

# CRACCUUM

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Free to students

## Arts Faculty wants units abolished by 1972

A meeting of the Faculty of Arts last week voted to drop the unit system in favour of a system involving passes in single papers, for the Bachelor of Arts degree.

The Faculty, which comprises all full-time staff members in Arts, rejected recommendations of the Faculty Committee, by a vote of 32-16. The defeated recommendations were: (1) that the unit system be retained; (2) that further progress in the development of the BA degree should be by way of exchange of papers between departments and between stages of subject, and conjoined planning of papers and units by different departments.

The discussion of the principle of papers or units was raised last week, as a result of the examination of the degree structure to determine the feasibility of a BA Honours course. Plans for this course were abandoned, but discussion of possible reforms has continued.

### BY 1972

No definite proposals were made at the meeting of what form a paper system should take, but the Faculty Committee has been instructed to consider various plans of implementation. The latest this can be done is 1972. In the original submissions to the Faculty Committee, Prof. Butcher (mathematics) and Dr Mead (anthropology) both outlined possible forms a paper system might take. Prof. Butcher proposed a BA to be worth 108 credits, and then showed how the calendar could be rewritten, incorporating present subject

groupings and stages, but crediting values to papers or groups of papers.

### 22-Unit BA

Dr Mead redefined the unit to be worth one paper, therefore



John Laird

making a 22-unit BA. He proposed that each student should choose at least one subject to be a major subject, consisting of between eight and 11 papers. The degree prescription would include a specified number of advanced papers, and be chosen from subject groupings, as at present. Unless otherwise stated, any paper could be taken in any year.

It is generally recognised among staff and student representatives that a system of co-requisites and pre-requisites would be necessary to indicate which papers must be taken together, or indicate when papers must be taken in a specific order (this would be necessary, for example, in foreign languages).

Proponents of a paper system point out that in spite of these restrictions, many more possibilities of courses and combinations will be opened up



Phil O'Carroll

which were not possible under the unit system. More pessimistic staff have said that the system of co-requisites and pre-requisites might lead to as much restriction as with units, if not more.

### EFFECT

A major point of contention was the effect a paper system would have on student passes. With units, a student failing one paper, and passing the rest, can

usually pass the unit as a whole. In a paper system, he would inevitably have to sit the failed paper the following year. Some staff members have claimed that this would have the effect of raising the standard of the BA degree.

On the other hand, if a student fails a unit as a whole, under the present system, he must also repeat any papers which he has passed in that unit.

One of the student representatives told Faculty that the conceded pass could be employed in a situation where a student, say, in his final year missed a paper (or papers) by a small margin. At a faculty meeting earlier in the term, the Faculty of Arts adopted the proposal of conceded passes (a D pass). Students are allowed one such pass of a unit in a BA degree, provided the standard of work in his other year's units is good. If a student accepts a conceded pass in this case, he cannot advance further in that subject.

### WORK

It has been pointed out that whatever system of papers is adopted, an enormous amount of work will be involved in timetabling and setting course prescriptions. The possibility of clashes in the examination timetable will be greatly

increased, and it is on this basis, it has been argued, that complex restrictions on courses may have to be introduced.

Several other arguments were used on both sides. One favouring units was that first-year students are not competent to choose in a paper system, but can more easily be guided in a unit system.

### STRAIN

An argument favouring papers was that new courses becoming available each year in the faculty were placing a strain on the unit system, and that paper exchanges within the unit system could not be as diverse as a paper system, and this tendency would probably eventually lead to the adoption of a paper system anyway. It was seen as a question of wanting instant flexibility (papers) or a more cautious, gradual flexibility (paper exchanges within the unit structure).

The four student representatives on faculty, Ruth Bookman, John Laird, Philip Laird, and Phil O'Carroll, supported the move to papers. A meeting of student representatives, convened prior to the Faculty meeting, agreed to support a paper system in principle with the final vote on faculty depending on opinions on the practicability of a paper system.

## The state of the Union

The consolidation of Studass's position as a major education and social pressure group has been probably the most significant feature of the current Executive's term of office, according to President Mike Law in his annual report to be presented to next week's Winter AGM.

"The Executive has been concerned about ensuring that students are kept as fully informed as possible, and it was with tremendous enthusiasm that we effected the proposals to publish a weekly student newspaper.

"We were also determined to move the editorial policy of Craccum as far as possible from the fluctuations of Executive and student opinion, and for this reason we accepted Mr Volkerling's (former Publications Officer) proposal for a Craccum Administration Board. At the time of writing this report, the experiment has proved to be an outstanding success," said Law.

### FOOTNOTE

(In all honesty, it should be pointed out that the above paragraphs about Craccum are actually bullshit. The enthusiasm of the Executive at the beginning of the year for a weekly Craccum was by no means tremendous nor was Volkerling the only person to receive the successful administration idea, although he was prominent in taking the decision. Credit for the success, financial or otherwise of Craccum should go largely to the organising manager, Leo Pointon, the technical editor, Dave (see Editor's footnote).

The Association was actively involved during the election campaign and throughout NZUSA at the local level we have taken out on matters of educational concern."

The Association has given priority to the All Black tour and the tragic war in China. Through NZUSA we have a major part in the activities of HART. We have provided assistance to a number

of teachers in the war and to the recent mobilisation. We are also assisting with the Hiroshima Day march."

### Finance:

"The Association is extremely sound. We are unable to report significant progress in the moves to obtain better student facilities. Plans for the cafeteria extensions still require Government approval.

"Plans for the theatre have been completed for over a year but as yet we have received no indication of Government approval.

### Union management:

The management agreement has virtually been completed, and the management committee will be recommending to Council a number of changes which will remove existing anomalies. Provided Council agree, all students next year will be required to pay the Studass fee (including graduates). The current position of Administrative Secretary will be split into two positions, Union manager and Association secretary.

### NZUSA:

This body has been of tremendous assistance to the Auckland Executive throughout the year. Travel has expanded and from the Education Research Centre we have been provided with detailed and well documented information. I have to report to this meeting that NZUSA has now completed preparing a detailed and extremely well documented case for bursary revision, and this will

shortly be discussed with the appropriate university and government authorities. A special conference is to be held at the end of August.

This year we have discussed matters of common concern with the Blake-Palmer Committee, the Maori Graduates Conference, the Minister of Education, the Chairman of the Grants Committee and many others.

Focus has not had a very successful year with a libel suit at present being served against it.

### GENERAL:

We successfully defended the charge of having published an

indecent document in the form of Capping Book 1969.

We have continued to support the University of South Pacific by sending books, financing a student advisor through NZUSA and by airfreighting some 200 Craccums weekly.

I feel it pertinent to make some comments about the Association's administration. It is of concern to the Executive that a tremendous amount of ill informed criticism has been directed against Association administration throughout the year, and particularly during recent months. I find it significant that most has been in the form of vague innuendoes and general comments. Our salaried officers have worked well, often under difficult conditions.

## Festival for \$4

This year's Arts Festival, to be held at Victoria University, Wellington promises to be the most exciting art event ever staged in N.Z.

The whole concept and organisational structure of Arts Festival has been changed. New activities have been added. The Festival will run an extra day and the whole week has been planned to flow across all the activities.

Registration this year will be \$4. This will entitle you to a billet, a handbook, a lucky packet and admission into all cultural activities free.

For \$4 (cheaper than an L.P.) you may go to three Blues and Rock concerts featuring Gutbucket, Pussyfoot, Capel Hopkins Blues Dredge, a grand Folk Concert (with Pitt

Ramsey, The Waito, Tamburlaine, The Windy City Strugglers); the N.Z. premiere of the film Work is a Four Letter Word; two Dance Concerts; a massive Paint-In at the Cuba Mall; at least five plays (including Edward II by Brecht, One-Way Perpendicular by N.F. Simpson, Early Morning by Bond, Macrures Guevara by John Spurling); the finals in the Joynt Scroll debate; poetry readings; hunny eating contests; an International Concert; French German and Russian plays; the original Frankenstein How I Won the War, Little Shop of Horrors, and Lord Lover Duck ....

### PAUL'S book arcade

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Avoid blowing the brane  
wear the Pauls approved  
Mind Protector



# The hounds

In the past week, New Zealanders have been treated to a display of the strong sense of social responsibility that informs our national Press.

We refer, of course, to all the hooah that has been written about the arrest of Trevor Nash at a Thames bach and the flight of a man who, up to the weekend, had not been positively identified.

The *New Zealand Herald*, naturally, in the best traditions of fair and accurate reporting, broke the story for Auckland readers last Thursday and with no qualms at all splashed George Wilder's name throughout the lead story. Patient readers who waded through the mish-mash of fact, conjecture and opinion were rewarded with a quote from a police officer who *refused to identify the fugitive*. This pertinent fact appeared near the end of the report.

The *Auckland Star* slavishly followed the same line, although the editor, Mr Ross Sayers, was reliably reported to have expressed his concern that the public might think the Press was "hounding" Wilder.

Right on, Mr Sayers. We are not just "concerned"—lovely journalistic non-word—we are pissed off.

We note, however, that your concern did not extend to your sub-editors. The headline of last Thursday's lead story explicitly named Wilder as the fugitive even though the first sentence of the story—probably written by a reporter more responsible than the sub-editor—only committed itself to the extent that the man was "believed to be George Wilder". The same story noted that the police *still* refused to identify the man so the question arises, who believed it was Wilder? The milkman? the reporter? some brainless cow-cocky who said it in the presence of the reporter? on what authority?

For if you look at Wilder's current offence, you'll see that it is a simple breach of probation. As a former police court reporter, one can remember that this offence appeared on the charge-sheets with monotonous regularity. Yet because the person concerned *might* be Wilder and remember that the only reason known to the public for thinking this so far is Nash's reported shout at the time of his arrest which included the word "George", neither paper can agree to the rest of the quote—we have at least 30 policemen searching in Coromandel and columns of newsprint in the Auckland papers.

This is all great stuff for the circulation, but belies all the Press's calls for rehabilitation, rather than punishment, of convicted men.

Naturally, that fearless rival of toilet paper manufacturers, Auckland's own *Sunday News*, had no reservations at all.

Readers were told of the "convicted burglar and notorious escaper George Wilder, who was still on the run . . .". The information that the burglary conviction and escapes occurred more than five years ago was held until the end of the story.

One supposes that an intro to the story naming Wilder as a "probation breacher" has not the same punch or ameliorative effect on circulation. And *still* the police were "reluctant" to identify the man as Wilder.

The *News*, however, went further. After reporting a police appeal "not to glamorise wanted criminals", that worthy journal of fact went right ahead and did just that.

The editor, on page 3, wrote sternly about Wilder as "a pathetic social misfit—not a folk hero"; Wilder had "had all the breaks"; he was "like a bush rat" and in a final admonitory word to presumably chop-licking readers, "George Wilder . . . is just a mug. Let's not forget it."

This is just sententious, hypocritical bullshit. Let's not forget *that*.

## staff

**Editor:** Ted Sheehan,  
**Technical editor:** David Kisler  
**Editorial secretary:** Sue Tattersfield  
**Arts editor:** Richard King  
**Editorial staff:** Richard Rudman, Jil Eastgate, Tony Haszard, Sue Millar, Jocelyn Logan, Janet Bogle, Christine Wren, John Shennan, Barbara Lagan, Ken Hutchison, John Daly-Peoples, F. Bruce Cavell  
**Photographers:** Alan Kolnik, Clive Townley, Murray Jones, Ron Park, K.J. Witten-Hannah, Graham Wardell  
**Columnists:** Bill Rudman, Mike Law, Tim Shadbolt, Donna Breiteneder, Keith McLeod  
**Advertising manager:** Leo Pointon  
**Advertising assistants:** James Austin, Robbi Page  
**Distribution:** Ruth Bookman  
**Sports Editor:** Tim Haslett.

This space provided  
for armchair REVOLUTIONARIES



●  
Sir,

Professor Liley seems to assume that married women do not have unwanted pregnancies. The most reliable method of contraception is the pill. Garrett Hardin, Professor of Biology at the University of California, in his article "Abortion—or compulsory Pregnancy?" quotes a failure rate "around one percent i.e. one failure per hundred woman years of use". At 30 years per woman this means that, even on the pill, one woman in three can expect an unwanted child.

In this context of married women phrases such as "insincere face-saving", "pretence" and "to deny the responsibility end of the business" serve only to hinder rational thought. Unless you believe in compulsory pregnancy and child rearing.

Professor Liley like most people fails (in his second paragraph) to distinguish between approving an isolated act and approving a general practice. There are many illegal acts which in isolation, or in special circumstances, would be quite acceptable in terms of their direct and non-legal consequences. Examples are failing to stamp a letter, or driving on the wrong side of the road. But the prohibition of these acts can be justified by what would happen if lots of people did it (the consequences of the acts as general practices), or by the difficulties of making the decision. The hang-ups both of deciding what is acceptable practice and in many cases of making the individual decision would be quite intense in the case of infanticide. Sorry I didn't mention this before.

Obviously one can "prove" almost anything is good or bad if one considers only one consequence at a time (as Prof Liley did in his second paragraph).

The total set of consequences must be weighted up as a whole before a reliable picture can emerge. It's really a job for a sociologist, and I hope a good one will do it soon.

In the initial article I used words which Prof Liley apparently did not use. Pointing this out serves mainly to draw attention away from the ideas. In that article I was acting both as reporter and as commentator. "Murder" is a word frequently encountered in discussions on abortion. At the meeting Prof Liley spent much time apparently trying to establish that the foetus has the defining characteristics of a human being. If this interpretation is right then the word "personality" summed it up tolerably well, if it is not right then the argument was incomplete and of emotional validity only. It is one thing to produce impressive evidence; it is quite another to establish the rational connection between the evidence and one's conclusion, using the minimum of arbitrary principles. As for Miss Schollum's remarks—how do you write a brief article without lifting them "out of context"? Again I was trying to crystallise the implications. If these were intended then they should be challenged; if they were not then I suggest the remarks were irrelevant.

Reference to Nazi Germany is a standard tactic. Makes you want to grab a rifle or jump under the bed. It's called "crying wolf". A welcome return to scientific discussion was provided by an enlightening irrelevant chemical titbit ("the organophosphorus anticholinesterases. . ."). It appears that this particular crumbling of civilisation was not induced by abortion law reform. Even if some distant (or emotional) connection were established, mention of Nazi

activities still encourages emotional irrationality and should therefore be avoided.

How are the consequences of unwanted children reasons for tightening the law?

Why suggest that I rather than Dr Dunn raised the religious issue? He made it quite clear that he bases his case on 'the law of God'. I unfortunately lack a copy of the transcript or of God's Law.

The points about rights and freedoms being objectively unverifiable is well taken. They are good rules of thumb but (until I'm proved wrong in disciplined discussion) unnecessary as axioms. The 'right to life of anything called human' is an example of this. My faith in the adequacy of the argument from the set of consequences is unshaken by the level of attacks upon it.

Prof. Liley confuses humanism with any old atheism. Humanists try to reach decisions by rational discussion with the minimum of arbitrary axioms, and share Christians concern for human well-being—seen as freedom, dignity and happiness particularly in relationships between people.

My comment about sociology was intended to refer to what was said at the meeting by the speakers. The appeal to their practiced service is irrelevant—one should discuss the ideas on their own merits. But it is also weak: practical service in absence of detached critical thinking (armchair theory, he calls it) has given us mixed blessings such as death control with little concern for birth control.

To refer to a faith on my part that I have 'discovered the cure for social ills' is beyond what can fairly be implied.

At first sight the 'Society for the Protection of Unwanted Children' (from their parents?)

sounds admirable. This calls for further information. And I must apologise for the inadvertent association of A.U. Humanist Society with my personal stand in favour of abortion law reform.

To return to Prof Liley's point about his not dealing with personalities. If this is referring to his own mode of discussion then I'll ask the reader to judge. If he is ignoring the less clinical human aspects of the issue, then this is serious. Professor Liley has laid many obstacles in the way of a disciplined, productive discussion—these obstacles must be removed before the central argument can be objectively assessed.

Lawrence Southon.

●  
Sir,

The evolution of social structure is closely linked with the change in social status of women.

No matter male or female, claiming interest or disinterest, we are all involved.

I am somewhat wary of involvement in a group claiming an attempt to achieve women's "liberation". It seems so easy to seek and find within such a group a status perhaps not satisfactorily achieved outside. It has also become common to such groups to produce some sort of counter-myth to that of "virility". The atmosphere thus effected seems one in which meaningful arguments lose much impetus. (It is surely unfortunate that Mr Jackson has been forced to spend much of his energy valiantly trying to defend himself. As a result, what appears an attempt at serious comment on the issue of women's liberation becomes a mere gesture.)

What image does the feminist have of a liberated woman? Much confusion in the minds of both male and female results from an absurd assumption that equality implies similarity.

It seems important that we try to understand how men and women perceive the status of women and how they view changes in this status. Any movement for freedom could conceivably be a real agent for change in social structure if it sought out, and attempted to represent vocally, not an elite minority but the deep expectations of many.

Caroline L. Smith  
Geology Department

●  
Sir,

There is a significant element of this university who have failed to realise that a demonstration is an advertising campaign and as such the message should be orientated to the masses.

While I recognise that a red flag may be the flag of the 'people' the New Zealand people are basically middle-class and therefore red in their mind is equated with the yellow peril—communism.

In the civil rights marches in Queen Street and on Friday's Vietnam Mobilisation, red flags were abundant, creating a result of alienation of 'spectators' who often lined the footpath three deep.

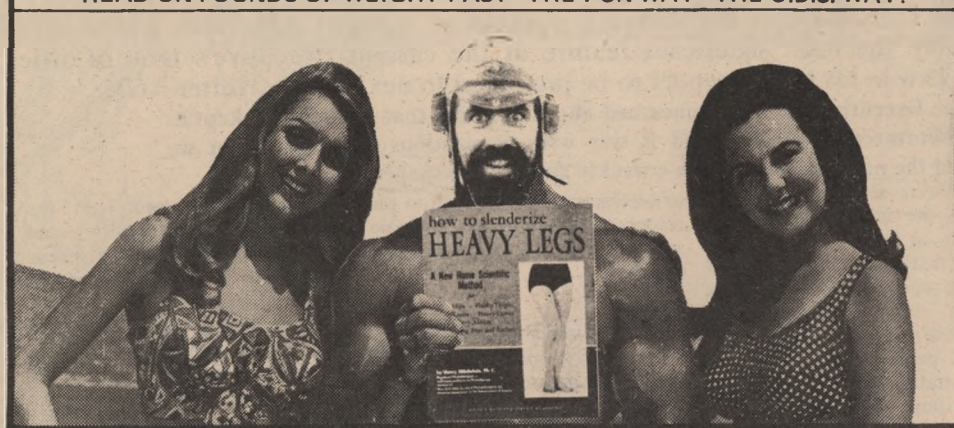
If a demonstration is to be successful the pro-communist element must learn to leave their red flags at home. Peace and civil rights are more than enough to fight for without trying to convert the 'peoples' politics as well. These same people should also decide whether they prefer peace or communism and if, as some at Friday's post demonstration meeting, they choose the latter they should stay at home.

The demonstration as any advertising campaign should be orientated to its market and a red flag in Queen Street is as market-orientated and pacifying as an orange-man in Bogside.

M.J. Butler

## Tired of Being 'SKINNY'?

READ ON POUNDS OF WEIGHT FAST—THE FUN WAY—THE U.B.S. WAY!



## CRACCUM

Nominations are  
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Editor & Technical editor  
for 1971

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# Let's look at Spring

BY RICHARD RUDMAN

Nobody was very surprised when Bill Spring won last month's presidential elections. Nor was Kelly Lavell's low vote entirely unexpected. That Phil O'Carroll came within 98 votes of being Mike Law's successor was probably what raised most eyebrows—and no doubt caused The Establishment some anxiety. And Neum's efforts, as always, were pretty ho-hum.

But if nobody was surprised Spring won, very few people knew why he won or even who he was. And if the also-rans can keep their cool, they might very well be able to dominate the Spring presidency.

For Bill Spring has that mediocre, middle-of-the-road, establishment-type image (if he has any image at all) that will never be very noticeable. Not that any of these descriptions are accurate of Spring—they just happen to be convenient and appropriate.

He has not got the gutsy, crowd-pulling, almost crude charisma which Mike Law capitalises on. Nor is Spring anywhere near so shrewd and politically sophisticated.

Rudman: "Are you a politician?"  
Spring: "Yes, I am a politician."  
Rudman: "In what way?"  
Spring: "I don't like the vein of this. Pick up a paper and he says, 'I am a politician.'"

## OVERSHADOWED

And Spring concedes that initially it is inevitable that he will be overshadowed by, and compared with Law. "Mike Law and I have our differences", he asserts confidently but illustrates with difficulty. After all, Spring is nominated for the presidency. Law who felt his wide experience of student affairs could be an invaluable asset to the Association.

Who then, is Bill Spring? Ex-Auckland Grammar, former executive member of the Innes St Branch of the Labour Party, a 22-year-old law student finishing his degree this year but with no present intention of practising law, he went to Canterbury University in 1968, returned here last year, ran the third of the four GELPs he has organised, and got elected to the RC where he served on a couple of sub-committees including the one which recommended that the president's honorarium be raised to \$1000.

## INTEREST

Spring frankly admits that his interest in the presidency goes back to his first days at varsity when Dick Wood was running the

Association into financial ruin. "The Students' Association intrigued me then: I thought I could do something useful. . . . I stood this year because I knew I could do a better job than the



Richard Rudman

other three standing. . . . Aren't these questions irrelevant? I'm not campaigning any longer."

But it could be that Bill Spring will have to spend the next twelve months campaigning. Already there are whispers of moves to dislodge him from what will be at best a tenuous and unsteady perch.

Spring's views on the presidency and on the students' association in general are interesting.

The role of the president, as he sees it, is to represent this university's ten thousand students "here, there, and everywhere". Yet he sees himself less as a leader of the student body than as a full-time administrator attending endless committee meetings ("I've already got five for this week"), signing cheques, and important mainly as the only full-time executive member responsible to the others for having "all the facts at my finger-tips". This may be a little harsh, but one does not get the impression that Spring has any intention of exhorting the masses in the way that, say, Bill Rudman or Mike Law were wont to do.

He also emphasises that the president must work "to get on with his Executive—the job's not that easy, but it's that simple".

## GLEAM

Spring does not envisage any confrontation with his Executive, but when reminded of Mike Law's promise about this time last year to drop-kick any Executive member who would not pull his weight a certain gleam came into his eyes: those same eyes that are going to make Spring a photographer's nightmare and ensure that the Association will always be seen as led by a man with a perpetual look of the night before about him.

And Bill Spring does not see the Students' Association as a political body. "There are ten thousand students all of very different ideas: it would be impossible to represent them all on different occasions. But the President should try not only to administer the Association but also to speak for as many students as possible."

## OVERCROWDING

Spring nevertheless, sees the major problem facing the Students' Association as one of "too many people in too little space". He hopes that the already-approved cafeteria extensions will overcome some of the overcrowding problems, but

does not seem to have given any more thought to the crucial question of inadequate student facilities.

He is determined that the Association should over the next year consolidate the gains already made in academic and educational reform within the university, and envisages some minor changes in student government procedures as well as further progress towards reform of university government generally. But again, the President-elect was loath to be specific.

And one had to wonder whether these ideas were coming into his head about the same time as they came out his mouth. Obviously, a great deal of thought is going to have to be given to all sorts of problems, and Spring is probably very lucky that someone as competent and experienced as Mike Law will be around next year to back him.

Overall, the impression he gives is one of mediocrity, middle-of-the-roadness, and of being tied to The Establishment.

The latter criticism can be dealt with quickly. The only successful student politicians (within the system that is) of recent years have been part of and backed by an Establishment. The maverick cannot sustain his initial impact. But Spring has not had such intimate contact with the Students' Association structure that his chances of bringing an



Bill Spring

objective eye to bear are entirely negated. The winds of change might, only might, blow.

## CAUTIOUS

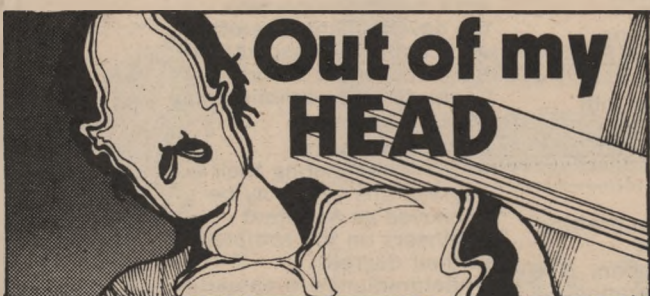
Bill Spring appears mediocre because he is cautious. He won't be as adept at the consensus politics game as Mike Law has been, simply because he does not have the power base for such tactics. But the results, I imagine, will tend to be not dissimilar.

And the middle-of-the-road attitude is not unconnected with this. Spring does appear to have

an open mind and gives the assurance that he will always be receptive to advice and criticism.

Personally, he is by nature a radical; though obviously very wary of his own disposition to change. Which may well be the real signs of a hoary conservative.

What would be most unfortunate will be any ill-motivated moves by disappointed or discontented radical elements to deny the students who voted Spring into office the opportunity to find out what he is really all about.



## The naked Kiwi

BY W B RUDMAN

Once upon a time there was a king who decided he wanted a new set of clothes. Because he considered he was terribly important, he, of course, wanted to have the best set of clothes in his kingdom.

So he sent messengers throughout the kingdom informing the country's tailors of his need. There was one catch however. If a tailor thought his product was good enough and the king wasn't satisfied, the tailor was likely to get his head removed.

Well, it didn't take long to rid the kingdom of brash and boastful tailors. Then one tailor had a brilliant idea. So he presented himself before the king and guaranteed to satisfy his majesty.

He showed him rare cloth from Persia and India and wherever else rare clothes come from in fairy stories and in each case the king said no.

Then the tailor played his trump card. "Well, your majesty," he said. "I have one remaining material. It is unique and was procured (from some weird country I can't remember) and spun from the threads of some exotic insect." The king was very interested and asked to see it. The tailor, however, said, "No, no, your majesty, it is only for your eyes. You will have to remove all your courtiers before I show you."

After the king had done this, he waited eagerly to see this great cloth. Before the tailor showed the cloth he told the king that it was so special that fools and low-class people would not be able to see it. This further impressed the king. The tailor then opened his bag, which was empty, and pretended to pull out this unique cloth.

The king of course could see nothing, but not wanting to be thought a fool, he greatly admired the cloth and asked the tailor to make it up into suitable robes and undies etc.

So the tailor spent a couple of weeks mucking about and then returned for a grand showing of the king's new cloths. The king called all his court in to watch and explained the nature of the cloth.

The tailor put on a great show explaining the virtues of the clothes and all the courtiers who could see nothing but had no intention of being thought fools congratulated the tailor on his fine work.

A public procession was arranged through the town's main street (not on a Friday night, of course—and all the townfolk clapped and cheered the naked king as he displayed his new finery).

It all finished when a little kid too young to have learnt to be dishonest said in a very loud voice that the king had no clothes on. The moral of this story is something to do with verity. But it seems to me that really it is an insidious way of teaching the virtues of unscrupulous capitalism. For if we analyse the story the only person who made out of the deal was the tailor who of course made off with his gold pretty quickly.

But what made me think of this fairy tale (and I think I've remembered it correctly) was various statements made at the recent National Party conference in Rotorua.

To quote the New Zealand Herald: "As boos welled up, National Party delegates streaming from the conference raised competing cheers."

## 68 more beds

There will be 68 additional beds for female students from the beginning of 1971, says the student lodgings officer, Mrs. L. Williamson.

There will be 38 beds in the new Grafton hall of residence, and 30 in International House.

There are also 85 beds for females in O'Rorke Hall and 61 in

Jean Begg House.

Application forms for halls of residence are available from Mrs Williamson and applications will close on October 3.

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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.



# Try, try....

My previous article had very little effect on the unhealthy leftist orientation of Craccum. I'll try again, says PETER LAW.

Just over mid-term break I went down to see my parents. A guy who gave me a lift and who was also from the Waikato dissented on my being a student. He wouldn't pick a lot of them up he said, not the long haired types. Universities were pretty useless places and full of reds too. I agreed of course but said

Universities weren't the worst of it

## RESPONSIBLE

Now he was obviously politically responsible. Most people back home are. Even our M.P. Sir Leslie Munro does not share the semi-communist outlook of most of his colleagues. I can remember him speaking at

my high school on the preference of individual enterprise in learning over tax-wasting education. It's a pity the rest of his part are influenced in less desirable directions.

Of course even Sir Leslie's politics leave something to be desired. Another talk I heard him give in B.28 supported arbitration courts. He preferred state controls on labour prices to letting them find their natural competitive balance. This sort of thinking belongs in Russia not in a free economy. Still I don't suppose we need to be too surprised. Remember his association with the United Nations, a communist

organisation virtually by definition. But he certainly is better than the rest of our politicians.

## SCHOOLS

I'll get back to the guy who gave me a lift. Although he realised better than most New Zealanders what the communists were up to, he had not caught onto the most important part: the schools. Unlike universities where it is only being vocalised (very loudly we all know), in our schools semi-communism is actually being put into practice. I mentioned in my previous article the horrors of education as far as the individual is concerned.

There is another thing, a direct threat to our national security.

The militaristic methods used in our schools by educationalists from headmasters down are remarkably similar to those used by educationalists in Peking. Are we trying to produce enterprising individualists for a free enterprise system or Red Guards for a communist system.

## MILITARY

Fortunately the most immediate danger we are faced with (Cadet Corps) is going. With P.Y.M. continuously infiltrating we just can't take military youth groups lightly. We certainly can't leave them under the control of

educationalists.

I don't think I convinced my driver of this. Those of us students with more responsible views generally go unheeded. I blame this on the disreputable brought to our name by the disruptionists. My driver said we needed our youth trained early for defense against the North Vietnamese. I grant the threat from the north but people just don't realise the greatest danger is from within.

Every right thinking New Zealander should remain externally vigilant to crush any manifestations of red subversion of our sacred heritage.

# An Asian cut!

Flippant observations of a south East Asian Tourist, being a drama in one part subtitled: Why you should travel around Asia with hair no longer than a crew cut.

Involved and erudite articles on South East Asian politics do not get written in stuffy bedrooms in Hong Kong at 1.30 in the morning, so this article is intended as being nothing more than a series of flippant observations on the South East Asian scene.

First, a word of warning to Blue Grant: don't go to South East Asia with your hair the length it is unless you have a mild form of the death wish. Ever since I set foot in Singapore I have been a figure of fun, derision and wonder. Small children who know only a word or two of English know enough to point at me and shout 'Ippie'. Whether because of

tradition, government attitudes or the weather, I know not, but long hair has yet to come to South East Asia. The comments I received in Singapore were as frequent in Kuala Lumpur, if a little less frequent in Hong Kong.

## ROGUES

The length of my hair has resulted in both light and amusing, and more serious things happening. In Change Alley, for example, Singapore's rogues' market—I was accosted by a verbose and persistent Indian who insisted he had just the thing for me. When I consented to 'go out the back' and have a look at it, I was ushered through a series of

doors until, in a very dark room I was confronted with about six or seven girls. Thinking I had arrived in a brothel I was about to explain I was broke when a curious object was poked under my nose with the comment 'isn't this what you've always wanted?' I had not the faintest idea what it was and told him so. He protested that I must know, and after I had convinced him that I didn't, he explained that it was a Chinese water pipe commonly used for smoking pot. "With hair and a moustache like yours" he weakly explained "I was sure you must be a pot smoker".

More serious was the attitude of the police towards me. I am often asked by them why I am in their particular country, and when I am leaving.

## TAILING

Taxi drivers also have a habit of tailing me, just in case I want a ride. Numerous times in a day I

will hear the screech of brakes, look around and find myself being offered a ride. Some are quite persistent and insist that I hop in. Few know very much English and those who do misinterpret it. A Singapore taxi driver took me to the Trade Union Building after I had asked him to take me to the University Student Union Building—unfortunately for me, they are at opposite ends of the island!

Since in Hong Kong I have learnt to laugh at the Flying Nun and Maxwell Smart, something I had never been able to do in New Zealand. You see, on Hong Kong T.V. they both speak Cantonese. So do the stars of The FBI. I couldn't understand a word of it, but found it funny and laughed—to the despair of the local audience who could understand it and who were finding it dramatic and exciting.—Trevor Richards, NZUSA IVP.

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# Sec

University Victoria's Jack Schools."

In the first p such a person n heritage, himself bsorption of kr continually.

Merely by going academic process does not make educated Man. educated Man reasonable, willing arguments, and change his mind w his values and belie that concern thing now. He must hav communicate both and with symbols, to listen and under the Educated Man

# Radio

The Second Victoria Universi and will overlap Activist Congres socialist Club.

It is expe representatives from socialist organisati Zealand, both at t national level, will b The following ar topics of the Congre 1. The Exp Ethnic Minorities, women on Saturda morning. A wid speakers with relev and knowledge will



# Secondary education

University Extension recently organised a seminar on Secondary Education in the Seventies, at which Victoria's Jack Shallcrass gave an address entitled "The Educated Man—The Role of the Secondary Schools."

In the first part of his address Mr Shallcrass gave his definition of the Educated Man. Such a person must be one who 'knows a lot of things', such things being his culture and heritage, himself and his species, and his world and its possibilities. The Educated Man's absorption of knowledge is a process of growth which does not stop: he goes on learning continually.

Merely by going through the academic process of university does not make a person an educated Man. Further, the educated Man, must be reasonable, willing to listen to arguments, and prepared to change his mind when necessary. His values and beliefs will be such that concern things we need to know. He must have the ability to communicate both with words and with symbols, and the ability to listen and understand. Finally, the Educated Man must have an

ideal towards which he will be constantly striving, an ability which Mr Shallcrass believes is foreign to many New Zealanders. We talk about what we want to do rather than actually doing it, we do not often discuss what sort of place we want New Zealand to be.

## SURVEY

Following this, Mr Shallcrass went on to talk about the people in our secondary schools today, and gave some of the results of a survey he had conducted to

determine their hopes, ambitions and concerns.

Mr Shallcrass found that most of the girls surveyed hoped to pass exams, leave school and get a job. Only ten to fifteen percent wanted training for a career, although many wanted to be teachers. Many of the girls wanted to go overseas before settling down into a marriage.

Boys were concerned chiefly with passing exams and getting a career. Their main concern was to get a good job; 'good' being

measured by the amount paid to do it. Mr Shallcrass expressed surprise at the large number of boys and girls (about two-thirds) opposed to militarism, since, he said, New Zealand had a long history of militarism. "We have joined every war we have been allowed to join, and we have tried to join two we were not allowed to join".

## FOUR ISSUES

In the last part of his address Mr Shallcrass outlined the four most important issues to be faced in education today:

(1) The Area of Learning: Much of our present thought about learning belongs to a 'folk' tradition, but we may soon be moving into a more scientific tradition. "I believe we are on the

verge of discovering a General Theory of Learning, it only requires a Newton or Darwin to tie all the present loose ends together". It was false, he said, to believe that learning must occur in a normal teacher-pupil relationship. A teacher is unlikely to obtain maximum learning from a classroom situation.

(2) Authority: There are two contrary trends existing in the use and acceptance of authority, he said. One trend is towards centralisation of authority and control, the real power still residing at a central point. "Too many important decisions" are now being taken at Cabinet level".

The other trend is towards a general anti-authoritarianism and a questioning of this authority. This "democratisation of thought" is already beginning to happen in New Zealand schools. However, this trend can be destructive if centralisation of authority goes on to the extent that anti-authoritarianism becomes a revolt.

(3) Personal Relations: The young are concerned for the importance of personal communication. Education must produce persons who are balanced and satisfied so that they are willing to make use of their minds. Education must not concern itself only with the mind, he said.

(4) Sense of Purpose: When we all belong to a Universal Christendom we had a sense of purpose, Mr Shallcrass said. However, this is no longer so today, and we need a set of beliefs which can be put in its place. The only suggestion which he had come across, he said, was that of Teilhard de Chardin. This is the view that evolution has produced in man an intelligence sufficient to control evolution in a rational and planned manner. This gives man a sense of responsibility and purpose. Education can help probe towards these possibilities. "Imagination is not restricted to the Arts".—Richard Gyde

## Radical congress

The Second Radical Activist Congress will be held at Victoria University Saturday 15th to Monday 17th August, and will overlap the beginning of Arts Festival. The Radical Activist Congress is sponsored by the Victoria University Socialist Club.

It is expected that representatives from all the major socialist organisations in New Zealand, both at university and national level, will be present.

The following are the principal topics of the Congress.

1. The Exploitation of Ethnic Minorities, Workers, and Women on Saturday and Sunday morning. A wide range of speakers with relevant experience and knowledge will speak.

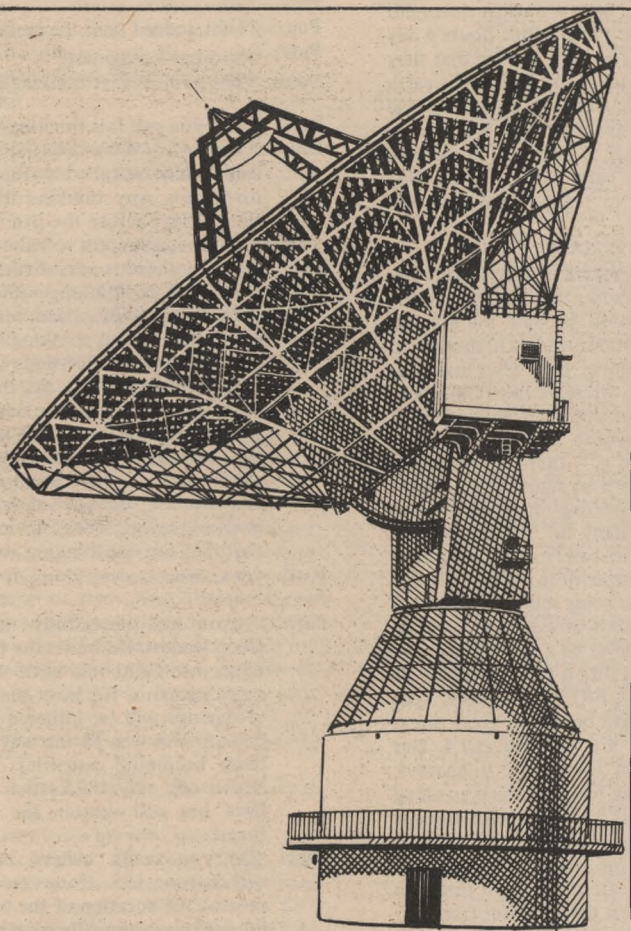
2. The Indo-Chinese situation. Authoritative assessments based on wide research and direct contacts will be given by Professor Wilmot, the Rev. Don Borrie, Harold Slingsby, Keith Locke, and others. A representative panel will discuss the situation as well. This will be on Sunday night.

3. The Anti-War Movement. Representative speakers from many groups will give their

appraisal of the recently held July 17th Anti-War Mobilisation and of the anti-war movement generally and propose future courses of action. This will be on Monday morning.

4. Debate: "Maoism or Trotskyism, which way for the Revolution in New Zealand?" The viewpoints of the New Zealand Communist Party, the Socialist Action League the Spartacist League, the Progressive Youth Movement, and other groups will be heard. The debate will be on Sunday afternoon.

There is a registration fee of \$2 per person for membership of the Congress. For further inquiries, write Convener, Radical Activist Congress, P.O. Box 1147, Wellington.



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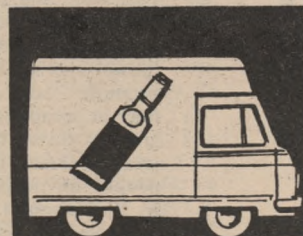
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(To be read aloud.)

Pour: "Beer?"  
 Pour  
 Puff: "Rich. Puffing."  
 Puff.  
 Pour: "Pour, Drinking. . ."  
 Sip.  
 . . . What's new?  
 Puff: "Only news."  
 Pour: "Names up. What news in new?"  
 Puff: "Bloody Dick's tripped again."  
 Suck  
 Puff  
 Sip  
 Pour  
 Pour: "Bloody Dick?"  
 Puff  
 Puff: "Shit man, the President. He's blowing up the Communist  
 Bogey again."  
 Pour: "It's. . . He's what?"  
 Puff: "Shit you're an ignorant slob. Away back in the forties, fifties  
 and sixties they had a Communist bogey."  
 Sip  
 Suck  
 Puff  
 Pour: "They. . . ?"  
 Puff: "Our Sir Keith has put it best: the bogey that  
 is. . . 'Communism is the greatest threat to our freedom.'  
 That's yours and mine: *ours* man!" Finger wagging in the air.  
 Pour: "Up yours."  
 Piss: "You two. . . Hey, it's your turn."  
 Grunt  
 Sip

**Cross your fingers—  
 count your change.  
 There's a breathless hush  
 in the pub tonight.  
 50 to win—losing team buys**



and **Brown**  
 is mighty

2945

Suck  
 Puff  
 Pour: "The Russians, then the Chinese became the American  
 capitalists' 'Commies', a term which stems from  
 'communism'; a word the capitalists use to preserve a meaning  
 for *their* 'freedom'."  
 Puff: "Too much, man. Don't you mean I'm a  
 Russian-drinking-vodka and you're a Chinese-puffing-pot and  
 that's communism, because its communal. . . ."  
 Sip, sip. Puff, puff  
 Grins  
 . . . and anyway what's this 'threat to freedom' bit?"  
 Pour: "If I say that you have violent intentions towards me then I  
 can also say that you, no matter how much freedom I actually  
 do have, constitute a threat to that freedom. You *do* have  
 violent intentions towards me so you *are* a threat to my  
 freedom!"  
 Puff: "Hang fire, man. How can you say all that when I haven't even  
 demonstrated any intentions towards you, violent, peaceful, or  
 otherwise? And anyway, it's not 'I' that's threatening 'you'.  
 You said that 'communism' is the greatest threat to 'our  
 freedom'. If you're going to talk like that then surely it's some  
 form of 'violence' that is the *greatest* threat to our freedom.  
 It's a violent form of communism that is the greatest threat to  
 our freedom?"  
 Pour: "But all communism is violent, isn't it? Just by definition.  
 That's what communism is all about. And so any person who  
 puts communism into practice must be a violent person? *He*  
 must constitute a threat to our freedom, eh?"  
 Puff: "Crap. And anyway, even in those terms communism need not  
 be the *greatest* threat to our freedom. It could be something  
 else. How about nuclear-war or biological warfare? Nuclear war  
 is the greatest threat to our freedom. That phrase *feels* much  
 more scary to me than that bogus phrase of Sir Keith's. So  
 much for your bogey."  
 Puff, puff. Sip, sip.  
 Pour: "But that is just the point. The bogey that is a bogey makes a  
 bogey to protect the bogey. If say a person. . . let's call him a  
 'power-seeking — politician — meets — the — scientists — to —  
 promote — the — military' sort of person. . . IF 'a person using  
 nuclear weapons to promote some cause, say, 'peace', is the  
 greatest threat to our freedom'—(let's suppose that he is the  
 greatest threat, if only because ideally the greatest number of  
 people—all people—can be made unfree, eliminated, destroyed  
 by the action of this person 'pressing the correct button'. The  
 destroyer would be destroyed in destroying.)—THEN 'all  
 freedom is threatened by the potential users of nuclear  
 weapons' whether communist 'user', capitalist 'user' or of any  
 other political persuasion. 'communism' in these terms is  
 irrelevant. Where the hell was I?"  
 Sip. Puff.  
 Puff: "You were saying that 'If a person using nuclear weapons  
 to. . .'"  
 Pour: "If the statement that 'a person using nuclear weapons for  
 some end is the greatest threat to our freedom' makes any  
 sense, then the Americans do in fact constitute the greatest real  
 threat to our freedom. This is so if only because the Americans  
 are the only real power. They alone have a nuclear deterrent  
 force flying around our global village twenty-four hours a day  
 in order to 'preserve *our* freedom'. The 'free' service that they  
 are providing could of course knock us off the face of the earth  
 and that is the greatest threat to our freedom. And of course  
 we all know that some Americans have used such weapons in  
 war in order to 'end The War as quickly as possible', in order to  
 'preserve freedom'. Even in those early days phrases like  
 'preserve freedom' could be taken to really mean 'preserve  
 American lives'. Can I carry on?"  
 Puff: "Sure. Carry on while I fill your jug\$\$\$\$\$\$!"  
 Pour: "'American freedom' and 'our freedom' are not necessarily the  
 same. It is only the apathy of our leaders that has allowed the  
 Americans to remain our allies and so become the greatest  
 threat to *our* freedom. The apathy of our leaders in matters of  
 foreign policy has become so traditional that what makes us  
 unique is our demonstrated ability to 'preserve ties at all costs',  
 to follow in the wake of the overseas ship. Our enjoyment of  
 apathy has become a realization of worth, good or bad. It is a  
 value experience. Its basic expression is:— there is no need to  
 worry, there is no need to care, she'll be right! O.K.—that's  
 the best phrase—the primary glimmering of consciousness  
 reveals, hey presto, apathy. So apathy is 'something that  
 matters' to *our* 'way of life'. . . . If the basic experience of our  
 way of life is apathy, then any attempt to *think*, to *say*  
 something that matters, is defeated in being said. Discussion  
 of possible alternative to 'traditional points of view' can never be  
 taken seriously. 'Thinking' will just never be a serious business.  
 So without thinking I can say 'ANY THREAT TO APATHY IS  
 THE GREATEST THREAT TO OUR FREEDOM'. How does  
 that grab you? In short our allies, have become a great threat  
 to our freedom because *our* leaders are like you and I. Our  
 American allies' bogey is 'communism'; our bogey is 'apathy'.  
 Our leaders' bogey is our bogey so they feel they must go along  
 with the overseas bogey. So you and I end up with a bogus  
 bogeys' bogey. Without thinking we 'actively' support the  
 people who provide (free of charge) the greatest threat to our  
 physical freedom, to our freedom. We are the greatest threat to  
 our freedom. You and I are the greatest threat to our freedom.  
 I am the greatest threat to *my* freedom. How's that for logic?"  
 Puff: "Logic. . . where? Let me get you another jug. I like that last  
 phrase 'I am the greatest threat to my freedom'. The other day  
 I met this beautiful woman. Faaaaantaastic. I really do feel  
 threatened. What will I do about the way I feel—probably  
 nothing. But what *can* I do? It seems to me I have a choice of  
 only two moves. I could 'move-in' and if I don't do that then  
 what I do will amount to no more than moving out. I can  
 'move-in' or I can 'move-out'. Primitive, eh! I could stay away  
 and construct for myself a plea to excuse my lack of  
 performance in accordance with my true feelings. Taking this  
 course of action would amount to no more than building  
 myself a 'blonde bomb' shelter. And there I would sit thrashing  
 away my existence into my life-long 'survival kit' of baked  
 bean cans. They must be Watties. So that's out. The choice is  
 clear. I must act in accordance with my feelings and explore  
 the possibility of there being a mutual feeling of admiration.  
 But this means 'war' for indeed she is a woman who truly turns  
 me on."  
 Pour: "Shit your a crude bastard. I suppose what your attempting to  
 say is that our little discussion is irrelevant. That all this talk  
 ignores the greatest and most pernicious of threats to freedom,  
 the opposite sex. Is that it?"  
 Pour  
 Puff  
 Puff: "Not quite that. If any conflict, any 'war', does in fact  
 constitute a threat to my freedom then the conflict between  
 the sexes is a truly great threat—it is a 'war' that threatens the  
 freedom of us all, it involves us all. It really matters. So you see  
 there is 'something that matters' that is not apathy. There is a  
 war going on before our very eyes. . . . Look over there! All  
 New Zealand is a theatre of war. Yet even this great threat is a  
 value experience we are barely conscious of. It is a 'great'

# Musings on

threat in another sense too. What was your word? "Per-  
 "Perni. . ."  
 Pour: "Pernicious?"  
 Puff: "Yeh, 'pernicious'. You know those little moments of  
 of exhilaration that we all experience?"  
 Pour: "Like making Gertie's Garter?"  
 Puff: "No. 'Little' things that we do without thinking about  
 woman driving a nail is stopped for 'working like a man'  
 does she react to the cop? She baits him. 'Why, Officer, I  
 on purpose just so I could see you up close.' And how he  
 react? He shakes a big fat finger as if she were his  
 naughty grand-child. She has a moment of glory. He  
 moment of exhilaration. . . . Well such moments destroy  
 more than they create. Maybe he does behave  
 naturally but really he is being self-destructive. In what  
 Simply by not being the sort of person that he truly  
 that he *is*—a good copper'. She wins the game by adv  
 But she too is tearing down much more than she might  
 She 'wins' by acting as any woman might act. In so do  
 loses any autonomy she might think that she has. She li  
 personal identity to remain merely the play thing of  
 red-necked cop.  
 Pour: "O.K. So we are all winning and losing 'little' wars twenty  
 hours a day. But where is the harm? Just how are  
 moments a threat to my freedom?"  
 Puff: "Women make men, O.K.? But it has been mainly men  
 have created the world as we know it. However they ha  
 to struggle against a great obstacle: the emotional d  
 created by woman. Only by becoming a monk—a she  
 shivering, tranquil Self—can a man avoid the oscillat  
 feelings between love and hate, between pure dr  
 happiness and sulky distrust, instilled into him by his wo  
 Pour: "What a load of crap! What a naive view of 'woman'  
 have—women make men! The emotional climate is create  
 woman! Because you experience moments when you don't  
 in total control you say that you feel threatened. If the  
 woman involved, it's the woman who emerges as some  
 threat to your freedom. Hey presto, a conflict exists bet  
 you and the woman. You wade in without a thought; and  
 presto, a state of war exists you and your woman, bet  
 men and their women. What an artless view of 'war'  
 have—any conflict is a war! You go to war because you  
 your freedom is threatened. Yet you seem to infer that wa  
 threat to *your* freedom. You want to have your freedom  
 eat it too!"  
 Puff: "Come on man, make a point. Say anything to get us out  
 this circle of drivel."  
 Pour: "O.K. Try this. I have met *your* enemy and he is you. H  
 that? 'I have met *the* enemy and he is me'."  
 Puff: "Who's he?"  
 Pour: "I am; indeed *I am* the greatest threat to my freedom."  
 Puff: "So what's the point?"  
 Pour: "The point is that thinking is a serious business."  
 Puff: "And you call this thinking?"  
 Pour: "Yes. . . of a sort, but it's more 'talking' than 'thinki  
 can't really be called 'serious thinking'. At best we are ha  
 discussion. Any thinking that there is, has taken place  
 the talking, before the utterance. So, if we regard talki  
 sort of continuous verbal exchange, as chit-chat, then we  
 say that there is very little 'thinking' in such a convers  
 Discussion is 'thinking *while* talking'. There is a time-lag  
 allows for revision and interpolation of differing point  
 view. And serious thinking is 'decision making discus  
 'serious' because decisions are made as a result of disc  
 that 'actively' affect the living lives of other people—po  
 'outside' the decision making procedure. Thus for exam  
 would tend to think that our political leaders must fall  
 this category of 'serious thinkers'. . . . War, let us sa  
 simply arrrrr. . . . the result of ordinary men and women  
 and women 'outside'—doing 'little' things (like going fo  
 medical, saying "Yes" to a caller) without even being aw  
 that they are not thinking about what they are doing."  
 Puff: "O.K. What do you think of the news?"  
 Pour: "News?"  
 Puff: "Nixon has successfully negotiated a limited deal with  
 troop leaders. He wants the troop leaders to persuade 'his  
 to go into Cambodia until the end of June to seek out en  
 arr. . . weapons. His hope seems to be that a significant am  
 of damage will be inflicted on 'the enemy' so as to allo  
 boys to wee-wee all the way home without too many m  
 them becoming casualties of arr. . . By crossing the  
 Nixon not only thinks that he will 'preserve more Amer  
 lives' but will shorten the war by a meaningful amo  
 time."  
 Pour: "Do you really believe this? Do you really believe  
 withdrawing U.S. troops from Indo-China, from Vietnam  
 shorten the duration of the 'war'? Surely it is clear by now  
 the *real* war cannot begin until the American troops are o  
 the area. The real war is a civil war. It is, . . . as it has al  
 been, it will be a war, like so many recent 'little' wars. . .  
 that is waged as an attempt to give some form of conc  
 expression to the process of change that can be describe  
 'nationalism', 'unity' and "independence" seem to be  
 words to all concerned. In the more recent history of Vietn  
 this 'process of change' would seem to boil down to a serie  
 events that are leading towards the eventual reunification  
 the three Ky (Nam, Trung and Bac). The war is not ju  
 struggle for independence. It is also a struggle for unity. It  
 war between the various regional 'authorities' who seek  
 establish an overall system of control. As such the 'war'  
 hardly begun."  
 Puff: "O.K. Withdrawing American troops from Vietnam does  
 mean that the war will end. What does it mean? One thin  
 might mean is that we will witness on most evenings for y  
 to come a blood bath in our living rooms. If the Medium br  
 the Message, we will witness 'live' the sort of events th  
 filtered through last month. *Utu* will be invoked. Buddhi  
 will be seeking revenge over Catholics. Nationalists will  
 seeking to settle old scores with opportunists. Settling  
 scores will be the theme of the 'war'. The peoples of Vietn  
 Laos, Cambodia, and perhaps even Thailand, will enter into  
 many sided power struggle. Millions will suffer. Perhaps  
 you and I will suffer a little. Who knows? There is a possi  
 that for you and I the war will not just 'go away' wh  
 Americans go home. There just may be a drop of truth in  
 Sir Keith's assertion that we do live in a part of that regio  
 calls 'South East Asia'. If we are part of that region we sh  
 not merely *hear* about 'the war', the suffering (as we did  
 the couple of million who recently died in the Bachi  
 'war'), but may *see* or even *feel* a little of it too. Are you  
 me?"

"Sure. Nixon  
 the war. You l  
 Dickey, Dick  
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 The mouse ru  
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 "Hey. What's  
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 Scratch,  
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 Sigh.  
 Suck.  
 Puff.  
 Tick, tick . . .  
 Puff  
 " . . . A man  
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 Here I am in  
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 and now' the  
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 "Rugby . . . .  
 "Can't you sh







# Craccum's arts



EDWARD II—BERTOLT BRECHT/  
University Theatre Company

*Verfremdung*—or any other theatrical effect—it's pretty hard to get across if you haven't got an audience. First night of *Edward II* played by Theatre Co. in the Varsity Hall had an audience that filled fully one third of the seats. For a production which can only be termed major in every sense this is immensely disappointing. In his production Wilton Rodger has gone to great lengths to provide a long and contemporary play which is both good, and, god forgive the word, relevant. This is his third production and by now he almost has a style—a style which reveals clarity, clarity in blocking, in casting, and in the emotional and physical placing of character against character. This is a great virtue with Brecht and works the play a service.

Theoretically both lighting and set complement Rodger's work in directing the action. Lighting could be excellent—and was when it worked—but too many technical hitches broke the continuity of the play. Still, this is a detail which will naturally right itself. The set is uneven—the wroughtiron trellis at the back should be much heavier and the highhung banners seemed lost and unnecessary. However, the large multitextured blocks were not obtrusive yet gave the actors an interesting variety of space and backdrops.

With the music you keep thinking you're getting 'that dramatic chord as the hero rides in—but no—and so the building polemic is enforced. In a sense mood music, as behind films. And other cinematic effects too—the projected slides, the excellent battle scene played in silhouette against slowly merging and reemerging technicolours. However, the opening dance sequence was just too

much in the furling-and-unfurling-banners of the Lion in Winter type 'pseudo-milieu' (to borrow a phrase from the extraordinary prose of the programme).

Stephen Smithyman, as Edward, is the only actor in the production who can maintain a continuity to his acting—when he has to cross the stage speaking neither his feet nor his tongue stumble. His was a felt performance which remarkably gained that puzzling sympathy we have for Edward and his moments (since the character Edward survives on moments) remain in the mind despite the fact that Mortimer has all the great speeches. But this is not to diminish Michael O'Donoghue's performance—as Mortimer—he has good presence combined with a deliberating pace which contrasted effectively with Edward's lightness thus subtly presenting the essential juxtaposition of the play. Deryn Cooper as Queen Anne completes the most impressive trio in the cast—her acting carried through a series of difficult changes, and it was only a lack of projection in her speech (which at times she proved she did have) marred her performance. Nick Edwards as Gaveston unfortunately failed to make the character into anything definite. Again projection, as with Ross Sellwood as Abbott, was weak—and similarly for several minor characters. But Stephen Gordon as Kent, Dennis Stanton as Archbishop, and Adrian Kiernander as Lancaster showed just how pleasant it is to hear without straining. Worthy of mention among the minor roles are Chris Cottingham and John Laird as the Elder and Younger Gurneys and Peter Calder as Baldock. Lightborn was a minor masterpiece.

Finally: the play deserves better patronage—drama these days is cheaper than the movies. It is playing until the 15th August and is on at Arts Festival too. It is Thursday. It is Auckland. Go.—M.D. Edmond.



OTHELLO/W.S./ produced by Anthony Richardson/Mercury Theatre

*Metinks it should be now a huge eclipse  
Of sun and moon, and that th'affrighted globe  
Should yawn at alteration.*

Classical tragedy shouldn't be domesticated. It must reflect some affinity with its ritual origins and cosmic implications, it must exact total empathy in the cathartic process. To regard these premises as irrelevant or superfluous to the modern approach, is to seriously inhibit the desired response—emotional participation in an 'improbable lie'. The Mercury *Othello* fails to sustain the intensity of illusion and the producer's aim—to be 'constantly compelling'—is defeated by his inability to absorb and shock the audience. The spell is too often broken and recurring doubt reveals the lie.

Anthony Richardson's programme notes indicate his knowledge of the thematic machinery: 'the disciplined contrasts . . . interplay of language and purpose . . . the central juxtaposition of seeming and actual' but then he approaches the play as an extended metaphor of a rugby game 'played on the pitch of love and jealousy' complete with 'tactical moves and dummy passes'. Richardson's game is pre-Fred Allan and avoids much subtlety and spectator satisfaction in its rush to reach the end.

Ironically, part of the trouble arises from Edward Brayshaw's brilliant performance as Othello; his fluid grace and strutting fury are mannered to perfection and the other players cannot provide the necessary foil or support for his beauty and power. He projects and interprets the poetry in a rich calypso song (when is a Moor not a Moor . . . When he's Othello, caricature being easier than fidelity) readily finding the right tone and gesture. Some of the others dash about delivering lines at the back wall—the herald incants a long message into the wings, few intelligible words bounce into the auditorium. Mr. Richardson—why do you hold Shakespeare's poetry and the ability of your actors in such contempt? Tapping drums and shimmering tambourines backstage mock the drama inherent and sufficient in the most crucial of dialogues; this multi-media 'intensification' improves only the mediocre, it brutalises genius.

The old colonial embarrassment: a trained professional exposing native deficiencies. So the Venetian aristocracy, representing the good order, paragon of city states, here become fussy little bureaucrats, three of them in red cloaks posturing like a symposium of camp popes, and to these the magnificent Othello must supplicate:

*Most potent, grave, and reverend signiors,*

*My very noble, and approved good masters . . .*

Ian Munc's Iago abandons the traditional sinister Machiavel for a Renaissance Katzenjammer Kid whose almost infectious mischief wins Othello's ear and heart with incredible facility. By 'humanising' the villain into a capering Charles Adams cartoon, Iago's stature and potential are deflated and the balance with Othello is destroyed. The Shakespearean tragic hero is an over-stated egomaniac and this grandeur demands a reasonable showing by the forces of evil. The disparate confrontation (despite Munc's quick and intelligent tongue) created in this production confounds belief and belies the textual situation. It is perhaps unfair to criticise the cast by comparison to Brayshaw's commanding presence but the fact of his obvious superiority introduces uncomfortable moments into the spectacle when attention to the plot gives way to a concern for ruined lines and clumsy movements by less experienced actors. Pam Ferris as Desdemona is, however, much better at being dead than the heaving demise of the good Lord Olivier—again the performance is not definitive or imposing enough to prevent noting such details.

The final moments sabotage whatever suggestion of tragedy lingers this far. Othello crumples up, robbed of the last vestiges of tragic dignity by the shuffling, chattering crowd of soldiers and citizens; the stage positioning is too carelessly informal to isolate the fact of his suicide. No pity here, no terror.

Edward Brayshaw said somewhere that New Zealand theatre is the child of English repertory. This *Othello* is very much the effort of dedicated amateurs (in the more generous sense than mere non-professionals); a faithful rendition of a classic, the text followed at least literally, with scrupulous honesty and the costumes, sets and acting very earnest and adequate. But drama is not mere repetition, it must discover its own resources of excitement and consciously reveal this wonderment to the audience. Theatre is an exploitation of emotion by art and this is achieved by a *gestalt* of formality and spontaneity. Anthony Richardson should consider what classical tragedy was trying to do and direct his art and the talents of his cast in those movements, positions and gestures which, although they are objectively 'unnatural' in the Stanislavski sense, best elicit the tragic response.

Despite a fundamental disagreement with the producer's attitude and various minor disappointments, I enjoyed seeing (if not experiencing) a live *Othello* and Brayshaw is beautiful, moving and speaking on stage; perhaps he will inspire the strength and confidence of the other players.—Richard King.

## EXERCISE

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## Prospectus

and form from your university library or from—The Director, Library School, National Library of New Zealand, Private Bag, Wellington.





# Shell Oil New Zealand Limited

## Staff appointments

At the end of this year Shell will be offering employment to men (or women) with degrees in Chemistry, Civil or Mechanical Engineering, Agricultural Science and Commerce. There may be also a few opportunities for graduates in other subjects, e.g. Economics, Law or Arts.

### POSITIONS AVAILABLE

Most of the graduates will initially be stationed in Wellington. Each man is appointed as soon as possible to a position best suited to his qualifications, talents and interests and he is asked to follow a planned programme to enable him to use all his knowledge and ability at an early opportunity. The work is accepted as qualifying for corporate membership of professional Institutions or Societies.

*Chemists* will begin in the Central Laboratory on product development and testing, technical service, and the supervision of quality control, and may also be employed in chemicals marketing.

*Engineers* are responsible for design, development, construction and maintenance of oil storage facilities, processing plants, buildings, pipelines and road tankers.

*Agricultural Science* graduates are appointed to the Shell farm trade organisation, acting as specialist advisers on the marketing, development and application of chemicals for agricultural purposes.

*Commerce* graduates are employed primarily in finance, where the responsibilities include quarterly accounts, treasury, taxation, credit, investment, audit, payroll, costing, budgets and management accounting.

*Data Processing* with a Systems 360/60 IBM computer also offers a field for graduates with the necessary aptitudes for systems analysis, programming, operational research etc.

### ADVANCEMENT

As well as specialising initially in work for which he is qualified the graduate will be trained to take a comprehensive view of Shell activities generally.

The Shell group of companies, which is international in character, scope and shareholding, is engaged in New Zealand and throughout the world in two industries, petroleum and chemicals. Both are growing in volume and complexity and show ample prospect of development in the future.

Shell Oil New Zealand Limited is staffed by New Zealanders, of whom the most able may be eligible for promotion to senior positions overseas. With individual recognition, supervision and guidance each graduate is encouraged to progress towards the most senior position he is capable of filling. His own efforts towards self development may be aided in several ways, including overseas training for the most promising men.

### SALARIES

Young graduates have a special salary scale and it is Shell's policy to offer salaries and conditions of employment (including retirement benefits) at least comparable to those offered by other large firms.

### VACATION EMPLOYMENT

A few vacation jobs will also be available in Wellington next summer for students now in their second to last year of a degree course in Engineering, Commerce or Chemistry. No unusual obligations are imposed but preference will be given to men seriously interested in the eventual prospect of a Shell career.

### ENQUIRIES

More detailed information is available in the booklet "A guide to graduate employment with Shell Oil New Zealand Limited". Copies of this booklet are available from the University, or Shell Oil New Zealand Limited.

Interviews can be arranged to suit any students who may be interested.

Enquiries may be addressed to:  
The Staff Manager, Shell Oil New Zealand Limited,  
Shell House, The Terrace, PO Box 2091, Wellington. Telephone 45-060.  
or Shell House, Albert Street, PO Box 1084, Auckland. Telephone 78-880  
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# So you speak French and know what an electron is



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# Why bylaws?

ACC BY-LAW 201 (XXV)

201. No person shall: . . . .  
(xxv) Hold, organise, direct, or take part in any procession, whether vehicular, equestrian, or pedestrian, or partly vehicular, equestrian or pedestrian, or of any other type whatsoever, in, along, or upon:

- (a) Queen Street or any street adjoining or intersecting Queen Street within 50 yards from such junction or intersection, or
- (b) Quay Street, Britomart Place, Commerce Street between Customs Street and Quay Street, Victoria Street East, Victoria Street West, Karangahape Road, Pitt Street, Hobson Street from Pitt Street to Wellesley Street, Great North Road, New North Road, Ponsonby Road, Symonds Street, Parnell Road, Broadway, Manukau Road, and Remuera Road in the City of Auckland, or any street in the City adjoinint or intersecting any one or more of such streets within 20 yards from such junction or intersection, or
- (c) Albert Park, or
- (d) Such other streets and public places in the City of Auckland as the Council may from time to time by resolution determine.

otherwise than pursuant to the authority of and in conformity with the terms of a written permit previously issued by the Council or by such Committee, member or officer of the Council as the Council may from time to time direct AND for the purposes of this provision a "procession" shall be deemed to be a group of persons parading with or without vehicles or animals.

This Auckland City Council by-law is about forty years old (brothers in beards and beads you were not the first) and its function is to prohibit any procession the A.C.C. does not like. It is however very possibly invalid. By-laws can be invalidated on these grounds: the local body has no power to make it, it's plain bloody

unreasonable, or it's repugnant to the laws of New Zealand.

So far as authority is concerned the A.C.C. must bring all its bylaws under the Municipal Corporations Act 1954 and the authorisation in the Act. The A.C.C. may found bylaw 201 (xxv) on the authority to Regulate Control or Prohibit any of the things local bodies usually Regulate Control or Prohibit contained in S. 386 (4). If they prohibit while purporting to regulate as they do here they may well be outside their authority. The bylaw could be founded on S. 386 (12) "concerning streets and the use thereof". Concerning is definitely a weaker word than prohibit.

Allied to prohibition is the question of unreasonability. Criteria for unreasonability include where a bylaw needlessly encroaches upon a right common to all citizens i.e. use of the highway, and where the limitation of liberty attracts no corresponding benefit to balance the abridgement. Other relevant criteria include a wide and unreviewable discretion given to a non-elected officer without any policy guidelines and where the bylaw impinges upon rights of people from other areas.

## REPUGNANCE

This bylaw may also be bad for repugnance, that is, it makes illegal what was legal (or vice versa) before it was made, to the law of New Zealand.

Well then what is the law of New Zealand? Treason and sedition you won't be charged with, but you might well be charged with offensive or disorderly behaviour, obscene language, assault or resisting constables in the execution of their duty, obstructing without lawful authority or excuse any footpath, footway or carriageway.

Let's have a look at those then. If you use obscene language, assault anyone or obstruct the policemen then more fool you. If Robbie's bylaw is bad then you have as much lawful authority or reasonable excuse to march up Queen Street as anyone else. The guts is in the offensive or disorderly behaviour charge. Offensive behaviour was defined 'as a course of action calculated to cause resentment or revulsion in right thinking persons' in a case where a dirty old man molested two boys. Yet this definition is applied directly word for word to political dissent.

## PESTERING

Disorderly behaviour was defined as 'seriously offending those values of orderly conduct which are recognised by right thinking members of the public' This definition arose from a man pestering and following a woman at night but that definition is also applied word for word.

What it boils down to is what is the judge's conception of the popular prejudices, which is hardly a sound jurisprudential basis to fine you \$200.

If then Robbie's bylaw is bad, you don't swear or look cross-eyed at a policeman, seriously offend or cause revulsion in the right thinking man you may exercise your right to demonstrate.—A. D. McInnes.

# Fyson tonight

Leftists around campus will tonight have the opportunity of hearing the views of George Fyson, a dominant figure on the Wellington radical scene.

George, who is twenty-one, edits Red Spark, the quarterly magazine of the VUW Socialist Club, an organisation in which he has played a leading role. He has visited revolutionary groups in the United States, Canada, and Australia, and the experience of talking with overseas revolutionaries with similar views to his own has strengthened his internationalist outlook. While in the U.S. last December he attended the annual convention of the largest radical youth group in the country—the Young Socialist Alliance. George is a supporter of the Fourth International, the revolutionary party founded by Leon Trotsky, and he is on the national executive of the only significant Trotskyist organisation in New

Zealand: the Socialist Action League. He will speak of "Reform or Revolution" in B.15 at 7:30.

Critics of George Fyson have in the past called him an armchair revolutionary, an idle theoretician. Those who are in agreement with this judgement will have an opportunity to stick the knife in tonight. The uncommitted will be able to judge the man and his ideas for themselves.

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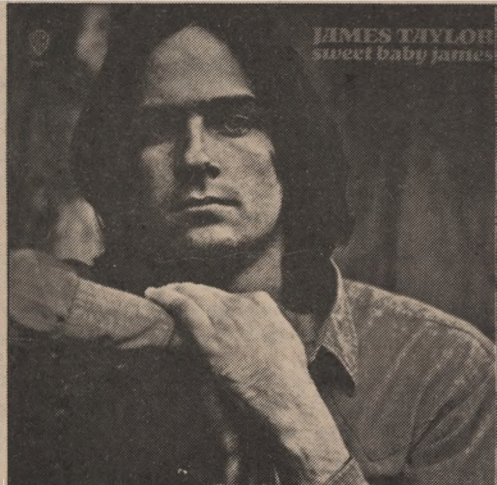
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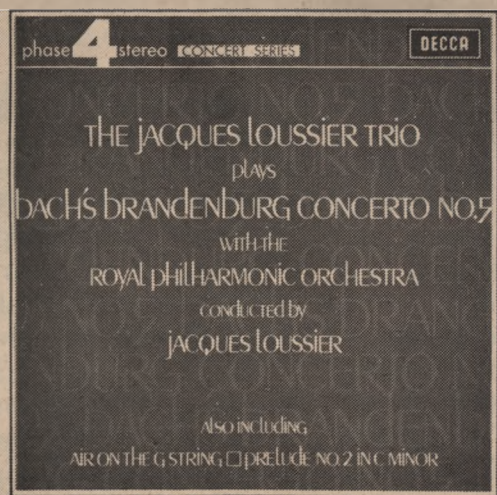
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