

CRACCUUM

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Free to students

Engineers may work two semesters next year

BY R. W. GALLAGHER

The Dean of the Faculty of Engineering, Professor A.G. Bogle recently told a meeting of the Engineering Society attended by over 400 students, that it is highly likely that a 2-semester system will be introduced next year.

The reasons given by Professor Bogle for the introduction of the 2 semester year were:-

(1) There are difficulties in the present course structure, in that it covers too many topics. The aim of the semestral system will be to reduce the span of topics covered at any one time during the year.

(2) The introduction of the 'humanities' will not be possible unless the semestral system is adopted.

(3) Some departments wish to specialize more in the first professional year. Although it has been the policy of the Faculty to allow a course change after the first professional year, only 1% of the students have actually changed their discipline. Although it will still be possible to change discipline with the new system, it will be more difficult, even though the first semester will still be common to all departments.

1 week study vacation
2 weeks examinations

2 weeks holiday, 1st week equivalent to mid-winter break.

4 weeks
1 week vacation equivalent to 1st week of August vacation.
9 weeks
1 week study vacation
2 weeks examinations
Finish mid-November

EXTRA WEEKS

The new structure will mean that 3 extra weeks will be spent by engineering students at university. The Faculty has applied to the university and the Education Department for increased boarding bursaries to compensate for the extra expense.

The meeting then received questions from the floor.

'If somebody fails the first semester, what will happen?'

Bogle, 'What are you thinking of failing? If they fail badly, they will be encouraged to go away. It will be good for them both financially and morally.'

'Will the 'humanities' be introduced next year?'

Bogle, 'No, it is not likely that the 'humanities' will be introduced next year. There will be a gap left in the programme for them.' 'A minimum number of passes are required to stay at varsity.'

How will this affect the semestral system?'

Bogle, 'Passes along with bursaries will be administered on a semestral basis, not on an annual system. This

will have to be agreed to by the Education

Department.'

'Will it be possible to reduce lecture sizes?'

Bogle, 'No, unless more staff are obtained. The University does not appear willing to grant extra staff.'

'What will happen to extended period examination?'

Bogle, 'They will disappear and be replaced by assignments.'

'How many hours a year will be spent on humanities?'

Bogle, '52, the actual quantity of engineering will be reduced.'

'How will the semestral system affect undergraduate research programs?'

Bogle, 'These will chiefly be done in the 2nd semester.'

'What about research requiring computers? The computer is already bogged down towards the end of the year.'

Bogle, 'Lay off computers.'

'Will enrolment at the beginning of the year be for both semesters?'

Bogle, 'Yes, but enrolment for the 2nd semester will be provisional. There is talk amongst the staff that there may be a suspended judgement on the 1st semesters' results in borderline cases.'

'Will there be something 1/2-way through a semester to assess performance?'

Bogle, 'Probably, there will be tests and assignments

which will be given some weighting towards the semester's mark.'

'Will the staff be able to produce the results in the 2 weeks between semesters?'

Bogle, 'The staff are aware of the difficulties.'

'Will the rest of the University adopt this system?'

Bogle, 'No, the system will not be operational amongst the rest of the University.'

'Will there be a reduced choice of electives?'

Bogle, 'Maybe.'

'Will it be possible to pass other electives in the 2nd semester, if you fail in the first?'

Bogle, 'Perhaps, but we'll probably arrange the timetable so you can't.'

'Will first pro. be more specialised?'

Bogle, 'Materials and Mechanics will be streamlined and Civils will do surveying. It will not be possible to stream Electrical Engineering and this course will be designed for the needs off the Electrical Department.'

OPINIONS

Professor Bogle then left and the society was asked for opinions. Although somebody claimed it might be a good chance to get rid off 'deadshit lecturers', a show of hands revealed 90% support for the scheme. The meeting resolved to recommend to the Engineering Faculty that between 300 and 400 of each semester's grade should be for labs and assignments. Concern was also expressed that the number of options might be reduced, and that it will not be possible to work in vacations.



Bill Spring



Roly Metge

Spring by 98

With an election turnout of 41.8% of the total possible, fifth-year law student Bill Spring defeated seventh-year arts student Phil O'Carroll by 98 votes to become the Studass President-elect.

Spring polled 1302 votes—or 36.5% of the vote—to O'Carroll's 1204, or 33.8% of the total.

Dave Neumegeen polled 528 votes and was trailed by Kelly Flavell with 492. Informal votes were 32 and the total was 3,558 as against last year's 2234.

the highest total of all candidates with 1852 or 52% of the vote. His closest rival was Chris Thomas with 804 votes. Rodney Lyon got 534 votes and informals totalled 368.

Mary Kirk was elected Women's Vice-President with 1400 votes while Wendy Adams received 921 and Janet Bogle 750. Informals were 487.

HIGHEST

In the contest, for Man Vice-President, Roly Metge polled

ACC bylaw

Mike Law told the Auckland City Council last week that the recent increase in the number of demonstrations in Auckland over recent weeks was a direct result of the Council's ban on demonstrations. The ban has provoked further protest rather than effected a de-escalation of such activity, he said.

The most important reason why the Council should rescind its decision however was the deteriorating relationship between young people and local authorities according to Law. He said N.Z. society had failed to provide suitable opportunity for young people and others to express their dissent from current political policies. He said it was

facetious to suggest that young people can put up candidates in elections to gain their objectives because of the voting age, because many of the issues are of immediate concern and do not conveniently minister themselves to suit the electoral system and lastly because of the expense involved in putting up independent candidates.

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Divide & rule

The old partnership of Talboys and Gair have hung up their overalls for another year and as the whitewash dries and the cracks reappear we can again look at education as it really is. Certainly, blind lepers stand a better chance of an all-round education here than they do in any other country in the world but does that really have anything to do with the big issues in education? Of course it is possible to argue that the main problem is a lack of parental involvement and general lack of optimism and heartiness. But eventually the central problem of staffing will not only have to be acknowledged, but acted upon.

Recently a brilliant solution was found to solve the local staffing shortage: the use of third year training college students. They would, under the two year training scheme have been teaching already, so with a bit of the celebrated heartiness and team spirit they could have muddled through. Anticipating some sort of reaction from the students, the whole scheme was surrounded with confusion, appeals to conscience and veiled threats.

UNITED OPPOSITION

The three Auckland Primary Training Colleges are united in their opposition to this scheme but as it is from Auckland Teachers College (primary) that the students will be taken during the third term, it is there that the opposition is centred. The present third years, the first to train at that College, are in a poor position to offer leadership or fight however. Out of an initial intake of approx. 300 a considerable number have dropped (or been eased) out. No exact figures can be obtained, such information is obviously embarrassing, but estimates run as high as 25%. However, the few radicals left have united with some second-years to campaign against the Talboys plan, and for better conditions and pay, particularly for young teachers.

The present Student Executive is weak and disunited, possibly a reflection on the third year students. The student body feels frustrated, alienated and unable to communicate with this paternal clique who feels more allegiance to the staff than to the students. Being a radical at training college can be a difficult job. Studentships can be terminated (the sack) and life can be made miserable for those who don't toe the short back and drab clothes line. The only way to work is through the system and recently this was tried by the radical group but with disastrous results.

FORCED ACTION

A general meeting forced the Executive into action (a good thing for everybody and perhaps what the Executive was waiting for) and had them send a telegram to Talboys stating that no student would teach in the third term, until the starting salary for first year teachers was raised by a substantial amount. A stand-over but not a selfish one. The students felt they would be scabbing on teachers, strike-breaking, if you like, if they had gone out to teach. The threat also gave weight to current teacher salary negotiations. The students united for once having taken a small step independent of the College authorities, sat back.

Of course it was Education Week, the silly season, hardly a time for the absurd whitewashers to be handing out anything other than rubbish for the masses. The reply was a classic example of the politicians art: "Discussions... are taking place (yeah!). ... view is that teachers in schools on first step of scale one salary would object to employment of any third year student at a higher salary rate." A brilliant misinterpretation. The salary raise was wanted for teachers not the students who would be sent out. Nobody imagines for a moment that a student teaching is anything other than a student teaching and will therefore be paid accordingly.

At one stroke Talboys disunited the students (who rightly wonder what telegram was sent by the Executive to elicit such a reply) and students and teachers. Naturally the poor old teachers wonder what gives when the tail wags the dog of direct action.

REGULAR NEWSPAPER

What has all this got to do with staffing? Training college disunity can be overcome; a regular newspaper independent of Executive control is probably all that is needed. But then what? The picture of students marching shoulder to shoulder into Talboy's brave new education world is too fanciful. The students are determined to continue their fight against patronising authority and they are demanding the right to be taken seriously; not merely for themselves, but viewing themselves as part of the total teaching movement. The danger for Talboys if he fails to recognise this growing dissenting force is that he will either radicalise students (some third years are already investigating the legal implications of a refusal to teach next year) or he will drive even more students into apathetic acceptance; the road which used to lead to a successful career but which now leads to other employment.

Platitudes, procrastination and political manoeuvre may convince politicians but we've heard it all be... we've heard it all be... we've heard it all be...

Has anyone checked the price of white wash?

David Kisler.

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Sir,
Could you please convey my gratitude to those students who expressed their confidence in me in the recent Presidential elections.

I would also like to thank the other three candidates who all gained a large measure of support with good reason. It was their efforts which made the 40% poll possible (the highest poll ever recorded). Finally I would like to thank all those students who turned out for the election for their continuing interest in Association affairs.

W J Spring.

Sir,
I would like to take the opportunity of using your letters column to express my heartfelt thanks to all those 528 students who voted for me, for their support. Even though we did not win the Presidential election itself, I feel we gained a convincing moral victory over the two conservative candidates, whose super-egotistical campaigns and insincere policies we successfully lampooned.

As I am sure you will agree that a moral victory is superior to a hollow mandate, I shall consider myself *de facto* president for this coming year. I am at present painting my house white.

One final point: there is no reason to think that because the election is over my campaign is over.

Dave (The Pretender) Neumegen.

Sir,
I read with dismay and concern your article in last week's issue referring to the attempted whitening of Mr K. Flavell M.V.P. Whereas one can perhaps share your feelings as to the mentality of those responsible for these actions, I feel that the engineering students are not entirely responsible for their actions.

In this enlightened age people are beginning to understand that many so-called criminals are victims of their environment and this society of ours, and should be sympathised with as such. Why then, this vicious condemnation of engineers? The engineering school is one of the last bastions of masculinity in this university (true, there are 4 female engineers, but these are just drops in the ocean) and the engineers' behaviour is due to this atmosphere. Masturbation gets boring after a while and what better to break the monotony than a good heave of a flour bomb at Kelly?

If you find this all somewhat hard to believe come and spend a week or so attending lectures, laboratories etc. over here and see how long it is before you crack up. Rather than being constantly censured, the engineers should be

highly commended for having retained some fragments of moral standards and sanity, despite their surroundings.

Andrew Gough

Sir,
Thank you for the high praise extended on the back page of Craccum 44.16. It is pleasing to learn that I am a great rugby player and a great piss drinker. Although I have strived to become proficient at these attributes, I had until now, felt that I had failed miserably. But, because no less an authority than Craccum has stated that engineers are great rugby players and piss drinkers, I now feel satisfied.

Of course we know that politicians never have anything to say. In our internal elections we do not permit any of the candidates to say anything. Any policy that they may have, must be given by their nominator. I think you will be able to see that this is an altogether more satisfactory arrangement.

Finally, a disclaimer. The inedible cornflour-throwing was not organized by the AU Engineering Society.

Roger W Gallagher

Sir,
Graham Jackson, who writes elsewhere in this issue, gives as his reason for attending the Women's Liberation meeting that he "likes liberated women"—my reason for attending (I was not asked for it) was "to become educated". And education (of a sort) it was. One would have thought that a generation which knows no taboos, which has had the benefit in succession of Benjamin Spock, Simone de Beauvoir and Albert Ellis (to say nothing of Masters and Johnson) would have no problems worth mentioning but, there they were, a baker's dozen or so of intelligent and articulate young women to whom the state of being female sets problems and who, by stating this concern were able to silence the equal number of young men who were at the meeting. I, for one, came away convinced that Women's Liberation has a meaning even though no one seemed to be able to state it very clearly.

It is perfectly clear to anyone who cares to look, that many New Zealanders make a primitive kind of distinction between men and women, that is to say, that most men regard women as either irrelevant ("mothers" and "sisters") or as a more or less undifferentiated target of sexual opportunity. The women that they marry, for all purposes other than child rearing and housework tend to be regarded as just barely competent zombies, indeed not a few women (white women anyway) manage to impersonate zombies with incredible skill.

If women's Liberation means a positive repudiation of this "zombie-ism" through the

development of psychic and social individuality, then I am not very much for it—not merely for the benefits which it confers upon women, but for the education which it gives to men. It is axiomatic that the prisoner imprisons his warder, and it is no less true that the spiritual servitude under which many women labour chains men and makes them dreary and sanctimonious bores.

The Women's Liberation movement will be so much wasted energy, however, if it confines itself to working on a few social anomalies. The fact of the matter is that what is in need of liberation in New Zealand is the imagination. Somewhere in the socialisation of the New Zealander spontaneity and imagination are soundly put down; the painted bird in our society is set free only to be pecked to death by its dowdy contemporaries.

In exotic societies women commonly have the guardianship of mysteries or magic that is denied to men. Translated to our own time and place this should mean that women become the guardians of the wit, spontaneity and imagination which men are now excluded from, not so much by their sexuality, as by our society's deranged dependence on cultural inventions which are designed to capitalise on male labour. This enslavement of male creative capacities whenever they are economically profitable could be ended if women became liberated, since women presumably would be no longer interested in taking unliberated males as mates and would moreover socialise their children in the values that they had discovered for themselves. Women's Liberation will I hope restore the male-female dialectic on a plane different from that of the sexual and economic exploitation of each sex by the other, and thereby create new sources of vitality for a society which sorely needs them.

R.S. Oppenheim.

Sir,
I am angry. Anger is an emotional state. Therefore this is bad journalism. However, I shall throw 'professional ethics' to the winds and continue.

I am twenty-one, nearing the end of my B.A. course and a 'young hopeful' in the field of journalism. There must be some young ladies about the campus with similar ambitions—hence this letter. I have been nurtured, from my early school days to my present level, by the idea that education, even for a woman, is a distinct advantage. I have been relying upon the comforting

illusion that, upon leaving this worthy establishment, I would be able to find myself a job, be it ever so humble, on the staff of a magazine. I have recently come down to earth with both a "bang" and a "whimper".

One Auckland editor informed me that I have "left it rather late" to start thinking about journalism and intimated that, being a female and an educated one to boot, I was both "undesirable" and "uneconomical" (from a strictly businesslike point of view, of course) since I was a candidate for the marriage market and might choose the latter as "an alternative vocation". The assistant editor of another well-known Auckland magazine told me with some sympathy that she had a list of no fewer than 40 graduates hopefully waiting to 'get their foot (or feet) in the door'. Wow! Another journalist who had made it in spite of a B.A. told me that she could see the time when employers might welcome a B.A., but that this time was a long way off.

The heart-rending facts seem to be these: "academic" is almost a dirty word, a B.A. is not an "Open sesame" to the doors of professional writing, in fact it is more likely to serve as a guarantee for having the said doors politely, but firmly slammed in your face.

I don't know if these facts are a reflection upon the standard of journalism in New Zealand, upon the average intelligence of the reading public, or whether they indicate a communication gap in our educational system, but something is wrong somewhere!

So, if there is anyone else in my situation, the Word is this—drop your studies now, grab a job, if you can find one or, alternatively, wait until education spreads through the New Zealand community like a disease and you have grey hairs.

Lynne Hopkinson.

Sir,
Life is the vitalising force which operates the functions and organs of the body and causes the assimilation, growth, and reproduction of the material, whether the body be that of man or of the lower animals—in plants for that matter.

When then is the difference between Man and plants? Man possesses the greater Life. Man is a living soul or living being and does not become so until the breath of life has been received. Because the lungs of the unborn child are non-operational it is impossible for it to receive the first breath of Life. Along with the first Breath comes the Soul Personality which manifest the individuality of the person. At so-called death, the 'individuality

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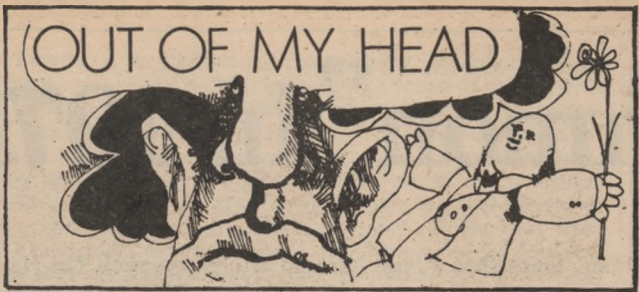
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Bower—the full story



BY TIM SHADBOLT

In the history of New Zealand's universities no student has ever been subject to such a long and brutal prison sentence as John Bower. In the history of political protest no New Zealander has received such a sentence since the suppression of the Maori freedom fighters. John Bower was sentenced to four years jail for breaking a few windows and chipping a bit of concrete at an Air Force storehouse. Although there was no fire he was charged with arson (legal technicality) which meant he could receive a longer sentence than if charged with wilful damage. His protest was a miniature symbolic gesture of what New Zealand gunners are doing every day in Vietnam in the name of freedom and democracy. (John was a volunteer too).

The Public Persecuter, with his Nelson's eye firmly fixed on Vietnam and his righteous citizen eye on Bower, summed up with the time-worn pathetically hypocritical sentiment—someone could have got hurt your Honour'. Our country is engaged in a war in which thousands of young conscripts and thousands of civilians are murdered—and Bower got four years because he 'could' have hurt someone. Still in our free society everything before a case is *sub-judice* and everything said after it is contempt of court (ie it's impossible to legally discuss a court case). So let's study the personal aspects of the case.

John Bower's background John came from an unsettled background. His father, a WWII veteran received shell shock and became an alcoholic. His mother was a schizophrenic John became a state ward from 15-21. Despite life in a child welfare home John worked hard at school and helped look after the young ones in the home. He never lost his spirit, his sense of humour or his determination to succeed at school. He brought his books from a part time job he had in a shop. He left Whangarei, his home town and enrolled at Auckland University in 1968. He took physics, maths and chemistry for engineering Prelim. Despite an active social and political life he gained passes in all three units and in 1969 enrolled for full time engineering. His first political arrest was during the 1969 Consolate Sit-in. Needless to say he was the only engineering student arrested. Soon after his first arrest Bower along with four others from the Sit-in went north and blew down the Waitangi flagpole. This was both a capping stunt and political protest against the 'Great White Swindle' (referred to in history books as the Treaty of Waitangi). They first went up there armed with axes but as the flagpole, a putrid symbol of colonialism, had been cut down 5 times previously by Hone Heke it was protected by steel bands and was over a foot thick. Explosive was used as a last resort. Bower's treatment during the trials can be seen by the sentences. Bob Van Russyvelt—3 months DC Don Cooke 4 months PD. John Bower—9 months Jail.

Although this sentence on appeal was changed to a \$1000 fine it put an end to John's engineering career. Only Bill Bone was treated as hard as John but the police made it clear they considered Bower the ring leader. Because of his large fine John was forced to enrol as a part time student in 1970, and truck driving and maths allowed him to pay off this enormous fine and study as well. However John is not easily intimidated and still put time and energy unhesitatingly into the anti-war movement. He even acted as a lead organiser for the Rogers demonstration and broke police cordons: on the eve of his court appearance for the Waitangi incident (he was on bail at the time). As a result of his flag pole conviction and because of his refusal to 'toe the line' (ie. give up protesting) John was subject to 5 months of almost continual police persecution.

1969 'November justice' During Holyoake's election meeting Bower was thrown over three rows of seats and thrown down the stairs bodily. His broken arm was in plaster at the time. December justice Bower was arrested by Constable Gormly who was 'honest' (his fellow cops use a different phrase) enough to admit he arrested Bower 'for being drunk and refusing to fight. Gilliland SM threw the case out but John suffered loss of working time, worry and tri-weekly reporting. January justice Bower was arrested outside the Kiwi for saying "We're on our way to Agnew 1...2...3...4 and don't lock up our mates or we'll blow up central". Pledger SM. gave him 3 months P.D. for this terrible crime.

Agnew Justice Bower was seized several times and kicked and punched. He went through the agony of 11.45 where he was caught on university property and worked over by 5 of our brave lads in blue. He was with one other person; a girl. She was also assaulted. February justice Outside the Kiwi Bower was sitting across the road on a post. Then the police arrived to 'move people on' as they so often do at the Kiwi. A constable walked up to Bower and hit him across the mouth.

March Justice John was snatched from Mr Pledgers court when he was supposed to have been put in remand at Mt. Eden to await bail. Instead CIB agents took him to their headquarters where Detectives Sturt and Downing spent almost a full hour punching John in the stomach and kidneys. When Mr Evans JP. tried to rescue John he was treated by Detective Hutton, to use his court words 'worse than I've ever been treated before in my life.' Hutton refused to let John ring his lawyer during the 'interview' during which time Hutton claimed John made a full verbal confession, while they were alone. John was allowed bail only until depositions when he was put on remand at Mt. Eden. Hutton then added another charge. Attempted arson at Papakura which he claimed John also confessed to. These amazing private confessions that Detective Hutton claimed Bower made to him included blowing up trout in WHANGAREI TROUT POOLS at the age of 14. There are no trout pools in Whangarei. The other mass of evidence included 'blow-up' photos of the damage done to scare the jury, 'blow up' photos of sticks of Gelly etc. The only evidence connecting Bower to Fox St. was a note with Bowers

handwriting and fingerprints. The 'expert' in this field was a cop who had done his training in Chicago. Gone are the days (unfortunately) when the D.S.I.R. did this work. In the case of Carson vs. the State a man was hung on the fingerprint evidence of 5 police 'experts'. 25 years later they found him innocent. The only evidence the defence had that John was home at that particular time was Renee de Rijk. Only daughter of a Dutch priest, ex-head prefect at Whangarei Girls, ex executive member of AUSA. with 7 units of her arts degree. It was her word against Detective Hutton. The jury believed Hutton. The jury believed the 'expert.' So John will be in jail for 4 long years.

John is no fly-by-night radical. He has been actively involved in every aspect of protest since the day he enrolled. Sit ins, hunger strikes, leaflet handouts, poster nights, Albert Park happenings, teach-ins and collecting for Biafra were all part of John's political activities. . . He also led a healthy social life, a Kiwi regular, two girlfriends, Capping and Procesh, Banjo pickers conventions and rock concerts were all part of his mixed flat and social life. He was a full participant in all aspects of university life—yet he never failed an exam. . . After this full and integrated life John must face 4 soul-destroying years of frustration in NZ's antiquated prison system. . . At his early age the chances are 85% that he will become a habitual criminal. He will face homosexuality—a temptation that any healthy man faces in confined isolated conditions. He stands a good chance of either becoming a crushed plastic cabbage who will emerge, buy a TV. and never move again, or become a hard vicious bitter criminal.

As a fellow flatmate and close friend of John I know he is a loyal and sincere young man. He has taken the punishment alone and refuses to incriminate any of his friends. Even with police pressure and subtle blackmail not one single other person has been incriminated over the Fox St. bombing. He believes in his cause. Even after being 'found' guilty instead of pleading for mercy he stated in his probation report that he considered his crime was trivial compared to that of Vietnam. John believes in action. He doesn't 'believe' in non-violent protest and he doesn't 'believe' in violent protest. He simply believes that any form of protest is necessary if it will help bring this cruel and vicious war to an end. Basically he believes in *acting* according to your belief. In his list of arrests since the very beginning of his political protesting in 1968 John has never committed a crime that has hurt anyone, and never has he committed any 'crime' for personal gain or profit. Taking great personal risk, and standing to gain no money or glory, this young man made a courageous and determined protest. I am convinced that eventually history will show that he was right—and the society and country that jailed him was the real criminal. Prison will probably destroy John because he is also a very sensitive man. This great 'threat to free society'—was the same man that rescued a stray mangy one-eyed cat and adopted it. He called it 'two-eye' so it 'wouldn't get a complex'. John is sensitive to injustice. Another inmate serving 4 years with John was sentenced for murdering his wife. An armed kidnapper who barricaded in his house fought a gun battle with police and was finally captured when Perry shot his gun out of his hand (and got the George cross for—whatever you call it) was sentenced to 18 months.

A 37 year old builder went around the Red Beach Orewa area burning down houses and then went along in his capacity as a volunteer fireman to put them out. This was real arson—children could have been asleep in those houses. He got 9 months. Another character went around Hamilton and Cambridge burning down churches. He got 15 months. A young man sentenced on the same day as John for 5 charges of burglary got 5 months. It's such a blatant difference. Or was it just the difference between a 'political crime' and a crime committed for personal gain?

For Detective Hutton and his boys it's another notch in the old belt. Not only did they 'get their man' but also their man's mother. Mrs Bower had a nervous breakdown after she heard her son's sentence and is now in Oakley. Judge Beattie was congratulated on his effort by NZ Truth a fair indication of his sense of justice. I hope they all feel really good inside. One day the tables may be turned. There's a lot of walls in Auckland.

But while John is in we will still be fighting to keep him at least spiritually free. We are collecting a legal aid fund so he can appeal—any donations send to Save John Bower Fund 29b Gibraltar Cres. Parnell. We are sending in books, flowers, posters, letters and are of course caring for 'two eye'. You may not agree with what John did—but at least he had the courage to do what he thought was right. His motives were to stop a war. This was his crime.

Hiroshima

The 25th. anniversary of the Hiroshima bombing is to be commemorated in Auckland on August 1 and 2.

A peace forum is to be held on the Saturday in Maclaurin Hall, Princes St., starting at 9.45am.

Mr. John Male, a former Human Rights officer, Mr Graham White of the Chemistry Dept., Dr S Ross, a law lecturer, and Mrs T O'Rani are to give lectures on aspects of nuclear weapons.

On Sunday August 2 there will be a march from Quay Street to the Civic Admin. building leaving at 2pm. The march is intended to be an expression of anguish at the nuclear arms race, the Indo-China war, Middle East war, aftermath of war in Biafra, and the waste of human and material resources on war. A collection will be made for the 350,000 surviving victims of the Hiroshima bombing.

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of reference books on the United States. That is, they start with "American Men of

Science" (6 vols) and go to "Where the fun is: USA". Funnily enough, nothing that begins with Z. But there are things in between like "The Negro Handbook", "The Encyclopaedia of Space" and "Folk Songs of America". If none of these subjects grabs ya, how about the "Statistical Abstract of the US for 1969" or "Betty Crocker's Cookbook"? All gripping stuff. 27 Symonds St, over the Wynyard Tavern.

departs the body and apart from the physical differences the only difference between two corpses would be our recollection of their Personalities.

Because the unborn child only possesses the lesser life common to all living beings it cannot be called a human being; so its destruction cannot be regarded as murder or the taking of a human life.

Glen Stenhouse in the issue of 16/7/70 stated that abortion was advocated to avert the inconvenience, embarrassment, burden etc that could arise. This is true and it is for precisely the same reasons that birth control is advocated. If one supports birth control for these reasons one must not regard them as insufficient to support abortion. After all abortion as well as the prevention of pregnancy can on the long run be regarded as interfering with the eventual birth of a human being.

Glen concedes that the mother provides the foetus with the conditions for growth yet grants the foetus a 'functional autonomy' which he thinks is sufficient to discourage abortion. Even a grain of rice, provided with the conditions for growth, 'uses these conditions and develops according to its own adaptive and organisational

capacities'.

The foetus—the unborn child—is extremely important, though not much more so than sperms, because it can eventually become a vehicle for the personality to express itself on the physical plane. But until it starts serving that purpose we must not ascribe to it undue importance and sacredness.

O. Ima Kagho

Sir,

Prof. Liley and Dr Otto both logically argue that abortion is no different from other acts of killing and these arguments must therefore be extended to the moment of conception.

This raises one question in my mind, and one which I cannot answer to the satisfaction of myself. This is: What is the place of the 'morning after' pill in these abortion arguments?

These pills, the most effective of which contains a drug Stilbestrol which is generally used in the treatment of uterine disorders, are legally available in the United States and may or may not be in this country.

The pill is to be used after 'unprotected' intercourse and therefore it will kill or dispose of in some way an unwanted embryo if conception has taken place. Is this abortion?—W.D. Garton

Censorship stupidity

The carefully cultivated liberal image of Mr McIntosh, the New Zealand film censor, suffered another blow last week when the Danish award winning film Portrait of a Boy turned out to have an R.16 classification.

I had been discussing the content of English teaching with my fourth form at Takapuna Grammar School, and as a result we decided we should include some film-work in our programme. I promised to find a film, and on reading through the Festival reviews I picked on Portrait of a Boy as an obvious start. A film about a "sensitive fourteen year old" "on the verge of adulthood", to quote Wynne Colgan of the New Zealand Herald, seemed ideal as an introduction to serious films dealing with matters of importance to the pupils.

It is not very often that I feel prompted to quote from the film reviews of either the New Zealand Herald or the Auckland Star but on some occasions, precisely because of this, their words are more convincing than mine could ever be:

Geoffrey Webster called "thoroughly wholesome and professionally balanced", "one of the three best of the festival selections."

Wynne Colgan: "Few films have as convincingly and comically as this one penetrated the world of a boy on the verge of adulthood . . . The director handles a tricky subject with feeling and delicacy."

It seemed unlikely to offend parents with such a write-up and other people assured me that it was nevertheless a good film.

So in blind faith I told my fourth form we were going, collected the necessary money, everyone was excited, and then the manager of the Regent told me it was an R.16. A bad pedagogical slip on my part perhaps, but one for which the responsibility must ultimately lie at the door of Mr McIntosh. How can one reasonably predict that a "thoroughly wholesome film" handled "with feeling and delicacy" about a fourteen year old would be legally banned for all those young enough to discuss the problems it deals with?

One can only assume that Mr McIntosh has some strange views about the function of cinema (an assumption possibly justified by previous lapses). He no doubt shares Geoffrey Webster's view that this film is meant for aging men looking back on their childhood and chuckling over their furtive masturbating, wrestling, first thoughts of girls, friendships with other boys, school experiences etc. Webster:

"Few men will view this acutely observed film without half-forgotten memories of their own youthful years."

SENSITIVE

One hopes that director Kjaerulf-Schmidt had a little more in mind. When I saw the film I was impressed by the



George de Bres

incredible sensitive handling of a boy's problems; they were never exploited, never overdone, never shown just for entertainment. The film was a striking contrast in this respect to Seventeen. Where are we at if we can't show a film of this quality to the people it's about?

Being thoroughly incensed, I rang Mr McIntosh in Wellington and he told me that if it had been a sex-education film, he would have made provision for it to be seen by children accompanied by parents and teachers. Since however, the subject was treated artistically, he had to classify it accordingly.

Excuse me if I start a new paragraph after that. One needs space to take in that our censor has such a high opinion of art. It is matched only by the Prussian Censor who in 1932 three times banned Bertold Brecht's film dealing with the depression, for the same reasons. My own opinion is that we should be a little more modest in our claims about art, and while appreciating Mr McIntosh's radical statements (about the force of the fictional treatments of sensitive subjects) suggest that he modify his radicalism a little and regard films like Portrait of a Boy as no more devastating and perhaps therefore even a little more beneficial than films about the 'hard facts' of growing up. Even they usually contain a solid portion of adult fictions.—George de Bres.

Rioting "common" in 1971

BY STEPHEN CHAN

I wrote this article two nights before the 'Gallery' programme. Since then a huge hue and cry has erupted. The New Zealand Herald for instance, has launched a love your polynesian neighbour campaign; calls have been made for an independent inquiry into police bashings of young malcontents; a police delegate is already on the scene. But before 'Gallery' played its hand, no one had analyzed the situation at all. In fact 'Gallery' did not analyze the situation so much as simply describe it. This particular article was to have been run in last week's 'Craccum', but was omitted because of typesetting troubles. It is here this week nonetheless. I have not rewritten it, even though I might now rephrase some of my sentiments. The article as a whole however, still represents accurately my views on the matter. Nor is it analysis in the academic sense—but outcries for more social amenities that even conservative bodies are now making, seem inadequate and at the best, hypocritically belated. The article is probably best described as simplistic attempts at Hegelian interpretation. Be that as it may, the issue involved at least, is urgent.

All round me the white man; above the sky tears at its navel; the earth rasps under my feet, and there is a white, white song. All this whiteness that burns me... Frantz Fanon.

Racial rioting in New Zealand will be as common as violent demonstrations this time next year. That statement seems an awesome affront to the myth of New Zealand racial harmony, but nevertheless is a statement with at least positive potential. Currently, to alleviate the tensions in outlying Auckland suburbs, various well-meaning bodies have been resorting to traditional formulae: dances, community centres, sport grounds. Dr. Pat Hohepa has actually launched dances in Te Atatu, others have been muttering about starting dances in South Auckland, and of course still others now enter their umpteenth year of muttering about the possibilities of community centres and sport grounds.

But this entire approach depends upon the hypothesis that the frustrations which cause racially oriented gangs of social deviants, are no more than mere adolescent traumas which can be immediately dissipated by nice clean adolescent fun dances, community centres and sport grounds suddenly rear themselves as total answers.

FUN, FUN, FUN

This not only suggests a misunderstanding of the racial situation in areas like South Auckland, but manifests the western myth of fun-loving, easily commercialized adolescence. The latter point has been endlessly debated; it has become at least a viable sociological proposition that the western period of adolescence is little more than an artificial categorization—a categorization convenient enough to stifle any anti-social questionings with a welter of faddish and of course lucrative indulgences. The entire 'dancing overcomes delinquency' syndrome seems at the very best rather simplistic and acquiescent to a status quo which would be highly delighted if young people had no other preoccupation in life but fun, fun, fun.

I am suggesting that fun, fun, fun is not going to relieve racial tensions in South Auckland one iota. What is going on in South Auckland, what takes place in any similar area, is a mass psychological release founded on positive feelings of mass deprivation and passive oppression. The feeling of deprivation is easy to understand by just walking through Otara: not so much the lack of social amenities, but the lack of conscious humanity. It is well enough to say that Otara is a townplanner's nightmare, that the whole match-box fiasco was no more than a National Government purgation of conscience on the cheap, but actually living there is not only subjection to an environment bent on the negation of values. No dance halls, no community centres, no sport grounds, but aha!—one brand-new, multi-million, lavish, ravishing courthouse.

Why do Stormtroopers march down the main street of prosperous, thriving Otahuhu, smashing windows, disrupting the entire membership of the Otahuhu Businessmen's Association in their

respectable, law-abiding, totally white monopolised nirvana? To live in Otara and to shop in Otahuhu, is a migration from relative poverty to bustling affluence, from a hypocrisy to the perpetrators of that hypocrisy. This is what I mean by the explosion of the psyche: the exchange of roles—the quarry becomes the hunger—the sickness of racism bred by cheap economics will explode against the nearest example of that economy.

BLACK RETALIATION

But the process cannot be seen in the platitudinous Marxist slogan of a proletariat rebelling against capitalism. May I suggest that the psychological release of marching down Otahuhu, is a manifestation not of simple frustration, but the beginnings of a psychological barrier between black and white. Capitalist economics may well be the prime cause of racial prejudice, but prejudice has its own categories which set up an infernal circular dance. The answer to 'white is right' is at least 'black is beautiful' of 'black power'. The antithesis superiority and white financial manipulation, is black retaliation. But primarily in THOSE terms: not oppressed and oppressor, but black and white, maori and pakeha.

But while rejecting the traditional economic views held of Marx (although I am distinctly aware I am rejecting a cliché more than anything else), there is an exigency to embrace the humanist values which underlay each one of Marx's economic analyses. Simply that values are created from the very bone of humanity, that the purest conception of proletariat is the recognition of the most alienated segment of society. In New Zealand today, the coloureds are at the very bottom of the pile. It is for the white worker (largely concerned with his own pay-pocket) who feels himself dehumanized by industry, to sympathize with those even more dehumanized than himself—those dehumanized on the broadest spectrum and not simply at a factory workbench.

This means the breaking-out of self-interest: the sensitivity to confirm and be confirmed by one's fellow-man. For me, worker militancy in demanding more pay or better conditions, while certainly reasonable, seems no more than a sure indication that the system is likely to stay for some time—with the assured if necessarily demanding acquiescence of the workers. But what theorists like Marcuse, C. Wright Mills, Huberman and Sweezy are advocating is not so much the democratization of industrial society but its rejection. The only slogan of the 1968 French riots (apart from 'society is a carnivorous flower') which caught my imagination was 'Call to question not only capitalist society but industrial society. The consumer's society must perish a violent death. The society of alienation must disappear from history.'

But this is a hopeless pipe-dream, of which I am also guilty. Kenneth Galbraith is scathing enough of industrial society but hardly hopeful for its abolition. What frightens me is the doctrinaire approach by so many left-wing groups. The Victoria Socialist Club has for instance managed to condemn all the theorists mentioned in my



Stephen Chan.

last paragraph, with one tyrannical introductory paragraph prefacing an article devoted to the preservation of rhetorical trotskism, and just recently managed to cover the abortive debate between Mandel and Galbraith by referring to Galbraith as 'that liberal who didn't think the black uprising was of any importance in America'. Just that and nothing more.

Which seems an immediate faux pas since their parent body 'The Fourth International' has consistently mumbled that 'the racial myth is a capitalist red herring'.

But I am taking the long way about to say what I want to say. That the angry young maori in slums like Otara are not in the slightest interested in economic parity with the ossified middle-class white man, but are interested in achieving a status of humanity not afforded them by middle-class whites. When the Stormtroopers smashed windows, they were in fact launching a reaction. A reaction which is riposte to their dehumanization. It is not a reaction against prejudice, but the structuring of their own prejudice: in fact, racism in reverse. White racism however has for years been both on the level of choice and at the level of intrinsic social and economic advantage. This latter has been both invidious and insidious, slowly building up while white liberals pontificated over harmonious racial relations. But Otara is the gross example of white hypocrisy and the black racism of the Stormtroopers is not to be decried so much as accepted for its inevitability and praised for its rejection of comfortable laissez-faire white attitudes founded on a wholly material base. The white middle-class man will accept dehumanization in return for television sets and racing jackpots. The Stormtroopers will no longer accept dehumanization in any form.

Meanwhile, middle-class Auckland is concerned—for its own comfort, rather than with the smouldering antagonism. The new court at Otahuhu will soon be working beyond capacity; the Auckland Star will probably run another front page story about Tim Shadbolt's 'hate literature'; everyone will hope that the trouble will disappear without a finger lifted.

Next year, these people will again manifest mystification and horror when windows are smashed along Queen Street. And on Friday night too.

Action to prevent closure

An action committee has been formed in the Papakura district to prevent the intended closure of Ardmore Teachers College in 1974.

It rests its case upon the following foundations:

South Auckland is the fastest growing area in New Zealand. Its population growth is approximately ten thousand per annum—i.e. a new city every two years.

As such it is now showing the necessity to have provided urgently for it, individual and unique educational and other social services to ensure optimum development.

SERIOUS

Already a serious situation has developed, however, with respect to education, as seen in the acute shortage of teachers in South Auckland. This shortage has necessitated the employment of Teachers College students, with alia, to take charge in many classrooms for which no teachers were or are available. Indications are also that this situation will further deteriorate as the year progresses.

This shortage has increased following the introduction of the three year teacher training programme despite continued assurances by the Education Department that such teacher shortage would not occur. The Department of Education has followed a programme designed to provide a pool of teachers, based upon its statistical projections of school population growth to offset any lack of teachers during the introduction of the three year teacher training programme in New Zealand. Despite this planning a serious teacher shortage has occurred in the South Auckland area.

Nonetheless the Education Department is proceeding to phase out the Ardmore Teachers College in order that it may be finally closed in 1974. In so doing, the Department of Education is, depriving both the country generally, and South Auckland particularly of a very real source of trained teachers, situated in the heart of South Auckland.

FUNCTIONING

Ardmore Teachers College is a fully functioning institution. It is the only Teachers College that is almost entirely residential. Because of this, it fosters in both staff and student—a unique spirit of endeavour and mutual support, resulting in a demonstrable effectiveness in the graduands, when they enter the schools as qualified teachers. This fact has been remarked upon by several school inspectors, temporary and permanent alike.

Sited, as the College is, in an open, rural setting, it is an ideal situation for student development, unsurpassed by any other higher educational establishment in this Dominion.

The experience of educationists in the United States of America over the past twenty years indicates that the disadvantages of large Teachers Colleges far outweigh the alleged advantages. In such institutions personal contact between individual staff members and students is lost. Further, where such places are not residential, the students themselves lose that mutual support of working, playing and talking together,

having to work almost entirely alone and unto themselves only.

OPTIMUM

Such experienced teachers as Doctor Bernice Skeen, Professor of Education at West Washington State College et al have demonstrated explicitly that their practical experience during the past ten years indicates an optimum roll of a Teachers College to be approximately 550, if a College is to function effectively as a teacher training institution. Personal observation and advice received by Philip Amos, M.P. for Manurewa, while visiting the U.S.A. confirm the above quoted reports.

It is significant that the normal roll for Ardmore College, then, is around this 500 mark; and that its teaching philosophy and practice is in line with the highest ideals of American and British Teachers Colleges.

The arguments that Ardmore College must close for economic reasons seems both unreliable and invalid. Here is a fully functioning institution, housed in buildings whose expectation of life is still some 10/15 years as they stand. Their valuation has been estimated at \$4,500,000 (These estimates are those of the Assistant Secretary of the Treasury). Yet apparently this plant is to be left vacant and unused from 1974 at latest. The fate of the Engineering School buildings at Ardmore provide a parallel example of such planning. Vacant, they have been left apparently simply to rot and decay.

In terms of time and money, also, it does not seem defensible to convey students by bus daily from the Papakura—South Auckland area to the North Shore Teachers College, for instance (as is happening) when adequate accommodation lies vacant at Ardmore College.

ABANDON

Nor does it appear reasonable to suggest, that because it may cost up to \$1,000,000 for major capital works (unspecified) on the plant, it is more economic to abandon a functioning institution, and spend many times more money extending Teachers Colleges in the Auckland and North Shore areas, some 20+ miles away.

The contention that Ardmore College is remote from a University is discounted on several grounds. For example—

In terms of time, Auckland University is but 25 minutes from Ardmore College by motor-car, as compared with 30-45 minutes for many students living in the Greater Auckland area, and on the North Shore.

It is Government policy that another Teachers College should eventually be built in the South Auckland area. Such intention does not appear conditional upon a university being adjacent, but simply is a statement of intent.

Such is the demand on accommodation at Auckland University (its

roll having reached saturation five years ahead of the Education Department estimates and projections) that part-time Stage I students are advised to enrol as extra-mural students at Massey University. Ardmore College students have always been enrolled extra-murally at this University. As such they receive service and tuition second-to-none. Further, being students in a residential college they are supervised, tutored, and assisted in their university studies in a manner not equalled in any other Teachers College. The pass-rate of these students generally compares more

than favourably with that of students from sister Teacher Colleges.

SUGGESTIONS

In the light of the fore-going data, then, we submit, that Ardmore Teachers College should not close, but be retained as a fully functioning institution.

We suggest that the College be re-oriented as the Teachers College serving the needs of South Auckland in which it is situated.

We further suggest that the College draw its students principally from this, the South Auckland area. This would provide a supply of indigenous trained teachers, understanding the needs of the area, and preventing its chronic teacher shortage.

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Election thoughts

Well, (ho ho) assorted meandering hooahas (YOU lot) who have conveniently forgotten all about the Presidency just after one whole week of tearing out your brains as to who to vote for. (It was a great effort wasn't it duckies?). Oh yes, so it was for the best wasn't it, to continue the great Rudman, Law dynasty? Oh yes, go out and dutifully vote for the nice clean cut boy who stands so middle-of-the-road it pains distinctly, never mind, he was nominated by the right people (cheer cheer hooray!) and he's bound to carry on very nicely, completely obedient of course to the great Law shadow who will be doing the good political thing on Council and on R.C.

From out of nowhere cometh this exemplary dynamo of involvement in student affairs. Well duckies, ye have him now, for a whole year in fact. But don't get me wrong. The gentleman has ability, he's shrewd, he's a clever politician, he'll hold the association together alright, he'll not raise fees (he promised) even though he'll probably raise caf prices because we're running such an unholy deficit, he'll give us a huge huge sports complex, even a swimming pool, heated swimming pool in fact, he'll go out to appeal for public support, it's such a worthy project, much better than a theatre—I mean, who cares if the theatre plans have already been drawn and no one has started yet on plans for a sports complex; who cares if plans for a building that size take about fifteen months to draw up? it

doesn't matter in the slightest—we must get that land before we lose the option—who cares if nobody has the slightest idea of exactly what we're going to put on it—and what money will we use if the great public fund raising campaign goes wrong? We could increase fees but there's at least one campaign promise which will have to be kept. Anyway, everyone's sure the public will respond to such a scheme: you know, lots of healthy type sports will keep the students out of trouble, away from pot, off drink and women, far far away from nasty PYMers who won't be allowed within coocee of the complex, because after all, the university is going to continue its isolated type, we are separate, image. And of course students who don't want to use the complex won't be made to attend—no one's going to make Shadbolt Soles or Cleary lift weights or take sauna baths or race around hitting a little ball at walls to increase their academic performances.

OWN REFORMS

Moreover, we're going to allow university departments to stage their own reforms. We're only going to pressure them in 'extreme cases'. Oh, we're going to have link-up meetings with student reps and all that but department independence will be completely recognised even though the same students manage to suffer atrociously in about half a dozen different departments in their sojourning through the great crapped out tin can process we so proudly call education.

Everyone made quite sure of course that Kelly Flavell came last in the polling. After all he wasn't nominated by the great Law was he? He can't be much good then. Even though he wrote the lengthiest and most well-thought-out policy for Craccum, a nit like Neumegen who offers nothing at all but a Superman outfit can still poll more votes. After all, a sense of humour is necessary isn't it when you're administering a turnover of round about a million dollars a year isn't it? Still, Super Neum could flex his muscles and take the PIGS out to play charity matches to refill Studass coffers couldn't he? Well COULDN'T HE you daft idiots?

EQUAL TERMS

Besides, you great slobos who supported SuperNeum managed to take away enough votes to ensure that O'Carroll wouldn't quite make it. Bet you're stinking proud of yourselves. I mean, you never stopped to think that O'Carroll would be the only candidate who could talk on equal terms with the new Vice-Chancellor. That O'Carroll is sufficiently respected by most faculty staff to be LISTENED TO over exam reform and unimportant little side-issues like that. Think about it when you suffer at the end of the year, slobos.

As for the Vice-Presidency: well Metge was the only man right for the job and congratulations for voting him in. Of course you dimwits weren't interested in his ability. You were simply overcome by the shrewd bit of advertising ever seen around here. And naturally, you didn't appreciate that it was actually shrewd, you just know sex when you see it, or rather when it's thrust upon you. Rape a thickhead for a vote any day.

I hope you make some THINKING type decisions when you vote for the portfolio holders. Tata creeps—I hope you have fun over the next year.—Stephen Chan

The new Women's Vice President is fourth-year arts student Mary Kirk. Here she is interviewed by Craccum Reporter CHRISTINE KIRK.



Mary Kirk

Kirk's views

Mary Kirk describes her political views as conservative.

Her immediate aims when she takes office are to bring attention to a number of specific issues and stimulate student interest in these areas. In particular the position of the overseas student within the university and vocational guidance for women students.

She claims as Women's Vice President she will not let herself be walked-over nothing. However, she pointed out that until she takes office she doesn't know exactly what it is possible to achieve.

INTOLERANCE

One of the worst faults she sees within the university is that of intolerance towards other people's viewpoints.

She is satisfied with the present representative government system within the university, in particular SRC. This she sees as an adequate check on Executive. The main inadequacy she sees as the apathetic attitudes of the general student body.

Student's influence on society as a whole she sees as being mainly in the field of education, the recently set-up homework centres being an example of the constructive help which the university can give.

Mary Kirk thinks there is a lot wrong with the New Zealand education system. University students have a duty to help to reform this. She fully supports

the efforts of secondary school students to form their own union and the recent march on Parliament by 350 Wellington secondary school students.

MARRIAGE

She sees there is a problem with regard to the general attitude towards female students. She wants a change in the general attitude that because they are just going to get married they do not need an education. Furthermore, as they are not able to earn as much during the vacation they should get higher bursaries. She pointed out that it is official NZUSA policy that women should receive \$150 extra because of this. This economic inequality forces the female student to take studentships. She is emphatic that women should receive equal pay and will try to make sure that the recent resolution to give cafeteria workers equal pay is carried out.

ISSUES

As regards some controversial issues: Mary Kirk does not think marijuana should be legalised because society is not ready for the sociological effects it will have. Legalisation of abortion she supports especially in the case of rape. She is against the Vietnam war and support student demonstrations against this. These, she thinks, should not merely be anti-American.

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POETRY
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FOLK

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cafeteria
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doin' that walk

Got a grumble about lectures, essays, labs, tutorials, and tests? The staff want to hear it—and they will, if you come and tell us in the Education Office (next to Contact) or better still write it out and hand it in to Studass Office addressed to 'Staff Pamphlet' education Committee.

If you really want change, you'll do this and we'll produce a leaflet to go to all staff. Constructive suggestions are even better than grumbles. Think of all the times you don't know quite what you're expected to do (or you do know and it's a waste of time anyway). Then tell us what staff could do about it. And be a bit realistic for once.

Someone suggested that modern revolutionaries seem to think that, instead of sitting in the British Museum writing Das Kapital, Marx should have burned down the British Museum.

Think Government was windowdressing in education week? We've got some clean, respectable pamphlets that tell it like it is. Get some from the Education Office and put them in letterboxes or pass them around.

Bethany Home wants folks to lead reading and discussion groups with the lonely girls there. Don't snigger—could be you or yours next. Details from Ed. Office.

Boystown invites interested groups to visit them. An opportunity for students in social sciences, law etc to carry out group surveys or just pay a visit. Good material for study of racial or underprivileged problems.

Need a break from swot? Want to do something worthwhile for a change? Workers and organisers wanted to do up halls in Ponsonby as community centres. Come and see us about details.

Auckland Combined Education Association (ACEA) is reviving itself. Could serve as a forum and a publicising body.

Tertiary groups meetings are being held—representatives from Nurses, North Shore Training College, ATI, AUSA. Possible areas of co-operation are students discounts and keeping in touch.

Maori Education: It's about time we offered Maoris in schools something more than potted WASP(White Anglo-Saxon Protestant, you clods) materialist culture. Like give them a chance to study their own culture.

Like Maori studies courses in training colleges. Anyone know how to twist the arm of a training college? Come and tell us. We tell NZUSA. Also interested bods wanted to read and summarise material on Maori Education.

Could be useful:— under Education Act 1964, S201, any school can become a community centre for people of the district, for educational and cultural activities, with teaching, say in the weekend, paid for by the Government.

WANTED



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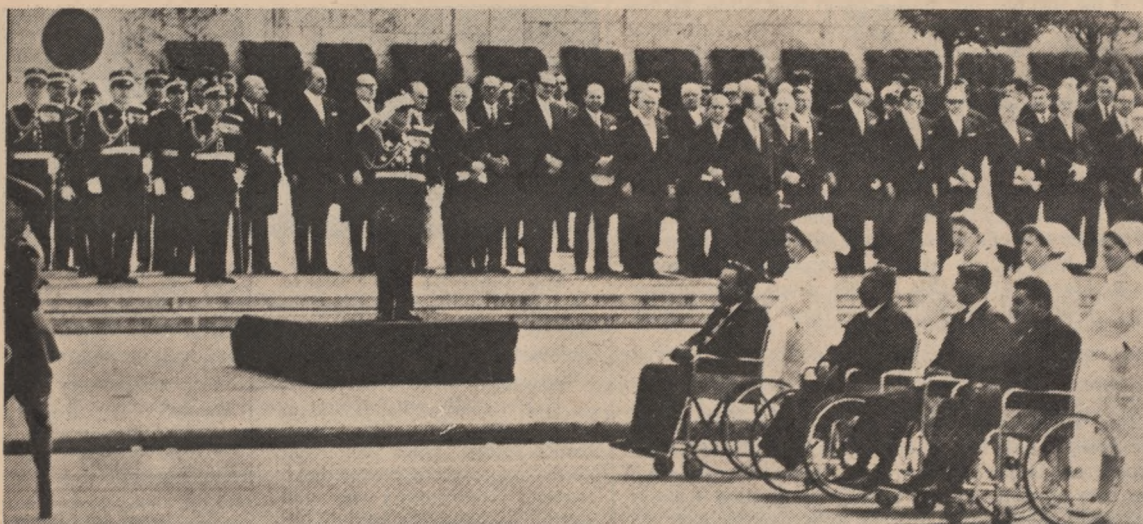
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Oppression in Greece

The author of this article is Dr. Alfred Wagner who is a visiting German Lector at St. Johns. Before going to Cambridge he spent a year teaching at a Greek University.

"COME TO GREECE TO LEARN THE TRUTH" is one of the present Greek government's favourite slogans. The truth meant by this slogan is probably the holidaymaker's idea of a beautiful country inhabited by happy people whose happiness is guaranteed and maintained by the men who led the "glorious revolution" against the dark evil from the left. (You find indeed in official institutions posters which show the Greek soldier hand in hand with angels fighting the devils from the left. . . .)

The above mentioned slogan is certainly not meant for people from outside going there to teach at a university like I did. The truth I learnt and I had to learn was the truth about the nature of dictatorship. . . .

When the last war ended I was a small child unable to understand what had really happened. We were subsequently told by our parents, by our teachers, by innumerable publications about dictatorship. But in the time of the growing *Wirtschaftswunder* and enjoying freedom in a democratic country we could not really imagine what life under an authoritarian government meant. The only way to learn truth about such a thing was to "go and learn", and nobody not having lived in such a system will ever understand it.

SUPPRESSION

There is first of all the general feeling of suppression. The Greeks used to be very openminded and outspoken in political matters. The main place where political issues used to be discussed was the

kafenion. This place, once lively and noisy, is now a grey and boring room where people drink their coffee in silence or silently play back-gammon. There are, of course, always some men hanging around who appear to be absorbed in reading the papers and try not to look interested in other people's conversation; the kind of neatly-dressed men you find in Prague as well as in Lisbon. . . . You find them everywhere from the cinema to the students' common room in the university. You never receive a letter uncensored, and when a new telephone was installed in our lecturer's room the calls could be overheard by people in other departments. So the control is more or less perfect. I could not believe it till I gave my first party for students. At midnight I opened the door to the garden to find a policeman there who, seemingly highly embarrassed, tried to apologise.

Freedom of speech and freedom of movement. We enjoy both in this country and ought to be grateful for them. Freedom of speech I came to appreciate when I once gave a lecture on Bert Brecht's political drama. After the lecture a student told me in confidence not to choose "political" topics any more and not to go on lecturing like this. He warned me that I could easily get involved in a road accident. I understood what this meant because just before I came to Greece a famous politician and opponent of the junta was knocked over by one of those little three-wheeled cars and killed.

MOVEMENT

One also begins to understand what freedom of movement means. A few weeks after I had taken up my job at the university, I went to Yugoslavia to attend the international meeting of the PEN Club in

Belgrade having been officially invited by the Yugoslav government. It would have never occurred to me to ask anyone for permission. When I returned to Greece I had to see my head of department immediately, and he told me off for not having asked him beforehand and informed me also that the Greek officials highly disapprove of members of the faculty going to Communist countries.

The people suffering most under the present government are the intellectuals. If you are suspected of having left-wing sympathies you are closely watched all the time, and it is, of course, impossible for you to leave the country. At the university where I was teaching about half of the teaching staff had been dismissed immediately after the coup d'etat and there were no qualified people to succeed them. The arts were especially badly hit, and the regime made a point of dismissing or forcing lecturers with an international reputation to retire for quite naturally opposing the primitive and brutal new system. The few teachers remaining were unable to cope with the amount of students left without lecturers and supervisors. The next step was for admission to the university to be restricted drastically by the government. About thirty students were usually admitted to our department each year. The year I was in Greece only six passed the official entrance examination held by government officials. (The Prime Minister had in fact told a meeting of students in Athens that they should not be too keen on learning because it was far more important to be a good Christian and a good patriot than to be clever. . . .). So far the anti-intellectual attitude of the colonels.

POSTERS

'A Greece of Christian Greeks', innumerable posters say all over Greece. This alliance between junta and church is very strange indeed. There is no official occasion without a high-ranking clergyman present and I remember at the opening of a sport festival seeing the Archbishop enter the arena accompanied by army generals and in the middle of the place shouting "Greece will never die!" Although the old still attend services in church the young have lost almost all their confidence in church and clergy. But the church is now under strict government control and even Mount Athos, which has been independent for so many centuries, is to get a sort of governor appointed by the junta and so to lose its independence.

The worse possible aspect of dictatorship is—so it seems to me—the deterioration of human relations. People cannot trust each other since their neighbour could belong to the secret police. And there is everywhere the feeling of insecurity. You cannot make any plans because you do not know what is going to happen. So all the lecturers at university who hoped to spend their vacations abroad were bitterly disappointed by the government's decision allowing only ten days a year for which you have to get special permission from the government in Athens. Many of them do, of course, not dare to ask for permission. There is nothing left to them but to stay silent and to suffer.

The question is, of course, what would have happened if there had not been a right wing coup d'etat? Would democratic forces have been strong enough to prevent a takeover by the extreme left and to secure parliamentary democracy in Greece? This is very difficult to say. Greece would be most welcome as a military base to the Warsaw pact and, as I well know, the Bulgarians would have loved to offer the Greeks the same "brotherly" assistance they offered the Czechs. (The Bulgarians still regard Greek and Yugoslav Macedonia as part of their territory. . . .) Would the Greeks and with them the Greek intellectuals be better off then? I rather doubt it.

Reprinted from VARSITY, the Cambridge University student paper.



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Socialism in NZ?

By Tony Ryan

Is socialism inevitable, and if so, how will this be achieved in New Zealand? The aim of this article is to outline a sequence of developments that may supply an answer to both questions.

Political power in New Zealand still emanates primarily from Parliament, with internally owned essential industries commanding second place, and overseas interest hovering in third. Within three years or so this situation will have been altered as internal monopoly develops and the major companies pursue policies of equivocal co-operation resulting in organised takeovers and diminishing control by Parliament. Due mainly to the fact that M.Ps are voted into power by a largely apathetic, unintelligent, and party-orientated public, it is doubtful that Parliament could muster up enough intelligent, well-informed, and sufficiently objective Cabinet Ministers capable of out-manoeuvring these cartels. Before Parliament could nationalise a dozen odd industries it would first have to gain public support by whipping up some anti-monopoly hysteria. By this time news media will be neatly under the thumb of the industrialists (although N.Z. Forest Products and N.Z. Newspapers failed to win the private radio licence, there is nothing to stop them buying out Radio Hauraki and thus capturing the private TV licence). As an added factor parliamentary mentality almost ensures that the battle will be fought in order to preserve the sanctity of smaller private enterprise (the National Party supporter) rather than to defend the people from possible super-exploitation from the cartels themselves. This brand of political sentiment is typified by the encouragement of overseas interest, on a bargain basis, by the present Government. The recent remits in favour of decentralisation of industry and local government are also significant.

PREVENT STIFLING

Although these moves help prevent the stifling of small businesses it will not hinder the internal monopoly forces seriously. The major strength of the monopolist companies would, however, ultimately rest on the decisive economic fact that monopoly is more economical than fractionalised industry. Once monopoly is achieved in essential industries such economic undesirables as advertising and machinery duplication can be almost eliminated. Well within the next decade the balance of power will weigh heavily in favour of the co-ordinating monopolies. This would, in effect, transplant government from parliament to cartel. The ex-industrial lobbyists would now be issuing the directives. Even now a few N.Z. companies employ superior methods of economic analysis than does the Muldoonian clique.

Because, with the advance of technology profit margins tend to narrow, monopolies will inevitably cut costs by forming conglomerates, and eventually (20 years or so) one corporation. Simultaneously Parliament, the civil service, and personnel not previously absorbed by the corporation, will also function within this unit. Agriculture will exist very soon on a zonal basis under corporation control, eliminating the individual farmer and existing boundaries. It is doubtful if the agriculture of twenty years hence will remotely resemble anything we have today. Non-essential industries,

those that don't collapse, will also be absorbed. It would be inexpedient, in terms of the aims of this article, to be more specific in the coverage of future industrial developments, as the prime purpose is to analyse human involvement and advantage.

EXPLOITATION

It has been maintained that if this situation were to develop the nett result would be super-efficient exploitation of the employee/consumer. Currently this is the case; however, there is no logical reason why this trend should continue. Three major factors combined will effectively prevent an increased degree of exploitation:

- (a) Under monopoly, boycott and strike are more effective than under competitive industry.
- (b) The employee/consumer is rapidly becoming better educated (even if incidentally) and tends to make greater demands on the employer/state.
- (c) Advances made in production systems analysis have led to the hitherto suspected but until now unproven theory that a better educated employee (study of humanities as against technical training), enjoying improved quality of life, and motivated by the desire to contribute rather than by compensation for effort expended, is a greater asset to productivity.

The implementation of attitude surveys by a number of U.S. and British companies recently has constituted the first tentative step in this direction. This manoeuvre is regarded by most analysts as representing the minimal gesture in light of the evidence available, but management do, after all, have to explain their policies and actions to the shareholders, and shareholders, especially private individuals, do not like policies that may lessen the value of dividends. (I rather suspect that management suggestions of employee profit sharing schemes serve as a double edged sword on the long term plan. While taking advantage of the present employee cash incentive system, they are able to simultaneously apply the thin end of a wedge that could eventually allow for share fractionalisation, so under-cutting unwanted concentrations of non-company shareholder influence).

AUTOMATION

As automation approaches, service industries will necessarily expand, and this will absorb a large porportion of the population who would otherwise become vocationally redundant. A massive re-education programme will shortly be initiated in order to cope with the constantly recurring obsolescence of specific occupations, and to enable personnel to cope with the unsettling effects of so rapid an alteration to their way of life. The present teacher/student ratio will have to be radically altered. Students, as they advance, will also become tutors under the guidance of the "teachers". There is no alternative to this proposition, even taking into account electronic and other-teaching aids. These educational developments, combined with the need for industry to eliminate material, social, and emotional deprivation in order to utilise all available human resources to maximum advantage (profit), will result in a correspondingly sharp decrease in incidence of anti-social behaviour (a costly aspect of present-day society).

As previously mentioned, Parliament will lack sufficient assertive

power to control industry and as a result the people's representation will fall upon labour unions and other organised pressure groups. This will be distinctly noticeable within the next year or two, reaching a climax of activity in about three to four years, and gradually decreasing in intensity over the ensuing decade. The greatest potential for an effective pressure group can be located collectively among the student/young-worker section of the community. This sector contains the greatest concentration of energy, education and dissatisfaction with existing conditions, and the majority of persons involved possess little family or communal responsibility. It is this responsibility that is the prime lever of coercion by Parliament and industry. This relatively latent potential will be unleashed most effectively in the form of student/worker coalition. Evidence of attempted co-operation of this

nature has been noticeable in the U.S. recently, and a couple of years ago in Paris. However, there are stirrings on the local scene. At the 1970 Labour Party Conference, young Labourites informed Mr Kirk that what P.Y.M. had been doing recently was what, but for Party restrictions, young Labour members should have been involving themselves in. News media unfortunately recorded only the eruption that followed this statement. Young Nationals have been defecting across to Labour lines, and P.Y.M. speakers have been invited to a number of National and Labour Party discussion-meetings. University students' political groups are also extending tentative hands across the town/gown barrier when previously they had refrained from all contact with worker radical groups. Attempts by students and lecturers to form free lecture and discussion groups, involving both themselves and workers, were met with at least partial success, which is something phenomenal in itself.

FUTURE DEVELOPMENT

It is important to view these recent events in terms of future development and to realise that pressure groups such as these will form the most effective guardian against human exploitation.

To many people today the word "Socialism" goes hand in hand with Marxism and armed revolution, neither of which strikes them as being particularly viable, or desirable. I personally feel unable to comment on Marxist concepts as I have never read (nor even will) his works, but certainly I feel armed overthrow to be a rather untenable suggestion, and under the circumstances completely unnecessary in New Zealand. Continuation of the present competitive economic system I find equally undesirable.

Morals & abortion

BY GERALD & LOENA McCORMACK

The community strives to give its members an equal opportunity to realise their potentials, and attain a satisfying and mutually beneficial existence. To this end we protest against social injustice, on behalf of those who are less fortunate than ourselves. Yet today many people want a liberalisation of the law so that the human foetus can be killed, because it prevents a complete female freedom.

It is also claimed that the human foetus is merely an animal or at most an almost worthless human. The former claim fails to fully recognise that the human foetus is the only 'animal' which has the potential to become a normal self-conscious human, while the latter claim denies the equality of man. It claims that the worth of men is to be judged on some materialistic standard, such as social investment, and that those of more worth are entitled to remove those lower in the heirarchy. Not really a very desirable situation for those who are not at the top.

TWO PATIENTS

Doctors attending pregnant women usually consider that they have two patients, yet the Hippocratic Oath or equivalent may only apply to the foetus if it is the mother's wish. It is claimed that it is her 'dependent' and that she must have absolute right over its continued existence. This cannot fail to remind us of the once widespread occurrence of infanticide, politely called 'baby-farming' or 'angel-making', which rests on the same type of logic.

The frequent 'baby-bashing' indicates that we have many amateur 'angel-makers' in our midst. When the desire for freedom from one's responsibilities comes down to abortion or infanticide something is very wrong with our society.

Man's demographic problems are frightening and he must limit his population. People have always practised some form of birth control, and recently the means of preventing concepting have been greatly multiplied and sophisticated. If preventative measure from abstinence to sterilization fail, what remedial actions should our society make available?.

ADOPTION

The only humane solution is adoption. We solve other unfortunate social situations by charity and surely more could be done towards making adoption more widespread. Is it not time that man lost some of his ridiculous pride in his own seed, and appreciated the potential of all children to lead to satisfying and worthwhile lives? This type of remedial action coupled with preventative measures could solve the problems of individual female freedom.

It is often claimed that abortions are medically necessary. Yet gynaecologists assure us that the mother-or-baby decision is extremely rare, and that they can carry almost all pregnancies through to a safe completion, without any permanent harm to the mother. The few exceptional cases do not require more liberal laws. Although 50% of the abortions at Auckland's National Women's Hospital are for psychiatric reasons, psychiatrists say that there are no psychiatric illnesses that necessitate an abortion. Evidence indicates that it is the mothers persistent campaign to get an abortion that sways the surgeon. This sounds suspiciously like a spoilt child getting its own way, rather than a decision to kill another person. It is also claimed that liberalising the law would put back-street abortionists out of business, yet the evidence available does not support this claim.

CONCEPT OF MAN

Discussion on abortion rests on our concept of man. When does a person gain or lose his legal protection? Knowing by experience the great variations and deficiencies that are compatible with human existence, we must look for a broad concept. Central to it should be the recognition of the fact that man is uniquely self-conscious, he can as it were, stand aside and view himself. Humanness could be recognised in the possession or potential to develop bodily elements that allow for partial or complete consciousness. Such a broad definition includes the tetraplegic person in an iron lung in whom only the head is functional, and sleeping, unconscious or even comatose people. It does not include the ovum of sperm, but covers the fertilized ovum which is genetically complete.

Man tries to justify abortion by claiming that it is the destruction of a pest for the sake of complete female freedom, and makes a few obviously de-humanising statements to support the view. Advanced technology makes abortion a very minor operation in which the mother is only a passive participant, who does not even see the foetus. This may all help to dull the conscience, but it is a pathetic way of avoiding moral obligations.

Psychology 'an illusion'

The author of this article, C. I. St. JOHANSER, states that he is perfectly willing to enter into discussion on the topic below but prefers that any such argument take place in Craccum.

It is my contention that we are involved in the study of an illusion. When I began this course, I envisaged that psychology was concerned with man. I see now that I was wrong.

We make no attempt to understand the forces at work on, and in, modern man. We resolutely deny the imperativeness of their study. We deny, as a discipline, any sense of communal, public, social conscience. We deny even our competence to study man as he is; and in doing so we deny our humanity.

FUTILE ATTEMPT

Cartesian dualism is a myth. In observation, we do not detach ourselves, we merely distort the observed into a new pattern. In our futile attempt to catalogue humanity, we seek to impose order on a uniquely un-orderable phenomenon and in doing so neglect the magnitude of man for his ascertainable parts. What is more, we glory in this. As Snygg says, we leave out, in our study of process, the unifying principle, the person in whom the process resides, and then wonder why we can not get the processes to fit together into a recognisable picture of a human being.

Further, in our 'science of man', we purposefully ignore man's interaction with his fellows. In aligning ourselves with the forces of alienation we actively oppose the development of man. While we fritter away our potentialities in detailing the effects of punctuate stimulation on response, we ignore our supreme obligations as intellectuals to bend our efforts to the creation of a better society.

Why is it that nowhere in our course is there a study of the phenomenon of war? Of pacifism? Of suicide or love?

Why is it that there is nowhere in our course the study of the

consciousness of death? Of tyranny and oppression? Of religion? Of sex? Are these subject unfit for study? Or is it perhaps that they have no relevance for man today? Are we, as psychologists, intellectually castrated in that we can not claim competence on these issues? Or is it rather than we shy away from subjects over which we can hold no control, can manipulate no variables, and cannot, with suitable scientific detachment, experimentalise?

TWO QUESTIONS

This is the moment to decide. We, that is, all psychologists, must ask ourselves two questions.

One; Can we afford to neglect the true study of man and leave it to a postulated future generation?

Two: Are we unwilling to accept the challenge, to respond eagerly to it, and to plunge with what knowledge we have into an attempt to understand man?

- I accuse all who answer in the affirmative.
- I accuse them of 'scientism' and 'goldbricking'.
- I accuse them of intellectual schizophrenia, of being content to regard man as divisible into two parts, studiable and unstudiable.
- I accuse them of a wilfully-maintained ignorance of the true nature of man.
- I accuse them of neglect, of insularity and of 'stupidity'.

I accuse them finally of deliberately and knowingly misleading those who look to them for guidance; of abrogating their role as educators; and of fostering and perpetuating the illusion that is psychology today.

For males too

Self interest should give males as much concern for women's liberation as women have. Occasional males seem to realise this, judging by the fact that something approaching half the people at the women's liberation meeting reported in Craccum 44.14 were male.

It was a small group, and to me the best part of it was the exploration of our own attitudes. I started with a short rave by a woman, who then picked on various men and asked them why they had come. One doesn't go to a meeting with motives prepared for inspection, but after short reflection, being one of those picked on, I said "Because I like liberated women". Later in the meeting one of the women said that what I really meant was "sexually liberated women". The remark was not typical of those

made at the meeting, but whether justified or not, it made me feel decidedly uncomfortable. It shouldn't have, because I know that such remarks come from those who, like myself, are weighed down by attitudes which make such a remark an accusation. The classic form of this remark is "all you want is sex", which I feel to be doubly unjustified, firstly because I am in fact more concerned with what people have between their ears than between their legs (the relative interest does of course

vary, and "between the ears" should be taken to refer more to the heart than the intellect), and secondly because the real meaning of such a remark is usually not "you are only interested in sex", but "I am interested in anything but sex".

Legal discrimination against women in this country, though still present, is not, apart from "equal pay", a major issue. To my mind the three main issues in women's liberation are:-

- 1. Equal pay.
- 2. Support for lone parents of young children. It should be possible for a person who has a young child but no mate (whether male or female) to raise the child without undue economic hardship. A women's liberation group at university might concern itself particularly with the position of student mothers without husbands. Because they are students they do not get the

social security they would get if they were non-student non-workers, and their position is difficult in the extreme.

Attitudes. This is a blanket term for the rest of the problems—those that are not legal or economic. Most people, male and female, are not interested in further liberation for women. Those who are interested will not be more than a small minority in the foreseeable future. Liberation is inside. It is the ability to maintain conviction and some composure in the face of disinterest, opposition, disapproval, and even ridicule. From my reaction to the remark quoted above, this is something I have not acquired. More meetings might be a help, and I hope I'll be welcome, in spite of my sex, at some of them.—Graham Jackson.



BY KEN HUTCHISON

'Hoa Binh Vietnam' (Peace for Vietnam) was the theme of the July 17-18 Mobilisation against the War.

In Auckland, on Friday the 17th, about 800 people gathered in the Student Union Quad. Before moving off, the inevitable telegrams of support (including one of 'sympathy' from Sir Dove!) and a letter of protest to the American Consul, were read out. One novel aspect of the customary pre-march harangue, was the performance of the 'Guerilla Theatre'. The uneventful march up Queen Street that followed, was accompanied by the usual bewildered or blank stares from the public.

After returning to the University, 200-300 went to hear Brian Brooks who had just arrived back from Saigon. He had been part of an international delegation which spent a week attending clandestine meetings of the 'Third Force'—a term used to describe groups of Vietnamese who oppose the Thieu-Ky clique, and the war. One of their simplest and most effective slogans was: 'Hoa Binh Vietnam'. Brooks was able to give first-hand information about the background to recent anti-Government demonstrations in Saigon. He concluded by quoting the views of a Vietnamese peasant. Taking Brooks to be an American, the old man said: "When you get home to the U.S. tell your men to come home—Vietnam is the most suffering country on earth".

TEACH-IN

At the more modestly attended teach-in which took place the next day, Phil Amos outlined the well-known Labour Party stand for civilian aid and nothing but civilian aid. He did at times appear to get out of his depth. New Zealand troops could not be withdrawn immediately, he said, firstly because there was the problem of logistics (with only 500 men this can't be much of a difficulty), and secondly, for some reason, they cannot be withdrawn before the civil aid teams arrive. It would have been simpler and more honest if had said that the immediate withdrawal of New Zealand troops would be more of an insult to Nixon than the Labour Party is prepared to give.

The next speaker, Father Tony Peterson concluded that the Vietnam war was neither justified by basic Christian principles such as love your enemies etc, nor by the somewhat less rigorous conditions laid down by the Catholic Church. He said that most New Zealanders support the war because they believe in a mass of myths and half-truths which come under the general heading of the Yellow (Communist) Peril.

Wystan Curnow answered questions from the audience about the American radical movement. He said that things were fairly quiet now because the students are on vacation—the Kent killings came at the end of the academic year. The protest movement relies on exploiting some mistake by the Establishment. Because of this, there are long periods when the movement tends to fade away. What will happen when the campuses reopen can't really be predicted but such things as the stupidity of the Establishment and the weather, will be important factors.

OLD RADICALS

Curnow pointed out that the gulf between the white radicals and the less affluent blacks are great. Quite naturally, the latter are, in a sense, old radicals who want economic



The car that tried to stop the march

hand-outs. The divisions between these two groups can be illustrated by the occupation of the Rochester Faculty Club by militant black students—no white radical knew in advance about the plans, and none were allowed to participate at any stage in the proceedings.

Roger Horrocks explained the ethnocentric bias of most information on the war, that is available to most New Zealanders. For a more objective view of developments in the Third World, books by people such as Fanon and Burchett, should be read. Communist catch-phrases in N.L.F. literature should not distract readers from the essential facts which are present therein. For example, the N.L.F. reported the massacre at My Lai and the existence of Ky's concentration camps, long before the Western press.

Walter Pollard spoke on recent events in Cambodia. He said that from 1966-1970, there was no change in the military situation in Cambodia. But in 1970, the U.S. decided to take advantage of political events (namely the fall of Prince Sihanouk) to 'simplify' the military situation by gaining control of all land south of the 17th parallel.

There were precedents to Sihanouk's refusal to evict the Communists by force. During the Franco-Prussian war, one hundred years ago, the Swiss Army was too small to disarm the thousands of French troops who entered the country while fleeing from the Prussians.

Despite the fact that U.S. troops have been withdrawn, it has gained the 'right' to bomb the whole of Cambodia and can now use its B 52's there 'to win friends and influence people.'

IGNORANT POPULACE

Dr Mike Bassett was last to speak. New Zealand has had an undistinguished record in international affairs, partly due to her size, but more to the ignorance of her people, and the continued flow of uninformed comment from the upper levels of her Government. Because of our geographic isolation, there is not much prospect of invasion. Therefore, such alliances as ANZUS, are not necessary. Instead, New Zealand should support the U.N. militarily. In this sphere, our forces could be effective and the U.N. would be strengthened.

New Zealand became involved in Vietnam because of the prevailing influence of vague sentiments, and governments sloganeering. There is not much evidence of economic pressure from the U.S. forcing the decision—the Americans didn't need to do this. We became involved in Malaya for similar reasons. The Malayan Emergency of 1948 was a case of internal revolt against economic conditions. What is more, New Zealand troops arrived in 1955, when the insurrection was almost over. At the moment the Government is running out of excuses about why they should be kept there—there is no external threat to Malaysia; New Zealand does not have great economic interests in the area, let alone military interests. The danger today is that our troops will become involved in domestic conflicts, propping up an unpopular regime (as has happened in Vietnam). Instead our efforts should be concentrated on and to the Pacific area, which has a high population density and small food resources. And who else will help them? he asked.

SIGNIFICANCE?

What was the significance of this Mobilisation against the War?

If the aims of the Mobilisation are to be taken from pamphlets advertising it, it looks as if it was a flop. The terms 'mobilisation' and 'united mass action' called forth images of the streets packed with protestors. But Rex Dunn, co-ordinator of the July Antiwar Mobilisation Committee was more realistic than the pamphlets. He was quite pleased with the number that did turn out for the march. The effects of the Mobilisation were not expected to be dramatic, but the antiwar movement would benefit in the long term from the teach-in and speeches that were made at schools, the freezing works etc. These he hoped would continue.

The Mobe appeared to be mainly an exercise of preaching to the converted. The teach-in and the Guerilla Theatre seemed to be aimed at encouraging and revitalising the faithful. Phil Amos realised this, and his speech was less of an attack on the National Party policies than a defence of

mobe

Sir,

We ask you to convey this letter of protest to the Ambassador in Wellington.

We are sick of the lies of President Nixon and the media. The United States is not fighting to defend freedom and democracy in Indo-China.

It has violated international law—the 1954 Geneva Agreements which the United States recognised in its Special Declaration. It installed illegal regimes in the Southern zone of Vietnam. The United States and its puppet regime in Saigon are fighting to prevent the elections for the re-unification of Vietnam, in violation of Geneva Agreements.

The United States is supporting the Thieu-Ky regime which has no popular support, and which practises a tyranny of political and religious persecution.

The United States supports the illegal Lon Nol regime in Cambodia which has brought war to its country after twenty years of peace. It has permitted its allies to invade Cambodia, to loot and rape Cambodians, and to massacre hundreds of Vietnamese.

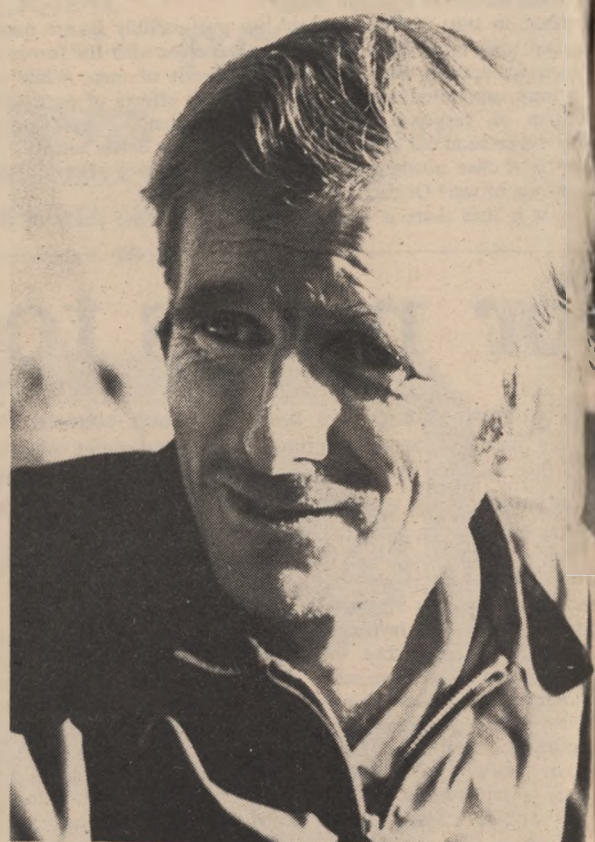
The assurances of the United States government are lies and misrepresentations. "Pacification" of Vietnam means genocide against the rural population. To crush a "people war" the United States is trying to eliminate the people by means of an unparalleled air bombardment and artillery. "Vietnamisation" in practice means a withdrawal of U.S. combat troops and dependence on American replacements in order to pacify millions of Americans who oppose this war. Meanwhile the genocide waged by the U.S. war machine will continue and schools of US Bases in the Indo China region will not be dismantled. In short, the U.S. is fighting, in the words of Thant, "the most barbaric war in history." Therefore it cannot win.

The United States has always been involved in an Indo-China war since it has violated the frontiers of Laos and Cambodia as well as having bombarded these two countries for a decade.

Finally, it is the United States and its allies who are committing aggression in Indo-China in their attempt to crush movements for national independence and social reconstruction. The facts are the existence of American military bases in Indo-China, as well as half a million troops, and the U.S. sixth fleet in the South China Sea, all of which operate 10,000 miles away from the United States.

We refuse to be pacified by lies as the peoples of Indo-China refuse to be pacified by bombs. We urge that the United States stop its aggression in Indo-China in the name of the 2,000,000 dead and dying in Indo-China: Asians, Americans, Australians and New Zealanders.

Labour against the more radical left. If the aim of Mobilisation was to revitalise antiwar feeling, then it was a modest success. 800 is a respectable number for a demonstration these days. But even so, it dramatically demonstrates that what Wystan Curnow had to say about the American anti-war movement, applies equally to New Zealand namely, the fact that whether the organisers like it or not, the movement cannot even sustain its own momentum. Another mistake like the invasion of Cambodia will be far more important for the anti-war cause than any organised demonstration, teach-in or Guerilla Theatre, however much work is put into the planning of it.



The fasting protestor

ANDREW F...
fort Jackso...
the War an...
Congress. In...
and Richard...
Richard: W...
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Andrew: M...
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Stephen: W...
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June 18 M...
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Stephen: Bu...
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Andrew: No...
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Pulley

ANDREW PULLEY: black revolutionary, one of the Fort Jackson Eight, organiser of GI's United Against the War and Socialist Workers' Party candidate for Congress. Interviewed for Craccum by Stephen Chan and Richard King.

Richard: What's the purpose of your tour of New Zealand?

Andrew: My visit is one of many taking place throughout the world. We're trying to build up international solidarity in opposing the Indo-China war and increasing understanding for the black liberation movement in the States. I'm sponsored here by the Socialist Action League.

Stephen: What kind of reception have you had in New Zealand?

Andrew: Of, fairly good . . . not everyone has agreed completely with my speeches though. There's been a lot of discussion.

Stephen: Can your audiences identify with the situations you describe?

Andrew: No. Actually people in New Zealand are very ignorant, especially about the black power struggle. They've been exposed to so much bourgeois propaganda. You know, they think we're going to kill all whites. And the supposed right-wing bias of the American workers. The press simply fails to cover any demonstrations. After the 'hard-hat' march, 10,000 workers came out into the streets against Nixon but you never heard about that.

Richard: You'd concede though that the workers are, to say the least, divided on the war.

Andrew: Well yes, of course. But there are very hopeful signs. Thirteen trade unions endorsed the June 18 Mobilisation. I foresee the estrangement between the workers and the capitalist ruling class happening through such movements.

Stephen: But is the anti-war activity the sole focus of worker militancy?

Andrew: Not really. You have the black worker, the truly oppressed sector of the population who are

now seeking control of their own destinies. In the past the employers divided the black and white workers—the whites would not support black demands. Now there's solidarity, they both strike for the same wages and conditions. There is also increasing student-worker interaction.

Richard: The large unions are quite reactionary though.

Andrew: Yes. But there's a difference between the workers and the unions. Gallup shows that 80% of Americans oppose the war, though not all want immediate withdrawal. 90% of Americans are workers, so many are against the war.

Stephen: Hold on there, 90% are workers? How would you define a worker? I would have said that most Americans are pretty middle-class.

Andrew: By worker I mean anyone who is exploited in that he does not have control of the means of production.

Richard: Are these workers aware of their position? Are they class conscious in the Marxist sense?

Andrew: They know that they do the work and someone else gets the money. The most radical are the members of the Teachers' Union. There have been quite a few illegal strikes lately. The recent postal strike organised by the rank and file, caused by Nixon's inflation, the direct result of the war. The Government didn't lay any charges, although the law had been broken, it was obvious they wanted to avoid the real issue.

Richard: How are you going to politicize the mass of the workers?

Andrew: We might't have to make much effort. The ruling class will do that as they continue their exploitation. There is a distinct gap appearing in the US, you can't measure Nixon's support by one demonstration and pro-Establishment press reports.

Stephen: Tell us about your party, the Socialist Workers.

Andrew: It's beginning to take off in a large way. The biggest party of young people in the States. We are Trotskyist, supporting the Fourth International. Our ideology is unadulterated Marxism-Leninism.

Stephen: Trotskyism isn't necessarily Marxism-Leninism. . . .

Andrew: Trotskyism is the defence of Marxism-Leninism as opposed to the ideas of Stalin. We believe in world revolution and will give aid to any country struggling to liberate itself. .

Richard: Where do you differ from the Maoists?

Andrew: Well for example, they give aid to bourgeois countries, to Pakistan and Indonesia, which does not go to the people but to the ruling elite subjugating the masses. We oppose this, the workers are the only ones to be supported.

Stephen: It seems to me that civil war is more probable in the US, not revolution.

Andrew: The worker over there is fighting over certain issues, the war is the main one. They want to build a society of peace but the system's reacting. Workers will soon be occupying factories like the students in the universities. It's the minority who suppress them, they must take responsibility for violence. Man, I think once the revolution begins it'll be all over in two months.

Richard: Meanwhile to promote your views you have very little control over the news media. How do you disseminate information?

Andrew: We have a very reactionary news media. Something like yours. But you can do a lot with leaflets. For the November 15 demonstration we flooded one city with 5,000,000 leaflets and many people came along. But the idea of our own national hookup is inviting.

Richard: How can you finance anything like that. The peace movement here is restricted both by the unsympathetic press and lack of funds. .

Andrew: Look man, there are millions of people against this war, that's millions of contributions.

Stephen: Let's assume the revolution is successful. How will you socialise the US?

Andrew: Socialism is the means of revolution itself. The workers take over the means of production. It'll all come at once man, with workers out on top you've got instant socialism.

Stephen: Factories are pockets of socialism then. How do you co-ordinate the national economy?

Andrew: Workers aren't dumb Stephen. I don't think that going to be so much a problem as actually taking over power. We'd have representatives from every sector of the society. . . . laws to guard against bureaucracy and private ownership and exploitation.

Stephen: What about Herbert Marcuse and the other Hegelian thinkers who. . . .

Andrew: I know, Marcuse is saying that the Western worker is satiated with material wealth and has no desire for change. But people make revolutions for material reasons. . . . higher wages, better conditions and these demands aren't going to stop just because some concessions are made. The employers are going to feel threatened and will react. And people are realising that they've got no real choice. I mean, can you exercise choice between Johnson and Goldwater, Nixon and Humphrey?

Richard: When the revolution comes, the Maoists, all the presently factional groups are going to be in there. Is one divided government going to be replaced by another?

Andrew: Differences are going to be resolved after the revolution. We've called for mass action but the other organisations won't hear of it. But we're true to our class base, we won't support the liberals; that would be like supporting Mussolini because he was a little less fascist than Hitler. The North Vietnamese support our line. These senators who recently spoke out against the Cambodian invasion are following the mood of the people, trying to placate opposition, they're opportunists. If they were really sincere they'd demand unconditional withdrawal. These voices came out only when the anti-war movement got big enough.

Richard: What is the influence of the New Left?

Andrew: The S.D.S. is so split now you might as well write it off. They are splitting, becoming Stalinist and saying things like the black liberation position is reactionary. And the ultra-leftist violence of the Weathermen is harming the cause.

Richard: How you do radicalise the hippies? Their distrust of any political action or rhetoric. Anarchism is becoming the fashionable position here.

Andrew: The hippies are dying out, they're getting involved in the radical movements. Dropping out is the first step against the bourgeois life and now they join the anti-war movements and discover the truth behind the system that made this war. Lot of them use drugs but anarchism isn't a big thing there.

Stephen: Would you agree that black power obscures a more wide-reaching criticism of the capitalist system?

Andrew: The race struggle radicalises the black worker immediately because of racial oppression and he comes to realise that racism is perpetuated by the ruling class to divide the solidarity of the workers. Once they see that their position involves the whole dialectic of power the black workers realise that they cannot be liberated in a capitalist society.

Richard: How do you see the prospects for revolution in New Zealand?

Andrew: There are not so many radicalised workers here, their problems are not yet as obvious as they are in the States. But you have a history of labour struggle and the unions seem more prepared to take action. The strike of the pub workers, now that's really militant. You have in some ways a good basis for revolution.

Craccum's arts



It begins by leaning against a railing in the middle of Swanston St/a needle of concrete in the anarchy of General Motors/& wiping a lash of ordure from the upperlip. Sooner than now, on the retch of green between Hoyt's Plaza. . . THEN CAME BRONSON screaming the banners . . . & the corrugated iron wall/50 stories beyond the simple reach of the domestic trees nailed into the pavement/lonely souls had assembled to beat antique drums, straddle dying guitars & to work Himalayan bells that stretch the provincial imagination from Ginsberg in the pages of LIFE to Katmandu (a city map of which you are to see later pinned to a Darwin wall above the head of a deserter from the Israeli paratroop corps)—to celebrate with mindless and malevolent mantras the beginning of Freak Week. Stiffly you roll an evil and over-sufficient clump of Drum into a ragged cigarette, smoke it much too quickly/stifle a wheeze from the pulmonaries/& grapple with the suddenness of the night. Charles Buckmaster indicates with a twist of his neck that your tramcar has arrived &/doglike because it is his city and he has celebrated it in gentle lyrics which you have been copying into a cowed notebook/you climb into the green, electric relic with its big yellow numbers. You mention Carlos Williams and his epiphany of the fire engines with their like numerals & expect no reply/tender is the night.

Apart from the race of dark in yr head/there is little to notice: the Melbourne City Baths with its Georgian facade/a house with MUSE painted on its side in white letters a man's height in extent/a leaning sign lining Virtoria Bitter.

In a pub called the Albion you forget the desperate children of Blake & instead imbibe with slow lips a Forsters Lager/thus is a debt repaid to fellowpoet and Leedsman, R.H.

*'Picking at moss
on a drystone wall
watching the sky for
Messer*

s
c
h
m
i
~~~~~

Strange to recollect these words in Carlton St but stranger even than Ripley is the entrance to La Mama. From a gravel path you turn to face a jakes which is distraught at the ministrations of an unlikely Enderby peeing gravely/heroically/grievously/jauntily/all the meanwhile taking issue with the stars & his faintly loved Laura or Beatrice or Hella. Duchamp's Fountain sits in the mind as the backview of the troubadour lustily shakes its cod and spits through its teeth at the night.

Inside the other room, which is the actual hearing place for the lines rehearsed/you assume innocently yet with sentence/in the jakes, sit in a circular fashion a cabal of devotees. These are the disinherited/the alienated/the outsiders/with existential landmarks in their jacketpockets, penguins in their bags, a wedge of manuscript in each hand. An inadequate phonograph rattles out the disjunctive accentuations of Adrian Henri and Spike Hawkins with a catchall of electric mu-sick (as Olson once had to say).

A schoolgirl with anarchy in her eyes & a precocious derringdo everywhere else charges upon you at our modest entrance/the jakes rattles in your ears/the phonograph heaves & the night fumbles/to wave a thick hand of documents under your face/your grab one and place your pennies in her hand while she retreats holding the remainder of her papers aloft like palm leaves. You lean after her to whisper *Hosanna* in her ear, stumble over the jackboots of an intent listener and decline/the will deserting you/to her feet.

Henri collapses with a last adenoidal and nylon purr and you are clasped to the hairy hands of those come to your introductory intimations of being a fellow in their despair & religious espousal of the muse. You are confidentially offered a joint and stick it in your pocket/after you are asked to return it please but at least: the gesture, the communal ritual, the offering of the talisman, the drunken grasp

of friendship. The night becomes easy to indulge—a stark and stark cast of not many but sufficient. The founders of the antipodean colonies had/after all/merely the notion of 'enoughness' at the pith of their deliberations/it is a pragmatic grounding in the making of words that will stretch to disguise our nakedness that haunts us and motivates us into the arms of any other. 'The whole shooting box of mad melancholy and rebuff', as Maurice Duggan puts it.

A body called Geoff lurches to voice and reads indistinctly an obscuratist tract which leads somewhere tangential to my own momentary mythic and mindless wanderings. A hirsute and wordy adventurer he is undoubtedly but there are no tones here, he is unaware that it all begins and ends on the dunny wall. Buckminster Fuller is excerpted and read quietly/Paul Adler has sent you enigmatic messages from his side of the language but you cannot speak for his thoughts sit in his corner with himself alone except for Fuller/who reads only to advertise the question which hangs in his mind but cannot identify it:

*'the back-tracking of  
how to take it*

*this is the exercise  
of the early morning*

*sitting quiet  
breathing;  
cleansing*

*for there  
are progressions*

*not the accumulation  
just the further perception/vision'*

After a team takes uneasy turns at reading a monumental vision of the disjunctamembra of her life, her demon is exorcised from her heart and she collects back her partitioned manuscript with a light of deliverance/she is very beautiful and you hardly refrain from whispering *Hosanna* in her ear. Her name is Gloria but you don't speak/her vocabulary is too dependent on the bone for her to admit another.

They read from Artaud's essay on Van Gogh until someone asks why and the silence of the hurt comes upon us. The phonograph is called into service for Harry Partch but still the question hangs there as it did above Paul Adler/and the moment is too delicate for you to cry *why not?* A yankee emigre reads a poem upon a butch lesbian but as she is obviously not here you loose interest and the sense confounds. He wants to shoot a little pool/take a little coffee/but you have fled the red door of La Mama/jangled your Auckland ballocks at the jakes that floods the plumbing of Melbourne and is probably bugged after the scientific-fictive fashion so that governmental flunkies can catch the subversive wailings and crappings of these poets/picked a wristful of leaves from ornamental trees in the entrance to the university/missed the last mad and cataclysmic tramcar to the city/eaten pizza at a roadside kitchen and fled when the Mediterranean chargehand turned his back/regretted your dishonesty and tossed a hexagonal coin back along the pavement/the night is yours except for your final words;

*'at 3 AM in Collins St., smoking  
chinese elm leaves  
with Charles  
& getting a very moderate song  
after burning their autumn  
on a thin candle flame*

*& the tramcars with their big  
bright yellow numbers.'*

Alan Brunton

\*which proves to be Flagstones, a poetry magazine featuring those from La Mama and other scenes/edited by Ian Robertson/23 Fairview Ave, Burwood 3125, Melbourne, Victoria/25 cents.



ASTRAL WEEKS/VAN MORRISON/  
Warner Bros—Taste

Van Morrison used to sing with an Irish R & B group called Them who were big in the States during the Beatle Boom years of '64-65. They released two albums with Morrison as vocalist: Them and Them Again—the latter which didn't sell at all here, has been re-released as a budget album in the UK and is becoming a classic of those years. Although largely electric R & B, the last two tracks especially suggest the sort of music appearing on Astral Weeks.

Between 1965 and 69 Blow Your Mind was released against Morrison's wishes and like Johnny Winter, he's had to live it down ever since. But during these four years he found himself and reached that point where the influences on his music no longer mattered. It is now as pointless detecting those influences as it would be for any musician to try imitating him.

Van Morrison's music cannot really be imitated because, as with Dylan, what you're hearing is not style but personality. With Astral Weeks as well as Them Again, Van Morrison has achieved some ancient familiarity with his band and with his songs; no matter how the music changes, the long inventions of his singing, his full command of those playing with him and the striking imagination of someone who is a visionary in the strongest sense of the word, create an atmosphere that immediately sets its own terms. . . you listen to it and it just takes you with it. Morrison's powers are pretty clear—a strong gift for melody, verbal magic as inventive and literate as Dylan, and above all, the authenticity of his spirit.

This album is acoustic; if you are subjected to as much electric guitar music as me, this record will sweep right through you. I rediscovered the sheer haunting beauty of the acoustic guitar and also what a sensitive saxophonist can do.

Van starts with the title song; the introduction—double bass, two guitars and drums—the rhythm pushes along, beautifully controlled by Connie Kay of the Modern Jazz Quartet on brushes, and then Van's voice comes in, soaring high above the instruments. At first listening, his voice is astounding—so clear, so crisp and there's no straining for the sense in his lyrics:

*If I ventured in the slipstream,  
Between the viaducts of your dream  
Where mobile steel runs crack  
And the ditches in the back road stop. . .*

The image is perfect. The string arrangements on this track, as on them all, are exquisite; venturing beyond just a background shimmer, they work towards creating the whole. The song builds to a peak and then comes down again while Van lets the music take him along and the words just evolve. . . and then it quietly finishes. Before you can adjust, the second track begins with a soft tragic guitar introduction in the classical tradition, by Jay Berliner a session man, accompanied by Morrison on rhythm and bass, and vibes just floating in from the side. . . it's incredible and then Morrison's voice, kind of broken—you can't describe it—it's everything it needs to be and more. This is an abstract song, a mosaic of beautifully chosen metaphors—ambiguous but instantly effective. Morrison communicates directly, even when he is most obscure, his visions have power and their mysteries are resolved by sympathy with the music—there isn't any 'back-up band' here.

The next track is happier, walking through the fields dreaming, the rhythm swings along:

*And I will walk and talk in gardens all wet with rain  
And I will never ever ever ever grow old again.*

They're all too good to describe, everyone of them. The final number Slim Slow Slider—it's short and there's not a note wasted—two or three chords on the guitar and then a soprano sax comes in, soft and gentle:

*Saw you walking down by Ladbrook Grove this morning. . . the  
lilting saxophone played by John Payne, carries his voice through:  
Saw you early this morning  
With your brand new boy and your Cadillac. . .  
I know you're dying and I know you know it too  
Everytime I see you I just don't know what to do.*

And then the sax and bass joined by drums, suddenly cut away into this strange progression as the volume dies and *click* the arm goes across. . . and he's got a new one out soon.—F. Bruce Cavell (with thanks to Greil Marcus & Lester Bangs)



# Reflex



## REFLEX / ed. Stephen Chan

Thank you so very much for the galley-proofs of Reflex magazine. They arrived just one day before I left Australia. I am presently writing this letter at a brief stopover in Manila. An air-hostess who is changing flights to return to New Zealand has kindly agreed to post this letter to you in Auckland.

Well, if I were still with you in the land of the great middle-class, I would have treated you to french fries and cognac, and methodically unpicked your magazine page by page.

But I am feeling quite exhilarated today; benevolent in fact. Yes, I like REFLEX very much. The quality of the writing is of an acceptable standard. Pollard's especially. It's obvious he has been reading Levy-Straus. Have you? Levy-Straus is bound to be the very next 'trendy' thinker. Read him before he's bastardized by pseudo-intellectuals and reduced to a set of platitudes by the radicals. I think 'The Liberation of Learning' was an unfortunate title however. The quality of Pollard's thinking remains undiminished through it all. His introductory allusions to Nazi concentration camps I find a superb semantic ploy.

Erich Braithwaite's piece is also esteemed. That swipe at the Universal Declaration of Human Rights was long overdue. His condemnation of the Mental Health Act is the most eloquent I have read. Not to mention his dissatisfaction with canting busy-body social welfare bods who manage to afflict their victims with all manners of untrained churchified goodness.

I also liked the photographs accompanying Richard Sie's thing on indigenous dance. Don't know just why you decided to interview Brian Brooks. Is the revolution in teaching REALLY going to come from the National Union of Teachers? I don't really think so. Most of Brooks' statements this far in the game have been excercises in bluff. And 'The Logistics of Militant Education'—well that's just too much. Ten to one it was your concoction of a title.

What the hell is Archibald Baxter doing in there? A selling gimmick perhaps? He's a respected man but his style is completely tedious. Thank God you only gave him a page. On the credit side again, I admire satire. A bit more of Taylor wouldn't hurt. Mark Pulsford is good also.

Paul Reynolds. Well, I suppose his rather simplistic article will go down well with simplistic housewives. Yes, I know what you're going to say. That you want a magazine for simplistic housewives. That we must stop preaching to the converted. Alright. I suspend my sarcasm.

I like Mike Hanne's piece on the Free University. I left before those sessions got under way although I saw Julian Rosenberg's nice piece of art-work for the programme. Are the sessions successful? Or

does everyone simply come along to indulge their neuroses and leave quite relieved by it all, without being inspired to DO anything?

What have I missed? Oh yes, the charts on Vietnam were very edifying and just a little frightening. Kathryn's book reviews were a trifle under standard weren't they. And my goodness, if Stephen Streat is going to become a good psychologist, tell him it's not done by direct plagiarization from Marcuse and Laing!

Your editorial: humph—I don't know Stephen whether you've finally latched onto the avant-garde or what. It's rather glib at any rate but I suppose any editorial must be so; especially when it only takes up one little column. Oh, the message in it is quite good. I'm not decrying what you actually say.

The cover of the magazine. I think I know what you were trying to do and think I see why it didn't quite succeed. Still, everybody else on the damned aeroplane seemed to like it and something like that would help to sell the record 5000 you've had printed. I hope you do sell them all. It would prove a very interesting point—namely—that the New Zealand public is capable of absorbing sophisticated left wing thought without too much difficulty. You know as well as I, that the days of shouting simple slogans are long long dead.

And just what are the blank pages inside the covers meant to prove? Don't tell me; You've suddenly discovered that art is created not so much by its substance as its space. And you've indulged yourself haven't you? Well, I don't like it much although I suppose some eccentric type will have orgasms to open up a magazine and find himself staring at nothing. Or are you suggesting that these pages are mirrors?

I believe REFLEX will be the largest indigenous magazine of its kind apart from FOCUS. That's good. I'm very disappointed to learn that you have declined the editorship for issue 2. Not that I doubt seriously John Shennan's ability; but I find your explanation of being fed up with 'insidious back-biting' just a little self-protective. You always were far too sensitive in an arena where you've got to be tough to survive. And again I can anticipate what you're going to say. That the world you want is one that doesn't depend on toughness but on brotherhood and love. Alright, I can't really comment anyway, since I left New Zealand because of the very same pettiness you are confronted with now. Radicals are a strange bunch, Stephen. You know, the pessimists are quite correct. One system of oppression is going to be replaced by another, just as oppressive, only oppressing different people. And you know Stephen, people like you and I are going to lose either way.

I must stop acting like your teacher. The flight resumes very shortly. Welcome the mysterious east! How is Elizabeth? Well I hope. I wish you both every happiness.

Alan Robson

## THE COMMITTEE/PETER SYKES/1968

Tomorrow night the Auckland University Film Society will be screening The Committee. The film has been brought into this country by the N.Z. University Film Societies for screening only to students. After these screenings the film will probably never be shown again in New Zealand. This print of the film has not been cut, retaining the much-hacked about beheading scene.

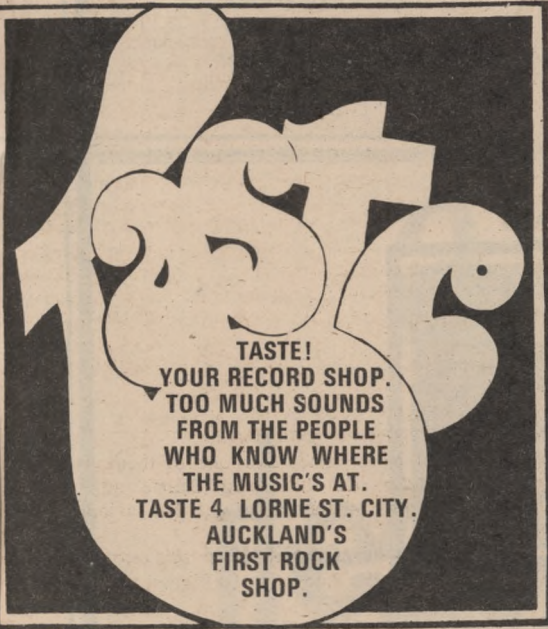
There will be two screenings at 7.30pm and 9 in B28 and to conform with censorship, ID cards must be shown. The Universities' Film Societies hope to bring more never before screened films into the country within the next few months, including Kurosawa's Throne of Blood (his version of Hamlet).

The film follows a surrealist development style. A hitch-hiker, given a lift by a boring conversationalist, severs the man's head and then sews it back on without him even noticing. Some time later, he is summoned by the authorities to form part of a 'committee' whose meeting takes place in an elegant country mansion and—apart from the fact that it involves filling in a questionnaire and donating a blood sample—strongly resembles a house party. The discovery that his brother has also been summoned strenghtens the hitch-hiker's conviction that the committee has been convened to investigate his surrealistic crime: and this is confirmed by a nocturnal confrontation with the committee's director, during which they exchange views on the relationship between authority and integrity, the individual and

the state, and from which the hitch-hiker emerges with a clearer understanding of this place in society. When leaving the mansion, he is offered a lift by a girl whose conversation also fails to stimulate him; but this time, apparently he does nothing about it.

It's a sad thing for Kafka that his name has provided critics with a ready-made abjective for describing every trivial, allegoric statement about the relationship between individualism and bureaucracy. Peter Sykes' amorphous debate on the reciprocal responsibilities of man and society may be Kafkaesque, but it's certainly not Kafka. And similarly, through it draws for its central idea on R D Laing's thesis that schizophrenia and crime are the only sane responses to a sick society, and asserts a relationship between the decapitation sequence with which it opens and the eye-slicing in Bunuel's Chien Andalou it manages neither to assimilate nor transcend its sources but instead falls consistently below the sum of its pretensions. The allusions to more profound philosophers are planted like so many quotations in an undergraduate essay, the transition from the surrealist opening to the final, seemingly egalitarian debate is unconvincingly effected. Possibly The Committee was intended to suggest that brainwashing in a democracy takes on the semblance of debate; but the thought gets lost amid all the other half-formulated ideas, just as the debate itself—despite Ian Wilson's crisp and unpretentious photography—gets lost in its baroque, clock-tower setting.

B F B & J D Peoples



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**FROM THE PEOPLE**  
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# THE COMMITTEE

Directed by Peter Sykes  
(Only Auckland Screening)

TWO SCREENINGS  
7.30pm & 9pm  
TOMORROW B 28.



# Teaching quality

BY L.SOUTHON & W. JULL.

At the present moment, there is a world surplus of chemists, trained in the academic mould. Despite this, ICI in Britain are conducting experiments to see if arts graduates can be trained to do the work of chemists—because the arts graduates are more divergent creative thinkers than their traditionally taught counterparts.

Many staff hold that the university is making the best possible use of available resources. Others are pressing for change. We think the university bears some resemblance to the army mentioned above. But whatever one's view, it can be supported only by

- 1) obtaining an accurate picture of the present activities.
- 2) stating the objectives of university teaching—this must be done with reference to what will be done in lectures, laboratories and examinations, and
- 3) considering other possible activities which may better achieve these objectives.

Readers may disagree with the details, but our aim is simply to establish the need for a critical assessment of the university's teaching activities.

## GRANDILOQUENT STATEMENTS

Current official moves for change seem to consist of grandiloquent statements of laudable ideals, with no attempt to express these in terms of the content of lectures and examinations. The actual changes proposed are mainly changes in the formal examination and degree structures, with no real consideration of whether we are in fact teaching and assessing the skills we value.

There is a heavy dependence on lectures for transmission of factual information—a practice more appropriate before the invention of printing. One pure maths lecturer last year went so far as to reproduce the set text on the black-board — even to the worked example. The poorly explained 'worked example' itself often leads to learning the procedure by sheer blind memory.

In lectures, the frantic copying of notes and consequent shallow, semi-rote learning are so typical of both undergraduate and post-graduate courses that they are taken for granted. In setting examinations, staff openly admit that they are testing to see if students have read the set texts, heard the set lectures and can reproduce these in the student's own words ('A students Dilemma', Craccum). Superficial learning is indeed made necessary by those terms tests that require a mind like a grasshopper to jump from one rushed short answer to the next.

## USEFUL TESTS

We do recognise however, that exams can usefully test a wide range of skills, and we are not calling for their abolition. But most examinations we have seen are limited to the recall of information, trivial applications and the solving of unrealistic problems. The level of thought is sometimes so low that all-night cramming is seriously considered.

These subjective impressions need to be backed by more objective material than is at present available. It is clear that there is a general malaise affecting university teaching, yet a surprising number of staff maintain that all is well.

Objectives are based on value-judgements, and so detailed agreement cannot be expected on them. But they are also based on testable notions as to which attributes make for success in various situations. In discussion of objectives, those that are based on demonstrably false notions should at least be weeded out, and we could hope to arrive at a sufficient consensus to guide the choice of teaching activities.

Before it becomes a direct guide to action, each objective must be stated in terms of measurable academic behaviour that will satisfy

staff that the student has reached the objective.

Let us look at some current statements of objectives—more easily said than done, since many faculty discussions are kept confidential, inhibiting informed public debate. For example, the Faculty of science, in 1968 defined the overall objectives of the degree course and the examination structure, and discussed some ideas quite close to our own, but the report remains confidential.

Dean of science B.R. Davis, in Faculty Agenda 1/7/70 wrote "The chief function of a BSc course should be described as the transmission of scientific knowledge and skills against a background of research". "...we should continue to be aware of the importance of education for change. Along with the fundamentals of the sciences, the students should be equipped with a flexibility, an open-mindedness and perhaps above all, an enthusiasm for learning." Great stuff, but what does it mean in the lecture theatre?

Head of chemistry department, Prof. de la Mare quoted the overall aims of his department from the Auckland University Act: "The advancement of knowledge and the dissemination and maintenance thereof by teaching and research". This makes no mention of any skills or qualities of mind, and is even less a guide to action than the one before.

E.W. Braithwaite (Craccum 18/6/70) speaks of "producing people who are not educated but educable" and insists "the sole item with which one must be equipped is the ability to continue to learn and profit from that learning."

These abstract objectives sound very attractive, but they are not a guide to action in any specific situation—and this is why there is such a disparity between the stated goals of the BSc course on one hand, and the operation of lectures, laboratories and examinations on the other. In practice those objectives which can easily be assessed by untrained examiners (such as information recall) are stressed, and it is piously hoped that the other objectives will be achieved along the way.

If we wish to broaden the range of skills and attitudes that are actually assessed then they must be defined in terms of observable academic behaviour. These objectives are not separate activities, they are the way the subjects are studied. No-one will achieve all of these objectives—what is required is a commitment to them.

## RELATED STUDIES

If staff wish students to care about their work (have an enthusiasm for learning) then they should encourage them to relate studies to matters that the students themselves are interested in. We do have a nominal choice of subjects, but we do not have the choice of approach to the subject.

If staff value the skill of working in groups and communicating ideas, then they must give students opportunities to work in groups—preferably with discussion of group dynamics.

If staff value creativity, they must test students' ability to produce new ideas and to assess them.

These objectives are behavioural—they indicate the changes in student academic behaviour that should occur as a result of the course.

To develop these complex skills they must be explicitly taught for and skillfully examined for, as part of the formal assessment of students. Both teaching and examining will require the assistance of advisors in educational methods. Some English universities have

appointed such people to various departments at the senior lecturer level. Attempts to persuade students to work outside the formal assessment system, coupled with the apathy born of years of secondary school, account for the disappointing response to many past attempts at change. It is simply not realistic to maintain a demanding assessment system and expect many students to work outside it as well.

The increased emphasis on skills and inquiry will not lower academic standards, for these standards depend as much upon skills of criticism, as upon remembered knowledge.

## POSSIBLE CHANGES

We will now give examples of possible changes in the routine teaching practices (including exams). Such changes must be discussed in terms of agreed objectives.

- 1) more use of books and cyclostyled notes for transmission of information rather than lectures.
- 2) lectures to be reserved for what cannot be better done by the printed word e.g.
  - (a) watching a lecturer approach a problem as if he had not met one like it before, working out how to solve it—with emphasis on the approach to the problem.
  - (b) seeing relationships build up in diagrams—the completed diagram may be handed out on paper, but the process of building it up and explaining it calls for a black-board and lecturer.

Objections that such changes are at present impossible because of high student-staff ratios are invalid, because staff waste a lot of time teaching facts that students can look up for themselves. Generally staff feel that students must be closely controlled and guided in their work, and set regular tests and assignments simple to ensure that students are working, fearichaos and inefficiency if control were removed.

Further, the staff members act as if the information which they impart is of central importance in the educative process, and as if students' personal motivations and interests were of little importance.

## SURVEY

Critical thinking and important skills such as gathering information could well be practised on the university itself. One suggestion is a survey of the ideas of the staff as to what they are trying to achieve in their teaching (i.e. their objectives) coupled with a questionnaire to find what students think staff are trying to achieve. We may even find room for practising the skills of communication within the university.

What we hope for above all is a sustained public discussion of objectives as illustrated in this article. The ideas of the discussion could be crystallised by each departmental consultative committee in terms of changes appropriate to that department. If an informed public debate is to occur, there must be a free flow of ideas between the consultative consultative committee in terms of changes appropriate to that department. If an informed

The Senate Sub-committee in Academic Development (chaired by Prof. Lacey) is collecting opinions regarding the form of examinations, the role of continuous assessment and of course work etc. (as witness the recent Stage I Chemistry questionnaire). This is irrelevant until the objectives have been established, and then the choices will be simple a matter of deciding how best to measure the objectives. It is one thing to ask interested students for their ideas and consider same on their merits; it is quite another to give weight to the opinion of the apathetic majority.

What can be done? Approach staff—either directly or via your staff student consultative committees—express your views and insist on a reply backed by reasons. If you happen to like this article, ask staff what they think of it. Many staff members are bending over backwards to find what students are thinking—tell them. Be persistent—you may have to give them a copy of this before they'll read it.

## IT'S ALL HERE!



FAMILY



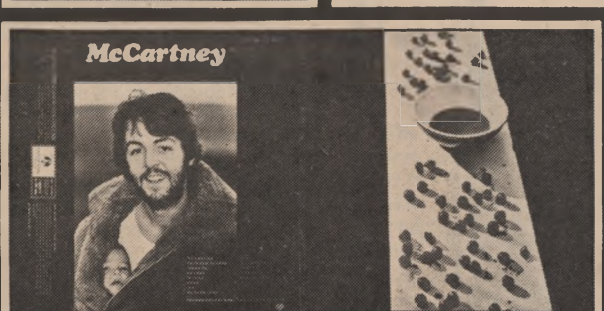
GRAND FUNK



MOUNTAIN



MOODY BLUES



McCARTNEY

## WHAT MORE COULD YOU POSSIBLY WANT?



Released in N.Z. by H.M.V. (N.Z.) Ltd.



# Apathy kills

If recent marches are any indication, this apophthegm is just moving up the slogan-makers' top forty. Mind you, it's not all that new (the slogan, that is, not the top forty). Burke and others were pretty clear on what happened in a political community when the majority did nothing.

Implicit in the placard is the offer of only two choices; two sides. A bare alternative. When one is not taken the other choice is made by default. To sit on the side-lines is to sit on the fence. Apathy is a political stance. It is an assumption that underlies Mr. Xon's "silent majority". Those who don't protest are on our side. Those who don't march for the LF are silently marching for us. Now you may prefer to keep your options open, but don't mean if, by your silence, you are regarded as making the only other choice: you have been warned! Those who aren't agin us are for us. Strange thing, two of the gospel writers report Jesus (who?) saying very much the same.

The disciples were non-plussed by the sight of a fellow (whom they did not recognise) healing people. "He wasn't one of us so we tried to stop him." "Don't stop him, for he who is not against us is on our side."

Certainly they soon knew who was against them, as the lines formed and the cross was lifted. But what of those for them? Were these as easily discerned? What of the multitudes who cheered Jesus the Christ today and Maximus Severus a week later? The universal onlookers who came and saw and went. The silent majority who watched the vilification and countenanced the cross? Apathy is/was a political stance. And, since the matters were more than a political, apathy was/is a religious stance.

"No man can serve two masters . . ." If you're not serving the one you're serving the other.

The choice is either or. There are two roads: if you're not on one you're on the other; two directions: if you're not travelling in one, you're travelling in the other. Little wonder his contemporaries found him an uncomfortable fellow to have around. To be uncommitted is to

# Lost? — turn to the Lord

BY J.R. LOUISSON

In this complex world of today, we (comprising society) are pressurised and conditioned to such an extent that our very values, standards and morals are becoming so flexible that many of us are searching deeply for a yardstick by which we can govern our actions.

Constant queries and doubts as to "Why? What is wrong with this?" are now having to be answered logically whereas before the answer was shrugged off as something that should not be thought about, contemplated nor considered.

Consider the values which we, like sheep, have accepted without comment, look upon with fascination and hold with a romantic air: alcohol and consumption, money and wealth, status and position, pride and vanity, and sex and pleasure. These can be considered to come under the general heading of avarice or greed. Consider also how often we accept these values in reverence and yet have no wordly experience on which to base our judgements!

## INCREASING ATTACK

Standards, morals, and principles are now under increasing attack by sceptics and critics. Subjects like chastity, virginity, moral

bask in the heat of someone else's committed already. Apathy is a conflict. But this man insisted if religious stance. The question is, you're uncommitted you're where does that place you?

standards and principles, acceptances and limits are all under fire and to those of us growing up in this world we sometimes do not know which way to turn, especially under the influence of societies' double standards and what is preached but never practiced.

Democracy has also changed in meaning, practice and application from what the ancient Greeks originated. Freedom of speech and expression can now be obtained through permission from generally conservative bodies. Even the news media is censored, a condition that is worsened by the existence of only one national newspaper and limited television selection.

And on morals, one has only to look at the change from the Victorian (or Draconian) code of rigidity to the liberal, flexible and sometimes irresponsible attitude of today, to see how these values are becoming relative.

The point of the preceding arguments, is to elucidate the idea of the tremendous relativity of life today. Relative to what?—relative to one's own set of values, for it should commonly be accepted that what is one person's thoughts are seldom another's, so that the net result is that all things of this physical world today are relative.

## RELIGION

Then who or what can we misguided, disillusioned and unenlightened people look to in order to find an answer to the quest for a set of standards and values that do not change, nor are relative? I'll give you a lead, have a look at religion.

Those of us who are generally conservative, tend to look at younger radicals and thinkers with an ignorant and mystified air for we do not understand why they condemn society for its double-faced values, and frequently express with bitterness their disapproval of it. But what is society?

The point here that has so often been evaded is that society means people, yes, plain simple people, and values become relative only when people make them so. In short, man who has created society, has created vice, evil and selfishness. He has done so under no pressures nor external impulses. Basically man is, repeat is, evil, and this is the hard fact to accept. He will try in all earnestness and sincerity to do that which is good and right, but he will always fall short of the mark. This quality inside man causing him to do evil is often referred to as Satan and appears in most cases to do that which is wrong. Throughout history, it has been recorded that there have been a few well-known characters to whom this quality of evil had no effect; one was Christ, another was Buddha.

As there have been biographies written on these people, it is only natural that to try and reach some state close to their perfection (for this it must be), we should read and interpret what is written about them. These books are the only unique novels that have withstood the relative phases of public demand for novels through popularity and are commonly known as the Tripitaka (the collection of all Buddhist scriptures) and the Bible.

## SPIRITUAL BEING

Having investigated the works of this person Christ has written, we find that he attributes all his success of perfection to a supreme being called God, who is not a physical being but a spiritual being.

To those of us who during our present life on this earth, have thought of space and time only in terms of material objects, we find this concept of a spirit difficult to accept and the thought of putting one's complete faith and gifts (both mental and physical) into this being even more difficult. Yet how often, throughout our everyday activity, do we blindly put our faith in material objects that will incessantly let us down—people, machinery, structures and immaterial objects—luck, fate and nature (or do we mean a spirit?) so that on thinking back, this concept is not at all new.

There are many people who shy away or become timid when they hear God's word being spoken (bible bashing?) for they do not understand it, and to those of you I will say this: "Try it, if it is right then it will work, if it is wrong then it won't work, either way you have nothing to lose, but there is such a lot to gain".

So, to those of you who are tired of this physical world's relativity and want something new that is not relative nor does not change, then have a look, a good long one, at the spiritual world, and start seeking.

## DISCUSSION

THURS. "Mysticism & Revelations." 3.00 pm

"Death—the undeniable fact of life." 4.00 pm

FRI. "Jesus' Image." 3.00 pm upper common room

coffee 3c.

# The Revolutionary

Luci Shaw

Do you wince when you hear his name made vanity?

What if you were not safe sheltered, circled by love and convention?

What if the world shouted at you? Could you take the string of hoarse words—glutton, wino, devil, crazy man, agitator, bastard, nigger-lover, rebel, and hang the grimy ornament around your neck and answer love?

See the sharp stones poised against your head! Your dear friend couples your name with curses ("by God! I know not God!") The obscene affirmation of his infidelity echoes insistently from a hen house roof. Then—Slap! Spit! the whip, the thorn. The gravel grinds your fallen knees under a whole world's weight until the hammering home of all your innocence stakes you, stranded halfway between hilltop and heaven (when neither will have you).

And will you whisper forgive?

# I progressions...

Proceeding from the goundwork of his being which for practical purposes he assumed was nothing the man began to climb a self-constructed mountain. The steepest face turned out to be the very one that he himself had never yet projected. They call it God.

## II

The will was apart from man as he sat within himself for the Will was to God and God alone in the mind of man existed apart from him not requiring his allegiance but loving the communication of one with One.

Father, You have promised that beyond the one is One who wills all and is in all. The one spirit loves from man to man; separation is no time nor memory but everlasting presence encompassed by Your eternity.

Grant us the patients to see through ourselves to You and in You to find each other.

paul  
barnett

~~Was Jesus an anarchist?~~ mon.

Where are you God? tues.

Jesus according to Jesus wed.

Can a thinking man believe? thurs.

Has Man arrived? fri.

27th—31st July 1pm L.L.T.

as  
teach in  
Jesus



# Ski tournament 70

Auckland University has arranged a special which is extended to all students in all N.Z. Universities.

This rate is \$1.00 per day. It is with SKI SERVICES. To gain the concession you must produce a current I.D. card. The concessionaire has samples of all current N.Z. University I.D. cards, so don't bother using last year's. If you patronise this concessionaire this year, and it is a success, this may be considered to become a feature every year. Next season the current nutcracker will be replaced by a longer poma lift which goes up to the Alpine Hut. This will reach 8 different ski trails on Ruapehu varying from expert to beginner standards.

How you react could considerably affect the possibility of your skiing costs for your remaining years at University. It seems prices are going up consistently all over N.Z. and the recent price hike of \$4.50 of R.A.L. at Ruapehu may even be more next year. Compare concessionaire rates:

R.A.L. (Refer to the map of rope and ski facilities)  
\$4.50 day pass—all tows  
\$3.00 concession book of tickets  
4 clips—1 chairlift ride  
3 clips—Ridge and Te Heu Pomer

1 clip—T-Bar  
\$22.50—5 days skiing  
**SKI SERVICES**  
\$1.00 day pass—nutcracker  
600' vertical drop from top to bottom  
\$5.00—5 days skiing

**CORONET**  
\$3.50 day pass  
\$17.50—5 days skiing

The guy who runs Ski Services is called Tim Malden—mid twenties. At the National Downhill there is one loo, cafeteria facilities and emergency phones. From Iwakan is a 15 minute walk if you're unfit or 60c one way on the R.A.L. access

chairlift.

We also have the services of a Rotorua surgeon, Mr. Hackett, who has been given the official long label of Ski Tournament Medical Officer. He has made himself available for the 3 race days of Tournament in case of serious or minor injuries sustained by racers.

As an introduction to the many of you reading this article, skiing is not something only for the rich and beautiful people. Beautiful, maybe, but none of us in the ski bum fraternity are rich.

In N.Z. in little over a decade skiing has grown from a relatively unknown sport to one widely publicised and popular. No longer the exclusive domain of the enthusiastic madman, there are now ever increasing crops of furry, arctic snow bunnies—Hugh Heffner type. To those who haven't been enlightened by the recent series of the small square box on Jean Claude Killy, skiing is not just the dangerous and spectacular ski jumping. Competitive skiing embraces a variety of distinctive forms; Downhill, Giant Slalom, Lauehorf (cross country), each testing a variety of skills that are variations on a basic theme. Downhill, for instance, in which speeds, often 70 m.p.h., are reached, often requires a large measure of cold courage and guts. One false reaction may cost 0.1 of a second, the race, or the odd broken bones.

But broken bones are sustained by a relatively low proportion of those who ski and the pleasures of making life an eggbeater in crashing is not reserved to racers alone. Pleasure skiing has a sense of freedom that is difficult to impart to the non affecienda. Akin to sail planing, parachut jumping and the weird alone beauty of skin diving, you are

totally dependent upon your self in what you do or don't do.

Tournament 1970 has several features demarking it from previous years. Included in Winter Tournament since '63 there has been a gradual increase in standards. We are starting to benefit from the 'ski baby boom' and if it continues, may well see our first University Olympic Skiers in 4 to 5 years. Ruapehu, where it's all being held this year, is considered unique in the world for its 'lodge' system on the ski fields. Iwakan village or Top o' the Bruce as some know it, is a cluster of some 50 clubs built by groups of ski enthusiasts. In each is a great range in the type of people from professional and non-professional backgrounds. Because there are so many it would pay those who are coming to Ruapehu for the first time to familiarise themselves with the layout and the location of A.U. and Vic. Ski Clubs. 'Varsity clubs typically have an irish stew of engineers, architectural, fine arts, science, commerce and arts students.

Tournament skiers will stay in 4 lodges; Rotorua, Hawkes Bay, Havelock North and Graduates (it has a sauna). These are all close to A.U. which we hope will be the centre of festivities for the week. There will be a notice board in A.U. and Rotorua devoted to Ski Tournament affairs, and with respect to ski-lifts and rope tows on Ruapehu.

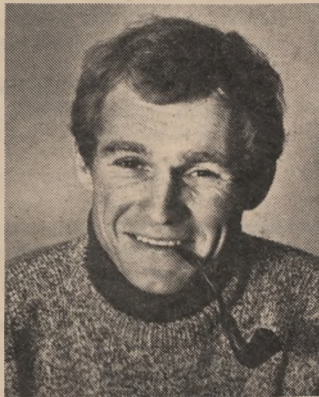
Finally the dates of Ski Tournament and a rogue's gallery of race officials, is intended as an aid to racers so you know who's who and for non competitors who may be a bit confused with Ruapehu if coming for the first time.

Saturday—Practice Downhill  
Sunday—Practice Downhill  
N.Z.S.C. meeting

8pm Hawkes Bay Ski Club  
Monday—Downhill  
Tuesday—Giant Slalom  
Wednesday—Slalom

Alpine drinking horn  
evening  
Thursday—Beer Slalom  
Tournament dinner  
(racers only)  
Friday—?

Rob Knottenbelt.



Rob Knottenbelt  
Chief of Race



Craig Bettly  
Chief of Timekeeping



Stu McLean  
Chief of Gatekeepers



Ian Swinton  
Chief Starter



Murray McInnes  
Social Organiser



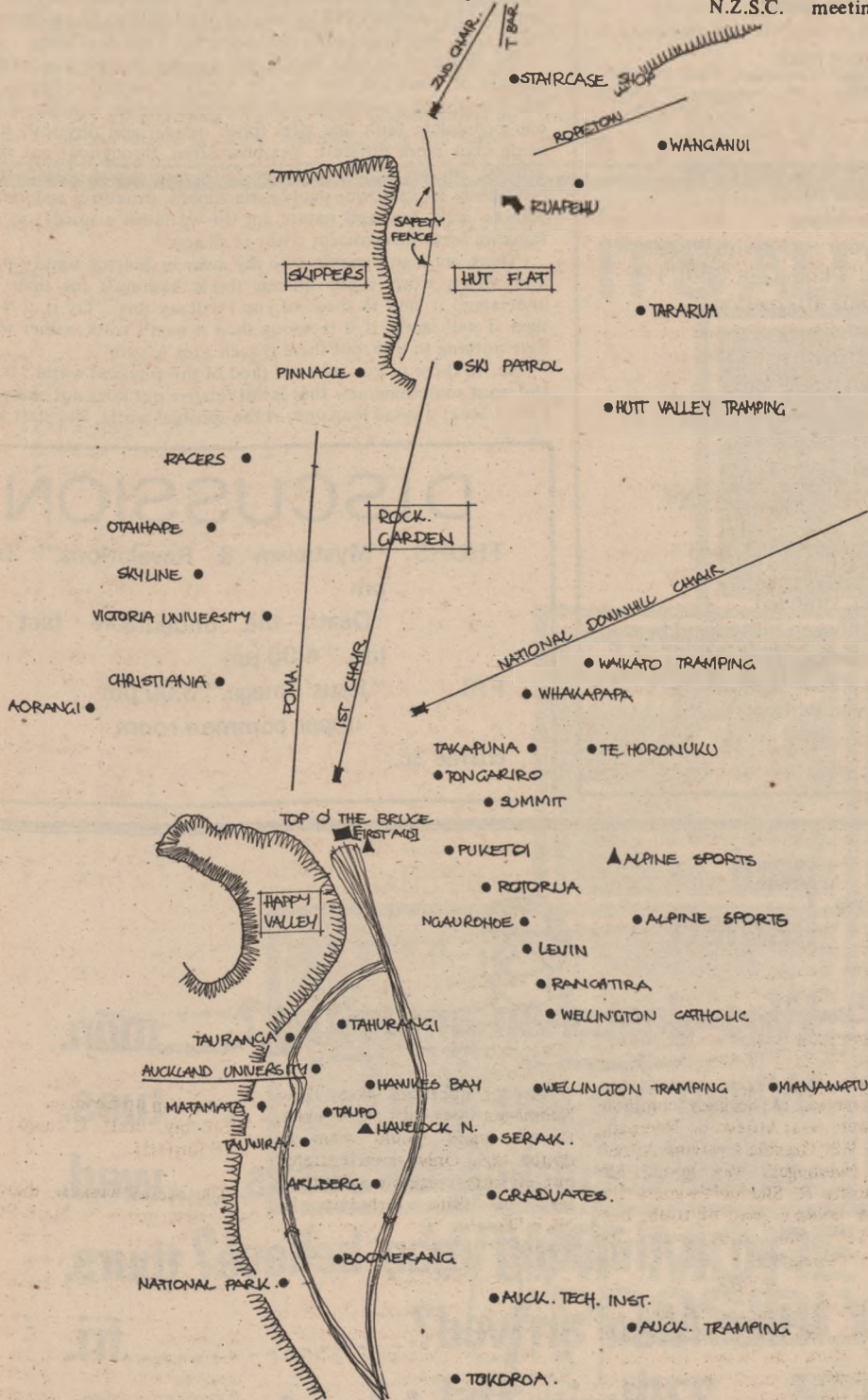
Dr. A Hackett  
Tournament Medical Officer



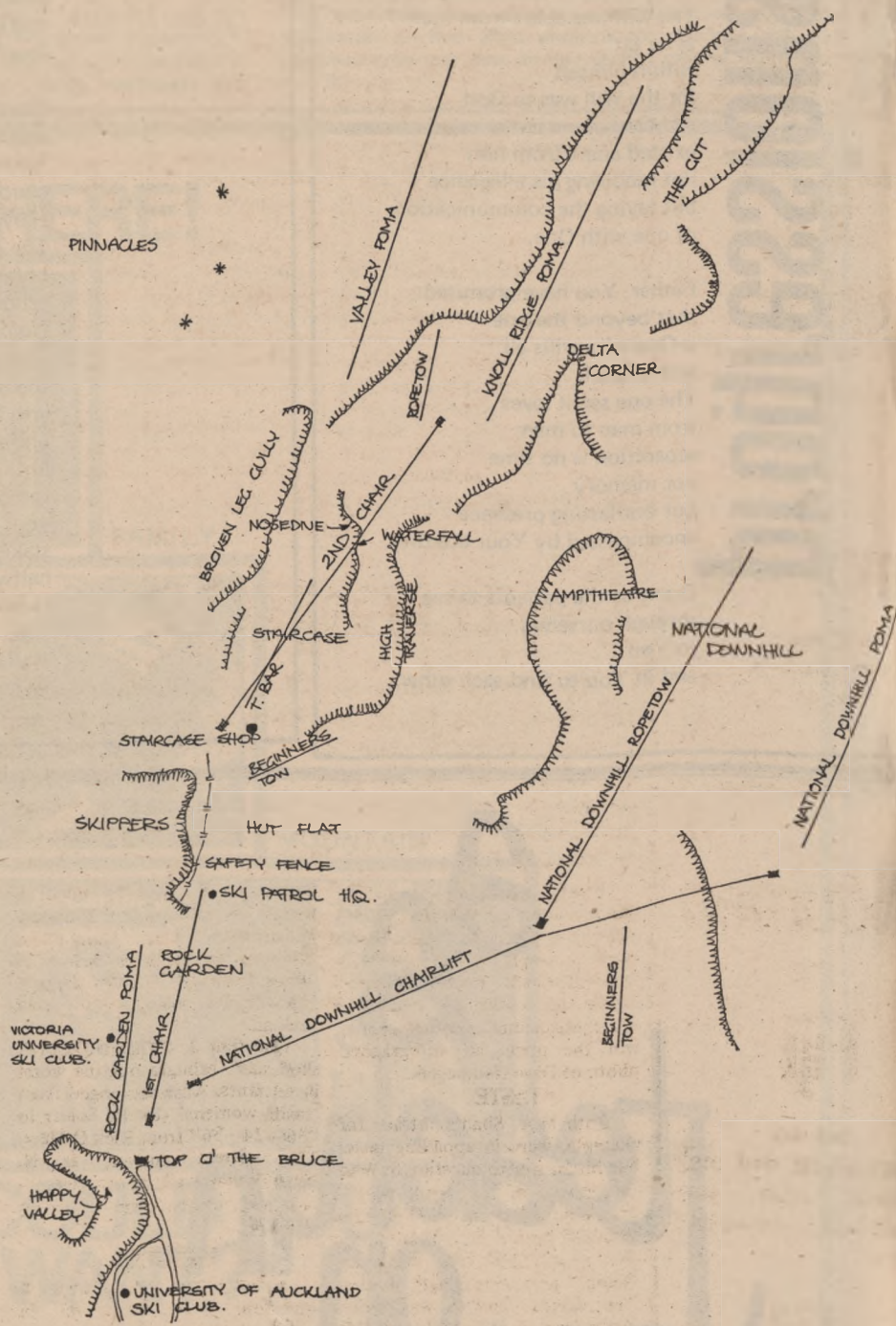
John Reveal  
Course Setter & Opener

## T44

CABARET  
IS IN  
AUGUST 7th



LOCATION OF HUTS AROUND THE TOP OF THE BRUCE SKI CENTRE



LOCATION OF LIFTS & TOWS AT MT. RUAPEHU



# Varsity scoops rugby

All results to hand show Varsity winning all games this Saturday. Senior Reserves despite exhortations by Skipper Fisher to 'enjoy their rugby' didn't produce anything to please the spectator. Fortunately Teachers made more mistakes than Varsity.

Dick Howard's ex-under 23 and Grade will need to produce better form if they are to win their championship. Too many of their inside backs held the ball too long and with wings Wade and Judd this is very attractive play. Tim Judd ran in four tries in true Malcolm Dick style. Seniors played very attractive rugby. Their inside backs Donald and the two winning brothers are class players. The Tregonnings are hard straight runners and this team will be considered very strong contenders for championship honours.

Seniors defeated Rifles 25-14. Palmer got four tries, R. Sim got 7 points and D. Sim

and D. Thorn got a try a piece. Senior Reserves defeated Teachers 17-12. Varsity played good rugby in patches but showed a typical Varsity tendency to rest while in front and to start playing with real fire only when they were down. Don Jenkins and Tony Partridge both played well and both scored good tries. Baguley and Fisher both gave typical hard working displays in the forwards.

Second Doctors defeated Grammar 18-16 in a very even game. More forward cohesion in the forwards with McLeod and Morrison playing well gave Varsity the edge. G. Vivian got two penalties and dropped a magnificent goal from touch and just inside half-way. John Hawke got two tries following quick rucking and fast breaks by R. Gow.

Second Blues defeated Rifles 34-6. Rifles played their typical willing style of football but the Blues hit peak form to record a good win. Warwick Leyland, returning fresh from his honeymoon scored two tries. Peter Cameron played well at flanker and Roger Hill gave a very solid performance at first five. Chris Pulley played very well at touch-judge.

Second Golds ran out easy winners 23-9 over Grafton Muriwai. It wasn't until the last 20 minutes that Varsity showed real superiority. Winger Tim Judd got four tries and R. Wade got one. The Muriwai team has extended a challenge for a return match, a half time surf swim, and are already going into training for the big event.

Third Golds beat Rifles 11-9. Varsity led 11-0 at half-time. J. Gerard covered a lot of ground at flanker and took part in all the play. Ginger Gillet showed power in the scrums and speed around the field. Geoff Bramley played well at full-back until a vicious late tackle visibly upset him in the last five minutes. Steve Rendell was the best attacking back and Pete Fergusson was the best on defence.

Third Hostels defeated East Tamaki 15-14 being 12-0 at half time. The game was marred by outbursts of bad temper which the Hostels boys indignantly attributed to the opposition. The tackling was frequently late. Morris Matich was good value at flanker but R. File had a rare off-form day at goalkicking but otherwise played well at wing.



## Soccer reps

Well for those who don't already know the 1970 winter Tournament team has been announced. Those who have been chosen are: Gysberts, Thorpe, Evans, Jones, Wilson, Boynunda, De Boer, Michie, Aiyappan, Krishnasamy, Leaver, Patterson, Bunce, and Hodder. Reserve Kinsey.

On Saturday July 18, the top three Varsity teams had a very successful day, all winning their matches. The Seniors made their final bid for promotion last Saturday by beating Navy 8-1. Only three points separate the leaders and the whole championship depends on the final match next week.

Varsity's player of the day was Vince Aiyappan who gave an outstanding display in the backline, ably supported by Mike Michie and Malcolm Patterson, giving the forwards a free hand up field.

The Second team is also chasing promotion to the A.F.A. second division and it won a vital match against Pt. Chevalier. The team gave an excellent display of football despite the muddy conditions to win 1-0.

The Open A defeated North Shore by 4 goals to 1. Shore's goal came from a penalty, after right half Kinsey was penalised for handling. However, Varsity quickly recovered and Cullen equalised. The score stood at 1 all at half time. The second half saw three good goals scored by Kenny (2) and Millner (1). The match was played on heavy conditions and Varsity turned on a sparkling display despite the mud. 4-4

The photographs of the match were unfortunately ballsed up by Rufus, but not to worry he has 32 shots to play with next week so he's bound to get one right.

Ronald Kinsey

## Neumquiz results

The Dave Neumegen 1970 election campaign competition or 'Neumquiz' was something of a disappointment for its organisers in both quality and number of entries received. Of the 500 entry forms printed and distributed only 40 were filled in and returned.

Indicative of the low quality of entries were the many anonymous and pseudonymous attempts, most of whose authors would have good reason to blush were their identities to become known.

Furthermore no contestant submitted a completely correct entry, though N. Mark-Brown came extremely close, with only one mistake. Furthermore his entry was easily the neatest of those judged and quite deserves to win the prize, an autographed photo of Dave Neumegen.

### TASTE

Both M.A. Shah's entries, for example, were in appalling taste, but his answer to question 8, Who is going to be next AUSA President (his name contains eight letters)? "could be Shadbolt, for for propriety's sake we'll say Neum" was refreshingly honest. The correct answer was either Neumegen or O'Carroll, but T.P. Greville's "Bill Ssspring" showed much foresight.

Question 1, "What does the M stand for in David M.

Neumegen"? brought forth a variety of answers like Mediocore, Masturbator, Mug, Mudpuddle, Monster, and perhaps best of all Myer, from D.N. Ambler. Only N. Mark-Brown was correct with Martin.

Question 2, "What is D.M.N.'s shoe size" brought out the worst in entrants. Answers ranged from 'small womens' (by R. Soles) to '36 - 24 - 36' from Rick O'Shay. The correct answer, as N. Mark-Brown well knew, was 11. All the others were obviously guessing.

### VENDING

Judging from the answers to question three, most of the competitors thought Dave to be in the contraceptive vending business. No, Timberland Archee, "would you buy a used Jo from this man?" is not the correct way

to complete the slogan. Nor was 'condom', 'Frenchy', 'Vice-President', 'sock' 'dog', 'J-strap', 'fart' or 'moustache'. Piano was, of course, the correct entry, from N. Mark-Brown.

Mr Neumegen has, of course, been influenced most by Selwyn Toogood but this simple observation was evidently beyond even N. Mark-Brown, though his answer, Max Cryer, shows astute observation. A boringly common answer was Alfred E. Neuman, but T.P. Greville's variant Alfred E. Neumegen was good. Sir Timothy R. Shadbolt's guess 'De Beer' holds a grain of truth, but perhaps the best was Jim Stevenson's 'me'.

### EYES

Dave's eyes are, in fact, (L) Brown, (R) Brown, not (L) blood (R) shot, as Hank the Yank evidently thought. Other answers included (L)emon (R)ed by E. Gilmer and J. Smith, (L) Blank (R) Blank, and (L) Red (R) Stars and Stripes.

## RACING

'Horses for courses' is a favourite racing cliché. Many punters often take this consideration into account when making their selections. Others work on the principle that horses win at a certain time of the year. This week we decided to look at both these theories to determine how applicable they are to the June/July period.

Last year 210 horses won 270 races over this period. In 1970 over 30 of these horses have won a total of nearly 60 races. (Levin is excluded from this survey). In 1969 the big winners over this period with three wins each were: Ahjay, Spray, Doone, Belcarra, Chill, Red Bow, Tramore and White Wine.

Of these Ahjay has again been the most successful. He was placed a couple of times during May and won at Ellerslie on May 30. Since then he has had three wins and two seconds, over distances ranging from six to ten furlongs. Those punters who were put off by his 8.11 weight last week may be interested to learn that at Trentham last year he lumped 9.10 to victory in a two year old race!

Spray Doone is the largest stake winner in this first group, his three wins have been worth approximately \$20,000. Last year his three wins were over the hurdles, this year he scored two steeple wins and one hurdle win. Chill has failed to find last year's form, the only win was at Poverty Bay on May 13. However Chill has notched a couple of placings recently and could win this month.

Tramore returned to form a couple of weeks ago and should do well again this month.

None of the above horses could be described as strict 'horses for courses'. Ahjay seems to go well at Ellerslie, where he has won both years. But his other victories during this period have been at Te Awamutu, Te Rapa, Trentham, Matamata and Tauranga. Spray Doone won at Te Awamutu, Tauranga and Ellerslie last season and at Ellerslie and Trentham this time up. Tramore's best performances have been at Trentham, while Chill does well on the Wairoa-Gisborne-Hawkes Bay circuit.

Many of the horses that won two races this time last year have again done well. These include Baghdad Note, Sunwarm, Status, Bargain Hunter, Cambridge Fair, Captain Jest, Damar, David William, My Voli and Stephanair.

David William won a good treble at Trentham over the hurdles. Last year he scored over hurdles at Riccarton and should do well over the Grand National meeting. Baghdad Note's favourite course seems to be Trentham where he again won this session.

Cambridge Fair and Sunwarm seem to be Trentham-Ellerslie specialists. Cambridge Fair won at Te Rapa in May and then once at Ellerslie and once at Trentham. Sunwarm's sole win was at Trentham, but the Pakuranga Hunt meeting might see Sunwarm return to form.

Damar and Status are again making their presence felt over the fences. Last year Damar emerged as a top hurdler and this year he has developed as a steeplechaser. Captain Jest won twice at Avondale last year and his only win in the last couple of months was again on that course.

My Voli surprised at Tauranga recently while Stephanair again won at South Canterbury.

Some horses seem to be 'race' specialists. A couple of years back Roganne had a mortgage on the Taumarunui Gold Cup. Korai last week won his fifth Homeby Steeple. Bonne Fille and Final Guy have recently won the same event they won last year and did little in between. Perhaps they shouldn't be backed until this time next year. Other horses for courses include Damio and Black Charm at Manawatu, Shipboard at Riccarton, Robert Earl at Hawkes Bay and Riccarton and Moranski, Red Carpet and Istan Light at Ashburton.

Among those who won only one race last year, Delta Lad, Twitchit Watallan and Sunseeker seem to be back to top form.

Some of the publications we mentioned last week will be on sale in the coming week and contain last year's August winners. They could be worth having a look at.

With the season over, countless interesting statistics will be available. Many of them are meaningless, especially some of the jockey and trainer statistics. But some of the others, especially those relating to sires' successes are well worth spending some time studying. Just for interest compare winners to stakes won. Kurdistan and Bellborough have sired the most winners, but Copenhagen II, Pakistan II and Better Honey have won the most lolly.

Mike Law, Keith McLeod.

Archee).

"... I'd rape my mother" (E. Gilmer and J. Smith)  
But some were better: -

"... I never would my jeans remove again". (T.P. Greville).  
"... I will return to my tomb again" (on Calvary by R. B. Herring).  
"I'll double up and puke again." (R. Soles).

Best Were:

"I'd jump back into my mother's womb again" (J. Stevenson).

and

"... I'd cover em  
Ram 'em up my arse,  
So my units I could pass" (P. Burfett).

The overall winners, therefore were first prize—N. Mark-Brown and a special prize for originality—Jim Stevenson.

Judged by Stephen Ballantyne.

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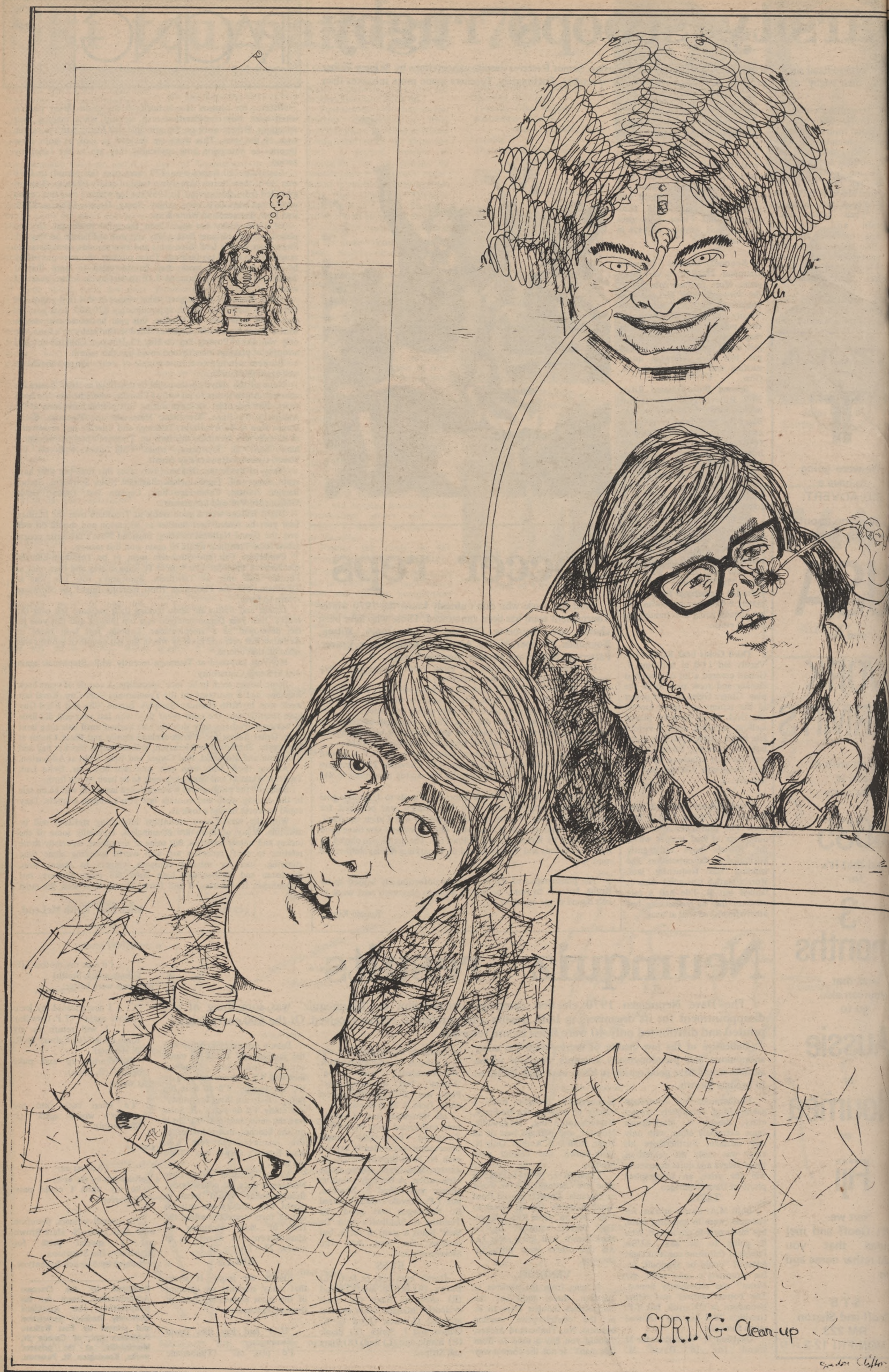
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