

Chomsky argues that the ideology has evolved through a process of cross-pollination of personnel between government agencies and the universities (a process which has continued from the days of Woodrow Wilson to the present, but which probably reached its peak under Kennedy's New Frontier). Thus a new breed of intellectuals has been created, the 'new mandarins' of the title. Their involvement in and idealisation of the world of *real politik* has, according to Chomsky, compromised their moral and intellectual integrity.

Though radical in his politics, Chomsky upholds the traditional view of the intellectual as the 'country's conscience', and rejects out of hand any notion that intellectuals have a responsibility to convert their ideals into social and/or political action. "Intellectuals", he says, "are in a position to expose the lies of governments, to analyse actions according to their causes and often hidden intentions. In the Western world at least, they have the power that comes from political liberty".

The reality, according to Chomsky, is that intellectuals—in America at least—are too concerned with social engineering, and can rarely if ever view the total perspective in which they are playing an important if not crucial role. Somewhere at the back of Chomsky's objections to the 'new mandarins' is the remnants of a Burkean notion that intellectuals have their natural place in society, and should always

stay there.

One of the least satisfying aspects of this book is that some important conceptual areas of its main theme appear to be cluttered and blurred, while others have been given an artificial dialectic clarity. An example of the first is that Chomsky does not seem to be able to appreciate that there are intellectuals and intellectuals; that an intellectual is not an intellectual in the same sense that an architect is an architect, say, or a refuse disposal contractor a rubbish man. I have not yet encountered a satisfying definition of an intellectual, and Chomsky, despite the fact that he is a professor of linguistics, makes no contribution. But his advocacy of the intellectual's role as the moral watchdog of the community seems to imply that an intellectual finds his 'intellectuality' in the application rather than in the possession of whatever distinctive qualities he has.

An example of the second concerns the semantic confusion that appears to surround the term 'liberal scholarship' in the main essay of the book, "objectivity and Liberal Scholarship". The essay seeks to trace the development of the 'elitist ideology' of the American intellectual. Chomsky switches with chameleon-like virtuosity between the use of such terms as 'liberal scholarship', 'elitist ideology', and (wait for it) 'counterrevolutionary subordination', by which Chomsky seeks to convey the message that liberal scholars have a "deep bias against social revolution". Much of the potential force of Chomsky's argument is deflected by his usage of simplistic, crypto-Marxist terminology which oversimplifies the pattern of events he seeks to describe and reinterpret.

None of this is to deny that this is an important book. It is the first book which has seriously attempted to describe and debunk some of the many assumptions inherent in American academic scholarship. The values which Chomsky appreciates—and which replace, for him, 'elitist ideology' are not made explicit in this book. What does come through are a series of counter-assumptions which could very well permanently replace 'elitist ideology' in American intellectual culture if the alienation of the universities and the intellectuals from the processes and institutions of American government continues—Mac Price

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AGORA: the results

BY E.W. BRAITHWAITE

What follows arose from an evening discussion between some staff members and students during the last week of the first term and under the auspices of an organisation calling itself AGORA. The views discussed were all proposed at that meeting as alternatives for universities to adopt.

'The role of the university is to act as critic of society'. 'The university is a community of scholars'. 'The university is a diploma mill like Muldoon says'. 'The university's function is to teach students what the latter want to learn about'. If it is seriously suggested that any one but only one of these is what universities are about then I reject them all. But if they are to be thought of as functions which however uneasily they might sit together belong to modern universities then perhaps they are all acceptable.

Let's take them in some sort of order. First Muldoon. Plainly the man is right in what he demands though probably wrong in what he rejects. It is clear (to me at any rate) that a strong economy is a precondition for any version of the 'good life'. One consequence is that insofar as highly-trained people contribute to economic growth it is a responsibility of (tax-supported) universities to train them. There are four problems with a somewhat committed application of this view. One is that it is too easy to suppose that providing highly-trained manpower is the sole function of universities. Another is to suppose that we know (which we don't) just what sorts of training contribute to the economy and which do not. These two, taken together constitute the fallacy of Muldoonery. Yet a third is the supposition that insofar as we train people for an economic role, we are thereby debarred from simultaneously educating them. This is false. There is no good reason why we cannot both educate and train. It depends upon how we do it. The fourth problem like the third is one for which Muldoon cannot be blamed—he just inherited it as we did. It is the belief that our bourgeois capitalist society represents the ultimate perfectibility of which human institutions are capable.

Here I shall have to resist the temptation to embark upon my own critique of three remaining views. 'The university is critic of society'. One might ask: I do ask—according to what criteria? How can anyone, let alone the

university, be a critic of society except according to criteria which commend themselves to members of society? For the criteria are values and values pre-eminently are held by people. So what this view involves is that the universities tell people when their values are wrong or when their notions about what constitutes incarnation so to speak of their values are wrong. One (I) might ask, Who the bloody hell are university people to do either of



Eric Braithwaite

these things? I am quite prepared to concede that we can on occasion tell people (if we have through appropriate means of enquiry discovered what their values actually are) that a given social action is inconsistent with one or more of those values. I am not prepared to concede that I have any right to tell them what their values ought to be (though I might be willing to mount some persuasive arguments). But such concessions as these involve a subtle shift of emphasis. The role of critic becomes the more inclusive one of commentator upon important and topical matters, matters which university members are at least as well qualified as anyone to discuss. If this is what is meant by those who want the university to be critic of society their urgings are in my view to be applauded.

'The university is a community of scholars. Hopefully, yes. In practice it is a

group of largely good people (in this country at least) imbued with considerable idealism, yet conscious that the way to get on and up lies through research, publication, and mobility. So several dilemmas are posed. It is a cliché that scholars are an international commodity, owing their loyalty to a discipline rather than any institution, seeking a reputation among peers rather than among students. We are contending here with sociological not moral facts, with pragmatic not desired realities. Let's face it. The gifted scholar whose commitment to academic values is outweighed by his overt commitment to an institution or to students is a pretty rare bird. Not only is he rare he is also likely to be disingenuous. The only scholars likely to remain in a place where academic values are underrated are those with good reasons for supposing they will not be acceptable elsewhere, those who are too bloody lazy or something to shift, or those who have independent reasons for remaining ('it's a good country to bring up kids in', 'there's plenty of open space', etc.).

'The university's function is to teach what students want'. The ground is a little uncertain here. The student becomes the teacher? As a teacher this would worry me a bit. But my experience in discussing this with students suggests that one can be alarmed

too soon. For nobody, apparently, wants to say that the form and content of what is to be taught is entirely decidable by students. Rather it is contended that more subjects of interest and relevance to students should be taught, that students should participate in decisions about what such subjects might be, and that a degree might be composed of subjects chosen under a condition of free choice. So long as such a move does not limit the university's choices I can see no reason for denying this much to students. For with the probable exceptions of some science and technology majors it seems to me not possible to decide *a priori* that one degree curriculum is better than another. The question at issue is about those features which allow us to call someone educated. All I shall say here is that to be educated has nothing whatever to do with having qualified in any given curricular area.

On the account given it seems that the university may be diploma mill, critic of society, and community of scholars, at the same time as it offers to students courses which they take to be relevant to their particular concerns. Nor can I see why it should not perform such multiple functions. Because it is tax-supported it must produce what is expected of it in the form of trained manpower. Furthermore, many students come to be trained—and this is their prerogative. But a small minority come to get 'educated' and so long as we can't figure out what is economically valuable and what not we have no reason for denying (and perhaps several reasons for gratifying) their desires. Further, when we concentrate in one place some of

the major intellects of a society we ought to and must expect two consequences: a) that pure and applied research will get done, partly because it is a necessity for fine minds and partly because we hope to reap some of its benefits in material ways; and b) that these intellects will, among other things, reflect upon the state of social affairs and make such comments as seem appropriate.

The foregoing seems to me neither an exaggeration nor a perversion of the reasonable goals of a university. And in this country's universities it is possible to discern genuine and substantial attempts to operate in accordance with these goals. It is of course true that much can be criticised. Too much attention is surely given to the most utilitarian aspects of the diploma mill, to the mere passing of examinations, while too little is paid to educating. Course prescriptions and prerequisites are overly restrictive. Insufficient research is carried out, particularly in the social sciences; but research requires financial support, lack of which cannot be blamed entirely upon academics. And in the area of critical social comment our universities appear dreadfully conformist. Students, it seems, believe the sole function of staff to be teaching and associated duties. They fail to appreciate that for many lecturers teaching is but one function—and neither necessarily nor desirably of overarching importance.

I think that in the welter of conflicting views about what universities ought to do and the anxieties about what through student pressures and protests administrators feel they must do, we are in danger of forgetting the real function of teaching, viz., producing people who are not educated but educable. The point of distinction lies in the truth that we cannot separate our views about what it is to be educated from the nature of the society under discussion. There was a time when it seemed that the sons of the wealthy could leave an ancient university equipped for

the rest of their lives participate fully and fruitfully in the conduct of social, economic, military, and political affairs. The conduct of these affairs is now immensely more complex, business, participation enormously more widespread, accelerated change rather than stability the dominant feature of all modern societies. Under these circumstances there is no corpus of studies familiarity with which can equip anyone to manage life thereafter. To paraphrase Diogenes, we can call no man educated until he is dead. For education now and increasingly in the future is concerned with lifelong learning, with job training and retraining, with assisting people to enrich their experience and potential in indefinitely many ways through a very wide range of educational institutions and facilities.

There is no place in this process for the concept of 'educated'. Every graduation is a point marking the end of one part and the beginning of several alternative next parts. That is, a no point need it be supposed that one is equipped for more than the tentative and temporary future. The sole item with which one must be equipped is the ability to continue to learn and profit from that learning. This is the meaning of 'educable'. And if these universities can 'produce at a reasonable rate graduates who are educable in this sense (regardless of subjects studied) their duty to the taxpayers is fulfilled. The degree to which and the ways in which their other functions are exercised come under the heading of academic freedom and are therefore the universities' own business.

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The concept of an article discussing the development of rock over the last year or so is a good one but I was disappointed with the content of Derek King's article **Hardrock 70**. Particularly annoying was his *Time* magazine style with a liberal sprinkling of handy labels—country rock, folk rock, soul rock and the incredible concoction "big, new, progressive hard rock blues". Hardrock as a term is useful simply because of the broadness of its definition. It does operate as a description of a generally recognizable style, but most of the other terms are of limited value because of their restrictive nature. Thoughtless application can result, as in the Hardrock article, in the bracketing of quite dissimilar groups and artists under the same restricting heading e.g. Joe Cocker and Jimmy Cliff. I think Joe Cocker deserves better bedfellows, says J. Hogan.

It appears that Derek King holds the rather lopsided but common view which elevates Led Zeppelin to the position of major contender to that Great Happy Underground in the Sky. This, at the expense of many bands surpassing them in ability, originality and musical quality. When a music writer resorts to such adjectival monstrosities as "big, new, progressive hard rock blues" one mentioned I feel an immediate tendency to look a little askance at his subsequent evaluations of the band's music. However, the notion that Led Zeppelin represent a "totally original musical experience" is a hard one to swallow. There's nothing totally original about their lyrics. Many of Plant's ravings having been taken directly from works of the old blues masters. This is not necessarily objectionable in itself, indeed the continuity and flavour of the rock tradition relies on this native factor. However, it is Led Zeppelin's tasteless treatment of phrases which becomes objectionable. There's nothing totally new about their playing either, with perhaps a couple of exceptions. In such case is their hollow arrangement of Willie Dixon's I Can't Quit Baby. I've never heard a group take the balls out of a blues standard so successfully. And here Page's guitar has a peculiarly aimless, flailing, insipid originality of its own. Although sometimes good they are never fantastic and often weak. In 1970 it does not "all come back to Led Zeppelin", they are one of several pretentious bands who appear to have collectively head the size of a number five dirigible.

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ON THE BALL

Gordon Slatter



ON THE BALL/GORDON SLATTER/WHITCOMBE & TOMBS

If you are a rugby fanatic given to expounding statements like, "the players of today are just as good as they ever were" or "the main factor is the physique of our forwards" or "I have a dent on the jaw, a crooked finger and a nose far from straight and more bones broken than I care to count and... I was put out of the game with an injured knee that had to be bandaged for three years, but I have no regrets"; or if perhaps you served in, or better still, played for the second N.Z.E.F.; or are in the habit of spending winter evenings lulled by alcohol and a blazing fire; then you will undoubtedly derive great pleasure from this book. At \$4.50 it has the advantage of being a good birthday present for a father-in-law who is known to have two tickets in the stand at Eden Park.

Slatter's style is often high-flown and monotonous. Not even the most avid Rugby player will be able to resist a yawn as he works his way through a six-page account of a club rugby match. However for those who don't comprehend the classical references there are plenty of references to the occurrences of the football field and many footballers will undoubtedly derive great pleasure in seeing their own real or imagined exploits glorified in print. The touch of humour is not lacking: "The next time he raises the whistle Allenton have been observed at some secrecy in the scrum. "Can't afford to lose them buggers", growls an Allenton forward, wise beyond his years, as he shambles away from the goal."—No person who has ever played football would doubt the poignancy of the player's remark.

The lengthy description of the second N.Z.E.F. game against Wales in 1946 will undoubtedly bring back many memories for

ex-servicemen. Indeed memories of what many football followers would think were the greatest days of New Zealand Rugby.

It is disappointing perhaps, for Auckland readers that more time and space was not devoted to the period 1959-1963 when Auckland held the Shield. This is a strange omission when this period set a record for holding the Ranfurly Shield.

While obviously deeply immersed in Rugby lore and imbued with a more than ordinary share of enthusiasm for the game Slatter is often an unbiased and impartial critic. He has some hard words to say on secondary school rugby: "It can be exalted beyond reason and can exclude other worthy sports. There is too much adulation of star players some of whom are knocked about when they play seniors too soon after leaving school. The game is often too serious, the emphasis on winning is such that boys employ some of the brutalities that they have observed in representative and international football. The dedicated approach to winning the game has caused schools to break off diplomatic relations, sometimes for many years."

He offers some food for sobering thought in saying that in 1968 the New Zealand Medical Journal estimated that Rugby had caused at least 18,000 injuries in 1968. However if questioned individually all 18,000 would probably, following the example of that well-known arthritic cripple Fred Quinging Knees, have headed straight back on to the field.

This is a book for enthusiasts, if you are such a person, you will enjoy large parts of this book, especially the wisdom of the last chapter "1970".—Tim Haslett.

RACING

Tips & touts

Last Saturday was for outsiders. Probably none of you considered any of these nags when making your weekend selections, but you can bet your last ten cents, that the racing publications are claiming credit for having picked the lot. One such publication is Sports Gazette which made the following claims in last week's ad. They were claiming credit for picking outsider Damio who paid nearly 85-1.

"Gallopings Genius Bag Boy showed the way to one of racing's biggest boiloovers... (he)... steered selective subscribers straight to a sensational success... with a pay-plenty pickup that had the punters pocket buttons popping".

But up in the Kiwi, some of the boys wanted to know what chance the ordinary punter had to pick up a 'pay-plenty pocket popper'. We looked at the six outsiders using the same info most of you would use, that is a Friday Flash, Turf Digest, Herald and Star. Going back over nearly three months records, we looked for any indications that these horses might come home.

First we examined current form, then jockey's record this season and the trainer's. Next we looked at breeding, the tipsters in the various papers and finally the horse's trackwork over the last six weeks. Here is what we discovered.

Gold Rel. (Win. \$78.15, place \$23.00). This gelding hadn't raced since February, and was unplaced in his previous four starts. However jockey apprentice G Alexander is having his best season, with 22 wins and 46 placings this season. His average is 1 dividend place every 5 mounts. Trainer Des Riordan is not doing so well lately, but Gold Rel's sire Gold Sovereign is having a good winter. Since May 2, his offspring have won 7 races and had 9 placings. Four of these wins have been recorded by Mr. Sovereign. Gold Rel had been doing well on the training track turning in good five furlong gallops on May 21 and June 4. He was not tipped in any of the above publications.

Waipa winner Flash By (\$41, \$10.55) was also neglected by the tipsters. She was selected to win one at Ellerslie, but her form there was only moderate when she finished fourth after running on well for sixth at Avondale on Anzac Day. Apart from these two runs she has been right out of form for a long time. However she too was ridden by a top jockey in Brian Andrews, who this season has had 38 wins and 70 placings Dividend average 1 in 4. Trainer I J Tucker has been reasonably successful, but her sire Martian II has been a proper washout with only 3 placegetters this season.

Although she has been up a fair while now, she has done nothing startling on the track usually knocking out fives in around 1.8. Flash didn't mention her in their doubles preview while the Herald said she could not be supported with confidence.

Awapuni winner Count Out (\$25.40, \$7.05) had a little more to recommend him. After all he had won the previous week at long odds, and was being ridden by top jockey Herb Rauhihi. Rauhihi had 47 wins and 93 placings this season. Average nearly 1 in 3. Count Out's sire Comte de Grasse is a proven winter sire, since May 2 he has had 3 winners and 7 placings. Trained at Waikanae, Count Out's track work is unreported, and despite last week's win he was not nominated by any tipsters. Macdonald (\$14.05, \$8.05) was another overpriced horse. His trackwork has been good and has been given good coverage in the Press. Prior to his hitting the fences in the Waikato Steeple, his form was relatively good and included a win four starts back. His sire Kurdistan is another good winter sire with 5 winners and 17 places this winter. In addition to this Trainer, J Winder has a good record as does jockey L Norris. However Macdonald was also neglected by the tipsters.

A few of the patient punters might have collected off Mimi's Boy, (\$24.30, \$6.55) He has been showing signs of improvement for some time, but before last week his best effort was eighth. Sire Ruddington usually does well over the winter but has not had any luck this year. However, jockey John Harris is New Zealand's top apprentice, and with 51 wins and 97 placings from 406 mounts, his average of nearly 3:8 is probably the best in the country. Mimi's Boy has done well on the training track for a fair while and prior to the Masterton meeting was written up as a definite threat. However, since then he has been neglected by the racing journalists.

The other two outsiders Terramycin (\$96.15, \$23.65) and General Tracey (\$110.10, \$22.36) had little to recommend them. Terramycin usually picks up a win over the winter months but last Saturday was only his second start this time up. His trackwork had earmarked him as a likely improver. His jockey G Phillips booted home longshop Damio the week before but with only 7 wins this season one could hardly back him with confidence.

General Tracey was ridden by J Brown who has had only 5 wins this season. General Tracey's sire Avocat General is more well known as a sire of stayers and jumpers, while the horse has done nothing in training to catch the tipsters' attention.

So you can at least rest assured that these outsiders weren't staring you in the face as you picked your bets. What this really proves that you haven't a bloody dogshow of getting pocket poppers unless you select bets by numbers, colours or clairvoyance.

Mike Law
Keith McLeod.

INTERESTING COMMENTS

However I did find some of Derek King's comments on various people rather interesting and occasionally appealing. I tend to agree with his ideas on Jeff Beck's importance in putting some of the hard rock into hardrock which even the Stones appeared to be discarding one time, but I do not think Beck-Ola was a bad L.P., certainly not cking. The dearth of L.P.'s from the Jeff Beck group I feel may be due to the volatile nature of Beck himself and the frequent changes in the line up of his band rather than a "concentration on getting a quick buck" in America.

It is no compliment to rock and roll to say that Led Zeppelin's music is an extension of it, but it is the highest compliment to say that Credence Clearwater Revival's music is the very essence of rock and roll. Lodi and Who'll stop the Rain are among the most beautiful examples of rock we have had the privilege to hear over the last year. Jerry's singing has a presence and an incisive quality almost paralleled in that style. The group's music lays bare a decade and a half of musical heritage dating back to the mid-fifties— Little Richard, Chuck Berry and more commercial white performers Elvis and Billie and his Comets (who incidentally did tour the world in the late fifties eventually playing at the Madison Square Gardens in 1969). As rock and roll band, honest, pure and simple, Credence Clearwater are few peers and stand in nobody's top-heavy shadow. They show the same respect for the early rock artists that was manifested in the music of the English groups during that period of true revival when groups such as the Rolling Stones, the Beatles, the Animals et al instantly alluded, both directly and indirectly through their music to the influence of men like Chuck Berry and Bo Diddley.

AMERICAN PARALLEL

The basic, tuneless nature of this music to which the English groups responded so strongly, presents an interesting parallel with a current American phenomenon. The majority of these groups came from the solid, stark environment of the central and northern English cities like Birmingham, and Liverpool. The environment nurtured this harsh, national style and rhythm and blues appeared to thrive vigorously in these places. In the States, Chicago and Detroit represent a similar situation and are currently producing a crop of white bands with styles consistently similar as these of the San Francisco groups. The distinctive style of the early Chicago jazz school and the urban blues developed there tend to show an environmental influence as perhaps the Detroit Motown sound. But the new white bands must not be confused with the black Motown bands. The Stooges, the Amboy Dukes, MC5, Frost and the M.C.S (who were at one time associated with the Panther movement) are a representative selection available on record in N.Z. They are widely varying in ability but have this common denominator of frenetic harshness, with at times an almost machine-like drive, to their music. These groups aren't going to set the world on fire, although some of those with pseudo-political leanings might wish that very wish, but they are an interesting and integral section of the rock spectrum in America. I think they rank a mention in any history of hardrock developments in 1969 and 1970.



CREDENCE CLEARWATER REVIVAL

Fast

TASTE!
YOUR RECORD SHOP.
TOO MUCH SOUNDS
FROM THE PEOPLE
WHO KNOW WHERE
THE MUSIC'S AT.
TASTE 4 LORNE ST. CITY.
AUCKLAND'S
FIRST ROCK
SHOP.

When the fun starts

and the night finishes

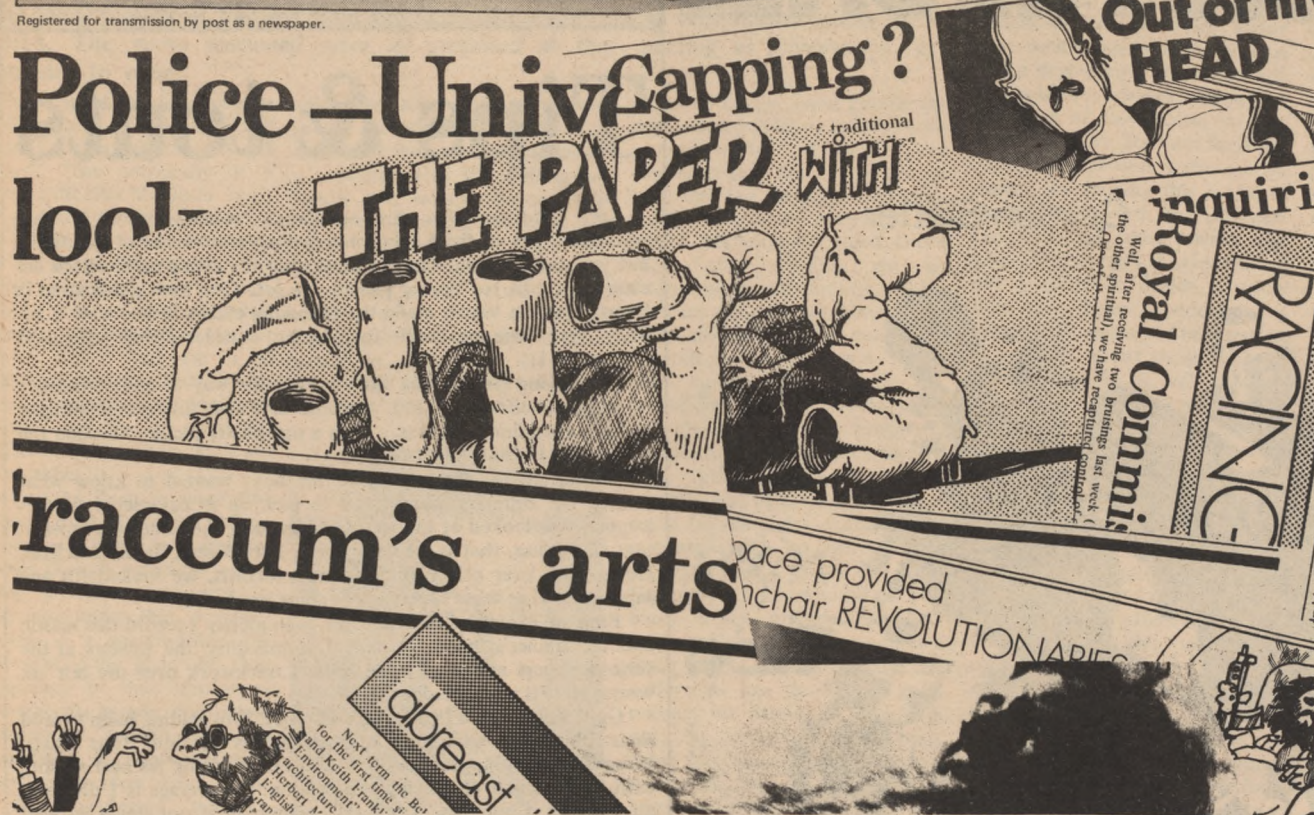
make sure you're in your . . .

jennifer dean

BOUTIQUE

CRACCUM

Registered for transmission by post as a newspaper.



Do you like Craccum?

BY JOHN SHENNAN & JOHN LAIRD

"Craccum always presents one viewpoint—the left. It gets a bit boring."

"I'd like to see a full page of comics."

"I get fed up reading about demonstrations, but the standard of Craccum has improved."

These were some of the comments taken from an informal survey of student opinions on Craccum, at the Student Union last week.

Seventy-one students were interviewed, 38 male and 33 female. The faculties were Arts 43, Science 14, Law 7, Fine Arts 4, Commerce 2, Architecture 1.

Of the 71, 53 knew how often they read it every week, and 20 Craccum appears (weekly—but occasionally. Eighteen read the you knew that, didn't you?); 51 whole paper completely (they

said) while no one admitted not reading it at all.

Most people had ideas about what they would like to see in Craccum, but 55 classed it as "good" on interest and information. Comments here ranged from "excellent" to "crap"

On relevance to student needs, 58 were happy overall, with 9 definitely dissatisfied.

In the comments, about nine people indicated that Craccum had a left-wing bias, indicating lack of balanced viewpoints, and non-representation of the

'But it's murder isn't it?'

'It's killing a human being'. To say this is to classify abortion along with other, very different acts and to insist that they all be treated the same. 'But it's the same thing really'. What is meant by that? The consequences are very different. Acceptance of the practice of killing born humans leads to disruption of the human relationships involving the people killed and to fear on the part of all possible victims—i.e. to much human suffering. This does not apply to abortion, therefore I insist that abortion is different from the acts referred to as murder.

Recently, in the Town Hall occurred the inaugural meeting of the Society for the Protection of Unborn Children. Dr Liley of antenatal transfusion fame started by quoting numbers of abortions in Britain and equating them with death rates in wars etc. Different consequences again. We then listened to the heartbeat of a 12 week old foetus, saw slides of the ingenious positions adopted in the womb by foetuses much too large for easy abortion, and saw evidence of foetal sensory responses. Dr Liley made further attempts to convince us that the foetus has a human personality, but left me with the strong suspicion that any rat foetus would do as well.

CRUMBLE

Rabbi Astor predicted that if we legalise abortion, the ramparts protecting man from self-destruction are bound to crumble. Stirring words but has he any evidence? He preferred to alarm us with the 'arbitrary whims of mechanised man' and 'control

wrested from God and nature and given to scientists'. I thought the question was whether we give the woman and her doctor the freedom to decide—hardly mechanised man. Finally he challenged us to choose between 'the blessing and the curse'—prejudging of course which is which.

A Salvation Army Brigadier exalted the value of relationships in the home—surely a good reason for preventing unwanted children. He admitted that many pregnancies start in 'shameful surroundings' but insisted that in most (not all?) cases there is a better answer, that by the 'grace, love and power of God the situation can be redeemed and regenerated.' Mrs Avis Cooper (Moral Rearmament) took up the same line, exhorting the mother to be courageous and turn to her family and friends. But this assumes some compelling reason for not having an abortion.

MINORITY

Kathryn Schollum (Blood Bank) accused a minority of youth

of seeking 'freedom at all costs'. In this context this implies that a) those in favour of abortion are a minority—not established. b) they are all young—not true and c) liberalisation of abortion can be justified only by the principle of

'Freedom at all costs'—not by the costs (consequences) themselves.

But the consequences of unwanted children—strain on the mother and the whole home, the child's insecurity and resultant disturbed development, are very

Marshall lauds Universities

"The people of this country have cause to be grateful, whether they realise it or not, for the contribution of the university, its teachers and its graduates, to making New Zealand a better place in which to live" the Deputy Prime Minister said recently.

The Rt. Hon J.R. Marshall was addressing an Association of University Teachers seminar, 'The University and the Community'.

Discussing 'The Universities and National Development', Mr Marshall said that every sector of the economy has, to a greater or lesser but in every case substantial degree, direct links with the university.

"The only sector where the link is at present tenuous is tourism, but at least university teachers often provide practical demonstrations of the virtues of international travel" he joked.

Mr Marshall said that the success of the National Development Programme was

largely dependent on the universities' playing their full part.

Suggesting that the social, economic, and industrial objectives set by the NDC should be taken into account when defining fields of research and course content, Mr Marshall acknowledged "that these objectives must be compatible with the universities' wider responsibility to maintain and foster learning for its own sake—a matching of relevance with generality".

GENERILITY

"Generality indeed is essential, because there are hazards and limitations about taking a too exclusively vocational or professional view of requirements for research or course work."

Mr Marshall argued that the growth planned for New Zealand meant training and education

HOTEL KIWI Symonds St AUCKLAND

conglomerate assessment of student opinion. One third-year Arts student said he was pleased with the left-wing angle.

A few people were peeved at what they called the excessive length of the articles.

Opinions also differed as to the function of a student newspaper. Some wanted more features, and more contributors from outside the university, while others wanted more coverage of social and club activities within the university. Several people called for more sports news, some showed disgust for emphasis on student politics.

SCOPE

Many people thought the scope of Craccum could be increased in some way. One third-year law student indicated Craccum should try to print the news that the daily newspapers would not print. Another reader had a similar view in saying that Craccum should present detailed analyses of social issues, which could not be found elsewhere, such as the debate on marijuana.

The racing column was generally frowned on, but we did find one first-year female Arts student who read it every week.

Best comment on the arts pages

came from a struggling first-year Science student who contended that they contained too much high-brow drama and "must have been written by Ph.D. students".

IMPROVED

The overall impression from the survey as regards Craccum's technical appearance was that the standard had improved and this was capped by a lofty comment from a Philosophy graduate that "anyone who worked on Craccum would get a junior position on the Herald."

Headlines came in for a beating with many people saying they were "too sensational" or biased. One person said the headlines were helpful in that they did tell what was in the article without having to wade through masses of print.

ADOLESCENT

The final comment must come from the male second-year Arts student who reads Craccum every week, thinks it informative and relevant but then went on to say that it was "too adolescent", anti-authority, and printed words in a self-conscious way considered Craccum should more like Focus.

The writer of this article, Lawrence Southon, is a second-year chemistry student and is chairman of A.U. Humanist Society.

compelling reasons for liberalising the law.

Dr Dunn admonished us to let our M.P.'s know how we feel and to pray for the continued observance of God's law. This raises the religious issue: have the minority of active religious people, on the basis of objectively unverifiable statements (e.g. about 'God's Law') any right to prescribe legislation? Consider their long tradition of internal disagreement, heresy trials, inquisitions, religious wars etc.

From the floor, I suggested the speakers had consistently failed to consider the sociological consequences of abortion. Dunn replied that in Japan abortion rate equals the live-birth rate and this has 'disturbed population balance' (i.e. stop the explosion) and now there is shortage of cheap labour. If the 'disaster' that follows breaks God's Law, then let's have more of it.

We were also reminded of sociology and psychiatry inexact sciences—true; but reason for replacing them, theology and Prof. Liley's irrelevant physiology.

VSA WEEK june 22/26

Panels - Talks - Films - Social evening

details next TITWITTI

'CONCEPTION AND CONTRACEPTION'

TODAY B.28 1 pm.