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CRACCUM

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Budgeted loss for cafeteria still possible — report

It is probable that the \$11,000 loss at which the cafeteria was running earlier in the year will be reduced to the budgeted loss of \$8,500 by the end of the year, says the report of the Studass cafeteria committee received by the Student Representative Council last week.

The report states this on the basis of "the action taken in raising the restaurant prices to \$1, and the anticipated action of the new manager in introducing portion control, quantity and quality control of incoming goods and in improving stocktaking."

Through submissions and questionnaires, the committee learned that the main complaints were that "generally the catering area is not clean, portion control is non-existent, the staff image is untidy and the staff are generally not informed as to their duties, some of the buying could be improved, the staff in the kitchen is not used economically, the hot food selection is below the average operation of this size, better stocktaking could increase profits, food is generally not hot, and is often badly cooked, and some of the facilities are not used to their best advantage."

IMPROVEMENTS

The committee felt that largely these faults are due to inefficient management and felt that the new manager Mr Bowie would make

PASTE

"The potatoes were the bulk of many sarcastic comments... they seem to vary from hard, undercooked lumps to

something resembling sloppy wallpaper paste.

"...there appears to be too great a propensity for boiling food and a lack of expertise in judging when it is done. The fish is usually edible: this is cooked in the newly installed frier. It is suggested that the sausages could be similarly fried. The roast potatoes occasionally served are excellent: it is suggested that far more use be made of them."

IMPOSSIBLE

"...If, as has been suggested, it is impossible to roast meat in the quantity required, it is at least suggested that we stop purporting to sell it."

The committee also recommended better use of leftovers in stews and broths and

a similar upgrading in the quality of the custard served as sweets. It also pointed out that the use of first grade meat is unnecessary as it is possible to make it more edible through the use of additives and seasonings.

On the subject of the range of hot foods, the committee suggested that each item be individually priced so that customers may build up their own meals.

SHOP

The report recommends the establishment of what would virtually be a campus shop selling grocery, toilet and medical requirements.

Other recommendations were—that the coffee bar be kept open whenever the library is open, that the caf be cleaned thoroughly daily, that ashtrays be provided "in profusion", that the sauce jugs and sugar bowls be replaced by sauce and sugar sachets.

On the financial aspects of running the whole catering side of Studass, the report recommends that there be two classes of meals, one of sausages, pies or fish for the poorer students and a wider range of better meals with prices adjusted to about break-even point. It also recommends that prices be set at the beginning of the year and remain unchanged for that year except for emergencies.



"Don't change Capping"

An AUSA's committee's report which recommended no change in the basic structure of Capping was received by the Student Representative Council last week.

The committee, under the chairmanship of former MVP Kelly Flavell, made its recommendations on the basis of ten submissions received and a 30% response to 850 questionnaires.

Other recommendations were:

That capping committee institute strict procedures of control for Procesh, that the present system of stunts approval be used instead of being bypassed as has frequently happened.

PUB CRAWL

that some effort be made by Capping committee to counteract pub crawl by having an open air concert in the quad immediately after Procesh or by starting Phred's Phunction earlier, that an Arts Festival be held during the week including poetry

readings, jazz/blues concerts, dances and films,

that AUSA approach the University and/or departments to ensure that some form of discussion on the University, education and its relevance to society be instituted during lecture time during Capping week.

SPORTS

that interfaculty sports be held during Capping week,

that all forms of dances be held during the week and that the Capping festivities be extended into the week preceding Capping to incorporate these extra activities but that some overlap be

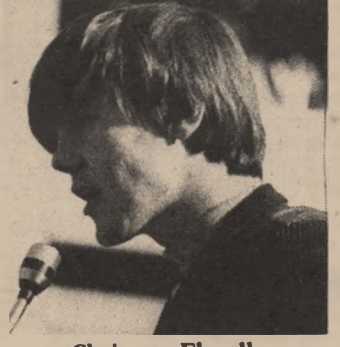
incorporated as none of the activities are mutually exclusive.

In the statistical breakdown of answers a majority of students favoured:

a revamped Capping, the continuation of the traditional Capping festivities, an Arts Festival added to the celebrations and blues dances.

PARTICIPATION

To the question "What do you think are the present aims of Capping festivities?", most answered that it was for the fullest student participation in student affairs. A majority felt that Capping activities had a



Chairman Flavell

detrimental effect on town/gown relations but a majority felt that those activities which caused most public distress should not be deleted.

Pig for 1970

Is there anyone you would like to see declared 1970's Male Chauvinist Pig of the Year?

Is there anyone you know who by their statements or actions have supported the suppression of women? In an overseas context nominations could include Freud or Dr. Spock.

The Women's Movement for Freedom is holding a contest to discover who is thought most worthy of the title. There will be two sections (i) Auckland University and (ii) New Zealand. Anyone may nominate a

contender along with written reasons why the particular person is eligible. The person who chooses the winner will (if male) receive a copy of Betty Friedan's *The Feminine Mystique* or (if female) an evening with Tim Shadbolt if he can be found.

Entries may be left in the basket near the door in Craccum and the results will be published in the last issue of Craccum on September 24.

after 30 years as a bookbinder
I am convinced that paper books
are best
Ignore all imitations

buy from Pauls where the entire stock is
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"every book is individually printed with ink"

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Copping out on Capping

The report on Capping has come at last—and one wonders just how useful or realistic it is.

The first recommendation is that no changes be made in the basic structure of Capping. Presumably this means there'll still be a Proceh, a Miss AU, a Capping mag, boatrice et al. Yet the fifth to the eighth recommendations are that an Arts Festival be held, that an Agora-type programme be instituted, that all manner of dances be held and that inter-faculty sports be organized. If that's not a basic change, then at least the structure will have acquired a high gloss.

The committee recommends that the present system of stunts approval by the President, Capping controller and stunts controller be used instead of being bypassed as has frequently occurred. This is wonderful but offers no indication as to how this may be accomplished. In effect, the committee has said "The present procedures are adequate for stunts control and should not be changed."

We knew this already. What was wanted was suggestions as to how it could be enforced.

Another unenforceable recommendation was that some effort be made to counteract pub crawl either by holding an open-air concert in the quad immediately after Proceh or by starting Phred's Phunction earlier (about 6pm). The first question that springs to mind is "Why the hell stop pub crawl anyway?" and the next is "Does the committee honestly think that the chance of seeing a rock concert will stop anyone who wants to go out and drink himself blind?"

A further impractical recommendation was that the University be approached to ensure that some form of discussion on the University and its relevance to society be held during lecture time in Capping week. Judging from the professorial and Administration's reactions to the last attempt of this kind, this approach would be as welcome as a brace of Molotov cocktails.

The committee also recommended that the Capping festivities be extended into two weeks—and this comes at a time when the Administration is thinking of shifting the graduation ceremonies to earlier in the year and pushing Capping week into the first week of the May holidays. The loss of lecture time would make it almost impossible to extend Capping week yet nowhere in the report is there mention of any approach to the Administration to ascertain feeling on this matter.

Thought for the week: Now that the All Blacks have been thoroughly trounced by the Springboks (despite what the sports writers say), how long will it be before the NZRFU decides it has a moral objection to apartheid?

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 for armchair REVOLUTIONARIES



Sir,
 Your issue number 20 published a statement by Mr Peter Thomas criticising the Commerce staff for a "debased B.Comm. degree". I am sure the word "debased" was not used by Mr Thomas himself and as a result the headline is not truly representative of his views.

It is also misleading for you to state "the Auckland business community has little faith in the present B.Comm. degree". This Commerce Faculty is unable to provide anywhere near the number of B.Comm graduates which the Auckland business community requires. At present our graduates have a considerable choice of positions and several international firms send representatives here to recruit annually.

I believe that you have distorted some of Mr Thomas's criticisms so that your article fails to do justice to his opinions. No one would suggest that there is not room for improvement in our courses but it is ridiculous for critics to suggest that we can at undergraduate level, with our very limited resources, provide a variety of courses of the same kind and standard as the well known selective graduate business schools of North America.

J.B. Tabb
 Dean of the
 Commerce Faculty

Sir,
 In his column in Craccum September 10, Bob Hillier has blatantly misquoted me. The letter from which the quotation was taken was not addressed to the 'cafeteria critics' but to those who act without sufficient consideration of their motives.

I would far rather students rotted in apathy than marched in demonstrations for the wrong causes—a demonstration should exhibit the wrongs of society—not the socialist tendencies of the demonstrator.

For the information of those who read Bob Hillier's article the quote if continued reads "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". I also deny the implication that I am connected with executive in any manner whatsoever. I too am one of the masses.

M.J. Butler.

Sir,
 My immediate reaction to the report on the possible non-future of Focus was one of disgust. Whatever the merits or demerits, on average it is a good, and a worthy publication with which I, as a student, am proud to be associated.

It has shown occasional tendencies to emulate Time, to cater slickly for the "middle class decision makers" etc. To say however that Focus has tried, and failed in every sense, is pure and simple bunk. It may have failed financially, and certainly has failed in one aspect: nothing whatever has seriously been done about extending circulation beyond campus.

The student body constitutes a significant segment of society and Focus can serve as a communication vehicle between this body and society at large, for which in its present form it is admirably suited. Law may be granted his contention that Focus has not reached "the kids". The majority of us, I think, would feel insulted to be referred to as "the kids" apart from which this need not necessarily be the main function of Focus and if Law is so concerned about "the kids" he could have tried pushing Cock.

The Vic survey indicated that a large number of students were prepared to pay for Focus. Ending the free-distribution scheme, which is but one of many

alternatives open to our beloved student politicians, could facilitate the financing of a promotion campaign, enable more frequent publication and possibly result in a reduction of the present cost.

I want to register a strong protest and feel sure that I am not alone in objecting to the cessation of publication of Focus which, with or without alteration to its present form is a viable proposition for the future as it has been a commendable publication in the past.

W.J.E. de Beurs

Sir,
 Fan though I am of the outpourings of the prolific pen of W.B. Rudman I am moved, in the name of factual commenting, to expose his inaccuracies in The Naked Kiwi. While enjoying much of his Establishment-hammering writings, I fear that this particular watchdog on society has a tendency to follow New Zealand's other leading literary masterpiece, indulging in oversimplification or overstatement in order to prove a point or two.

There are those of us who would bring about change from without, and those who work from within the channels already laid down by our sires. Into the latter category fit the Young Nationals who, at National Party Conference at Rotorua, managed to put through a remit calling for a revision of the law relating to homosexuality. W.B. Rudman referred to this as: "Homosexual law reform was discussed." He only quoted two speakers, ultra-rightwingers, whose speeches had no effect on the final result, and whose sole contribution was, in fact, to provide ammunition for sensation-seeking news reporters.

So come on, Rudman, credit where credit's due. Like it or not, the Nats rule the roost at present, and to get a piece of reform like this through their ranks, is a positive contribution to a better society.

J.S. Reynolds

Sir,
 I guess that readers, having waded through R.G. Cowlin's tiresome clichés on the Indo-China situation and "Communist expansion" (Craccum July 23) will agree with me that it is depressingly boring to have to reply to them. But it would seem it has to be done: over and over again. Twenty years of intensive Cold War indoctrination is admittedly a heavy burden for Mr Cowlin to get rid of. But a few facts just might penetrate.

The contention that the Viet Cong 'initiated a terrorist campaign to set up a communist government in South Vietnam'..... a case of Communist revolutionary-war on an international scale, needs a little looking at. I presume that Mr

Cowlin is referring chiefly to the period immediately following the Geneva Conference, and prior to the big American build up of aggression beginning in 1965.

The "terrorist campaign" as Mr Cowlin may not recall was first begun by the Ngo Dinh Diem government in 1955, not by the Viet Cong. South Vietnamese were arrested and kept in prison for the fault of explaining the Geneva Agreement to their friends; an activity considered subversive. (It's not saluting the U.S. flag these days). By 1958 with the setting up of

concentration camps Diem moved in on dissidents with increasing vigour. Those who were bold enough to express their disagreement with the line of policy adopted by the ruling oligarchy—chiefly two parties—the Cach Manh Quoc Gia and the Cao Lanh Vi; were to be (here's a euphemism for you) "politically reeducated". The operations in the countryside followed the, by now, classical pattern: searches, and raids, arrests, plunderings, torture and rape: American advisers at the time expressed doubts, "that these methods could play into the hands of the Communists". The terrorism of the Viet Cong which Mr Cowlin speaks of was directed quite explicitly against the agents of the Diem policy outlined above. To say the Viet Cong "initiated the terrorism" is to ignore the facts (unless you get them from U.S. White Papers).

Mr Cowlin then goes on to mutter "sheer bunkum" about the suggestion that the N.L.F. is an army of national liberation and not the army fighting an "international Communist revolutionary war". There is a huge amount of literature detailing the independence of the N.L.F.'s line from North Vietnam—independence in a real sense that is—until the big American invasion in 1965. I do not propose to précis it all here. Sufficient is it to quote a couple of polls taken by C.B.S. in 1966-67 which indicate that "even among strong anti-Communist South Vietnamese...exposed primarily to government propaganda there still appears to be a rejection of the American idea that the war is a consequence of "aggression from the North". The same poll showed incidentally that few Vietcong prisoners "considered themselves to be Communists or could give a definition of Communism." Many captured diaries show this to be largely true. Either the Viet Cong are slack on their political indoctrination or it's an indication of tenuous links with Hanoi. Take note Mr Cowlin that I'm talking about the Viet Cong and not the North Vietnamese Army. This brings us to the next point.

The "Communist expansion" Mr Cowlin speaks of sounds suspiciously like the 'yellow peril' paranoia to me and I won't bother to deal with it except to recommend, Mr Cowlin read some reliable scholarly work on Hanoi's relationships with Peking and Moscow and with the Pathet Lao and the N.L.F.

They are not quite the amorphous blob Mr Cowlin would like to think they are. If you are of the mind that the "Communist expansion" accounts for the current conflict it might be interesting to note the amazing correlation between the amount of violence and the build up of the American presence. How strange!

And one last point. Mao did not spend "long years of apprenticeship in the U.S.S.R." In 1950 he spent a mere nine weeks in Russia; and hardly an apprenticeship either, considering he'd just successfully completed his revolution in China. Unfortunately it is a lack of facts and muddled thinking from people such as Mr Cowlin which makes possible America's (and New Zealand's) current obscenity in Vietnam.

John Croucher.

Sir,
 M. J. Butler writes an aggrieved letter about the presence of Communists and their red flags in the Vietnam Mobe demo. I would suggest that he would do well to stop complaining and instead to ask himself: Why did this happen?

Let us consider this question. Mr. Butler informs us that the demo. was intended to "sell" the idea of peace in Vietnam to the NZ public. For what conceivable reason? Surely, so that public opinion should pressurize the NZ Government into withdrawing material and moral support from the South Vietnamese Govt.'s armed resistance to the Viet Cong and North Vietnamese forces, and into trying to persuade the Governments of Australia and the USA to do likewise. What would be the most likely outcome of such a withdrawal of support on the part of these three governments? Answer: the collapse of South Vietnamese resistance, leading to the establishment of a Communist government in Saigon (soon to be followed no doubt by similar events in Pnom-Penh and Vientiane). If this, then, is the logical conclusion of the chain of events which the Mobe was intended to trigger off, how can Mr Butler regard the presence of Communists and their red flags as out of place in this demo? If, as appears from his letter, he really is a pacifist and non-Communist, he should rather question the appropriateness of his own participation in the Mobe.

R. G. Cowlin



The future of the library

By JACK VOWLES
Member Library Liaison Committee
AUSA rep. on Library Committee

The most obvious thing about the University Library these days is that it is, at least during most of the day, almost intolerably overcrowded. And what is more, pressure is certain to increase as finals draw nearer.

To those students who use the library, this pressure shows itself most strongly in the serious lack of seating available for studying purposes.

Already at periods during the second term the number of people forced to sit on the floor has exceeded memories of the peak period of finals last year. Overcrowding is not only a matter of seating but shows itself less obviously in other library facilities. Library conditions therefore leave a lot to be desired and this is apparent not only to students but to library staff as well.

LITTLE ROOM

These problems, unfortunately, leave little room for easy solution at least within the University—they are involved wholly in the inadequacy of the finance and the planning expended on this university both now and in the past. According to the original plans laid down for the University, by the time student numbers reached the 10,000 mark the whole of the Library-Arts building was to be turned over to the library. Both the English department and the Law Faculty will eventually be housed in other buildings. But this year student numbers reached approximately 9,200 and next year it is estimated the total will reach 9,700. This total could be underestimated and in any case in 1972 the 10,000 figure will be exceeded. And yet the only concrete plan for expanding the library into the remainder of its building is set for 1975—and this only involves a small section of the English department. The effects of this small expansion will be insignificant and no date has been set for further development. The University building programme is running behind the needs of the institution and this makes any solution to library problems extremely difficult.

720 SEATS

The General Library has seating for 720 readers—the furniture for 45 seats and tables only arrived recently and this has been squeezed in as tightly as space and fire regulations permit. In the other libraries scattered around the campus—examples are the law, architecture, engineering and chemistry libraries—there is a total of some 600 seats. There are about ten of these libraries providing specialist material for various departments and faculties, under the general control of the main library administration. This gives us in 1970 a total of some 1,325 seats available in libraries around the University. The international standard ratio of library seats and students is 1:4—adjusted to take account of Auckland's high number of part-time students, the ideal is estimated to be 1:5. Library calculations indicate that this means in 1970 a total of 1,840

seats was needed—the University of Auckland Library falls short by just under 600 seats. This works out as a little over 30% of the total needed—it means that out of every three people who want to use library facilities, seats can only be provided for two of them.

SHORT TERM

In the short term, nothing can really solve the problem. In the past alternative study places have been provided by the University in unoccupied rooms and lecture theatres. These are unsatisfactory to study in but there are no other alternatives available. When needed these will be publicised and it is to be hoped that they will serve the need, and that students who need a place to study will use them. But as pressure is likely to be very severe round finals, three pieces of advice seem warranted.

1. If at all possible, studying at home is recommended.
2. It might be worthwhile to keep a watch out for empty rooms in any departments you are associated with, and to get staff to make such rooms available if this is possible.
3. Students who do not use library material (such as desk copies or books from the shelves) should attempt to find other places to work in to enable those students dependant on library facilities to gain access to them.

SOME HOPE

Long term predictions give a little cause for hope, although this can hardly be extended to promises of a utopian future. An increase in the space available in the General Library is out of the question in the foreseeable future. Only in the development of more supplementary libraries around campus is there any immediate hope. In 1971 the proposed Undergraduate Reading room is planned to be in operation. It was supposed to be in use after the August vacation this year but most unfortunately fell behind schedule. The University Grants Committee recently refused to lay aside finance to cover much of the cost—this now has to be met by existing library and University funds. When in use the new library will provide access to copies of most major reading requirements for arts faculty departments. It will also contain 143 seats. It will be situated in the former Garden Lecture theatre. Reports indicated that substantial interior redecoration will be undertaken to transform the former lecture theatre into something approaching a library in which people can actually work. This will provide more seats, but the student roll will also rise—the ratio of seats lacking as

compared to estimated needs falls down to 28%. This is hardly a great improvement and could easily be neutralised by a larger actual enrolment next year than estimated. All that can be said is therefore not likely to be a deterioration next year.

NEW LIBRARY

In 1972 the physical sciences library is scheduled to be opened. As this is apparently so far on schedule it may actually happen. This will provide another 281 seats—although this was originally supposed to be 350. This will provide a substantial improvement, although the number of seats will still be inadequate by about 18%. If the roll then stabilises at 10,000, as is hoped, the building programme may eventually catch up.

But the library has not only to contain people—space for books is becoming just as hard to find as an empty seat. According to present estimates the library will have exhausted its open access space for books by 1974. Shifting some science books to the physical sciences library will ease some of the pressure, as may the extension of some of the supplementary libraries around campus, but all these steps will

have only marginal effects. Storage space is also limited and although the bindery may be shifted to make room for this there is no long term solution. All these factors tend to affect the efficiency of the library.

IMPROVEMENT

The possibility for marginal improvement in library conditions over the next two or three years exists quite strongly but it tends to rest on a number of as yet unresolved questions. The reliability of present estimates should not be depended on as these have often erred on the optimistic side in the past. If student numbers are allowed to rise beyond 10,000, then even marginal improvement seems threatened. If the Undergraduate Reading Room and/or the physical sciences library fall behind schedule, the conditions may even deteriorate. Library conditions depend entirely on how the building programme of the university fares in the next few years, and this in turn is determined by the government through the workings of the University Grants Committee. This year should be the worst for library conditions, and there should be a marginal improvement—but the unresolved questions make definite prediction impossible.



Alan Kolnik

Mobe meeting

A Mobilization evening will be held on September 18 at the Trades Hall, Hobson Street (near Hobson & Wellesley St., intersection) at 7.30 pm.

Its purpose is to bring in ideas for mobilizing against the IndoChina War on October 30. The evening will be a combined discussion and social event. Everybody and everyone is welcome and it is hoped to get as many people from the different sectors as possible.

The social side of the evening will include guerilla theatre and rock and protest music. Discussion will be centred around anti-war activities on October 30. It is planned to build a large

demonstration for that day but the purpose of the discussion will also be to bring forth ideas for other anti-war activities up to and on October 30.

This is the third term but the war drags on regardless of terms. Students are in a position to play a leading part in the anti-war movement and should be amongst the first to refute the need for the aggressive policies which our country seems to delight in. September 18 will be the first step in this Mobilization and students should play a leading part. Further information can be obtained by either ringing 607-720 or by contacting the International Affairs Office.

Billets

In early December several students from the University of the South Pacific will be arriving in Auckland as part of an exchange scheme designed both to provide them with employment, and an insight into New Zealand life. They will need accommodation for approximately two months. If anyone has space in their flat/home over the December/January period this provides an opportunity both to fill your flat (they will pay normal rent and food expenses), and to meet students from a different university system.

If anyone can help with the accommodation of these students, could they please contact the International Affairs Officer as soon as possible. (In office, 2nd floor, Student Union 12-2 daily).



Asia & Israel

BY ALAN KOLNIK

Vietnam, in more than one sense, is a dying institution. Perhaps demonstrations have helped to keep down the number of our troops committed to the war, but they did not prevent them from going, and they have not hastened their return.

Although a gentleman who looked like Uncle Sam incarnate solemnly told us, via television's *This Day* that the war in Vietnam is over (it's all a bluff, folks, invented by the reporters), this is probably stretching the truth a little. In any event, it is clear that the government will withdraw the New Zealand contingent only if it suits the U.S., and our demonstrations will not be allowed to affect this cringing foreign policy.

So, for the meantime, our borders remain thousands of miles to the north of Cape Reinga, and in the absence of any progress towards the settling of the war, the Middle East has come to dominate the news-scene; the government has shown no desire to establish an outlet to the Mediterranean, we should be giving the Middle East conflict more attention than we do. It is far more likely to lead to super-power confrontation than the neatly divided Indochina conflict.

Bearing in mind the danger of generalisations, the Middle East has certain resemblances to the situation in Indo-China. A foreign power (the U.S.S.R.) has brought up, and committed troops to, a Third World country (Egypt). Smaller countries, like Pakistan, remote from the conflict, have poked their oar into the area in the hope of political gain. Israel is unwillingly supplied with arms by the U.S.A., as North Vietnam is by the Soviet Union. There are many others.

I have always felt that in Vietnam, the people do not care who "wins" the war. I have little time for the N.L.F., less for the North Vietnamese government, and none at all for the South Vietnamese regime. All contribute to the killing, but the war has been polarised ideologically into goodies and baddies, the label depending on the side you support or oppose. In the same way, there has been an attempt to polarise the Middle East situation.

From one side, people see hasty, expansionist Zionists opposing the noble Third World Arabs. From the other, the view is one of the noble honourable Jews opposing cowardly, dishonourable Arabs. Both attitudes are wrong.

The conflict always has been, is, and will be settled as, the clash between right and left. Zionism, seen by left-wing Zionists as "the national liberation movement of the Jewish people", was the first national liberation movement of this century. The Arab awakening led first by reactionaries like the 'young turks' (you may have wondered where Holyoake pinched that from) and King Feisal, really gathered momentum toward 1948. The Palestinian liberation movement, dormant for 20 years, came into its own after the Six Day war, with the growth of Fatah (not a left-wing group). Habash's P.F.L.P., and so on, and is now the fulcrum of the whole conflict. The war there can only be seen clearly if it is viewed as the clash between two national liberation struggles—the Jews emerging from centuries of subjection in the lands of the Diaspora, and the Arabs from centuries of subjection by foreign powers in their own countries.

As the Middle East situation gains importance for New Zealanders, it is imperative that we look at the merits of both sides. To back one, and hurl polemics at the other, will bring peace no nearer. Recognition must be given by the left (old and new) to Israel as the manifestation of Jewish liberation, and by the centre and right to the Palestinians' struggle for liberation.

Perhaps there was never any reason for the conflict at all, but there is no going back to 1948. Israel is not going to vanish in a puff of smoke because Socialist Action says she must, nor will the Arabs give up their rights. We have to live with reality as it exists today, and as it has always existed—that the Middle East represents the most tragic of conflicts, that between two groups of people, both with some right on their side.

we
have
100 feet

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.



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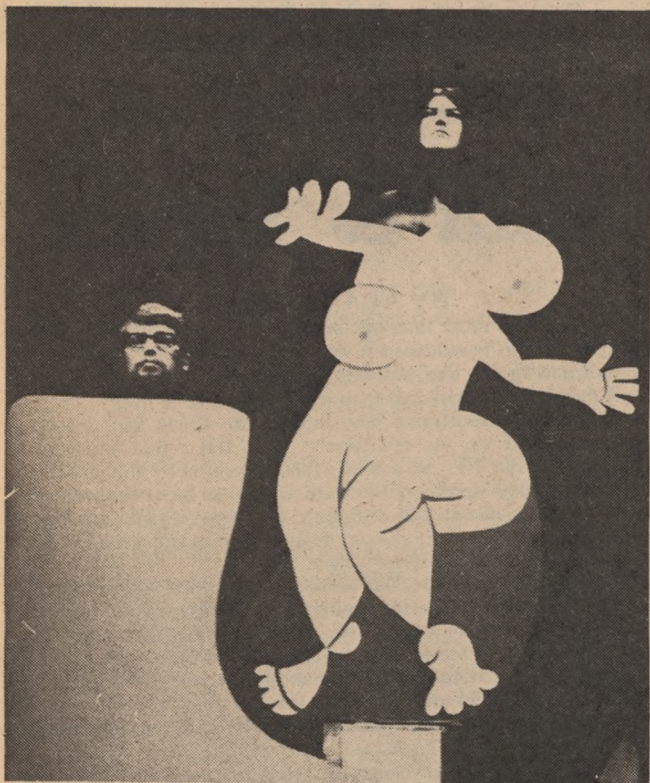
OLD BUSHMILLS IRISH WHISKEY

JOHN REID'S OF ANZAC AVE., AUCKLAND

sandalmaker
CHANCERY STREET

Committees are nice things. Executive committees are very nice things, when there are people on them, that is. And all the new Executive members are lonely. So join the bloody things and dominate the naive coons before they find out what the hell they're meant to be doing.

Arts Festival as a way of life



"Desire Caught. . ."

The welcome. First real AF activity. Wellington station/cold/no coffee or food/Sunday morning/this is New Zealand. People in colourful clothes/dancing/blowing bubbles and balloons up/i could blow the bubbles but not the balloons/tangerines, chocolate frogs and two bands, jazz and rock. The train was late but the crowd grew/the jazz band stunned the early morning worshippers/here's the train!/grimy-eyed, rat-tailed travellers struggle into the huge echoing chamber where THE ROCK BAND IS BELTING OUT ITS MANIACAL RHYTHMS AND THE CROWD WARMS, THEN LAUGHS, SHOUTS, DANCES AND THEY CAN'T GET RID OF ALL THE CHOCOLATE FROGS BUT WHO CARES THE LITTLE KIDS ARE RACING THROUGH THEM THEY'VE NEVER HAD A SUNDAY LIKE IT AND THEY'RE NOT ASKING WHY/AF controller Graeme Nesbitt cuts a huge ribbon and AF is on.

the entrails of the bird are unblemished

Up at the university. Hangovers do not become a Sunday morning but the view from the coffee bar was a consolation/Wellington is a beautiful city/the people are mainly shits. Went to see Christopher Robin/who lay in bed and declared that it certainly did wash whiter, that it was brighter, bigger and better/he was not convincing so we went to the Radical Activists' Congress: Whether the revolution in New Zealand?—was it to be the little red book and a daily swim in the Waitemata or were pickaxes to be banned and closer ties to be instituted with Mexico?/the theorists were all agog which showed their age and bourgeois background/'INTO THE STREETS' said Tim we cheered but the traffic was unimpeded/with a hors d'oeuvre of bullshit grumbling in our heads, tea was nicer at Christopher Robin's with William B. and Shirley-Joy-&Gladness, little Alan and Lyn / grass-eyed we sang into the haze of morning which may explain why our attempts to print the AF all-purpose ticket were unsuccessful.

in a capital city, even the floors are harder

We woke in time to miss the first film. So we did not go to the country blues lecture/the philosophy talk/the concert music/the bridge/the modern language drama and we had seen *The Luck of Ginger Coffey*. Picasso caught by Thespi/Desire Caught by the Tail/it was an unhappy marriage/we predicted an early divorce but Pinter showed us that *The Basement* is more real. We managed to avoid much of the culture around us for the rest of the day and went to the pub to await the late showing of *How I Won the War*. The Duke was crowded/laments about the lack of grass/the Wellington brew must be the worst in the country/& we missed the film. But not to worry for this AF was a true environment, not overtly organised, yet fairly efficiently run, the bureaucrats had managed to efface themselves into the void.

who could have thought it would be so good?

The electric morning. Drifting in an alcoholic haze into an electric blues lecture/christ, it was good/fact followed by demonstration/no bullshit/a sense of self-mockery for getting up and talking about it when you should be playing or listening to it. Then to the photography show which was also fine except for clive who persisted in putting this stupid bloody doll (plastic, broken) in the most romantic of locations AND THEN TAKING A PICTURE OF IT/bullshit. William B. promised me great delights in the Cuba Mall (where the people still walk on the footpaths even though the road is blocked off)/and there IT was.

the Cuba Mall fountain

what a construction!/plastic, ugly, a toy, in Noddy colours, kinetic sculpture, pop art, a laugh, a put-on, of Japanese design (postwar), not for neurotics, and you are not allowed to pass until the BIG DIPPER falls in a vision of cataclysm, of annihilation, a social comment? But really, you must see IT. William B. and Shirley-J&G and me wandered then into a desert. It's called a store where they sell furniture with a

soapy feel to the hand. It looked deserted until William B. blew his whistle whereupon sofas vomited salesmen who glared us out of the shop. Later/helped the alcoholic erection of Theatre Coy's set for *Edward II*. After the size of the Auckland stage, the Wellington stage is like a strong drink to a member of Alcoholics Anonymous. There was a dance that night/midnight/wet/three cans for \$1/a bloody good rock group and the joyful news/two pounds of Indian hemp has arrived/the week was complete.

the bird became a phoenix and ascended on high

The dial-a-stud escort service. We had hoped to arrange this/but everyone seemed to find theirs anyway. Consoled i went to the country blues lecture where this guy with a guitar who was stoned out of his head tried to tell us he was only tired/a good session. Was at a bit of a loss when they cancelled the afternoon showing of the 1930 original *Frankenstein*/afraid that *Edward II* would be a disaster so went to the pub for most of the afternoon/people were offering grass even in the pubs by then/watched *Kidset* in a city store/amazing stuff. Later/people came in (to the pub)/raving/ *Edward II* was "brilliant"! But I forgot. Heard earlier that day that Shadbolt and others had been arrested for *trespassing* in the Student Union/they wanted to sleep there/even helped with the cleaners/no luck/the bureaucracy descended, quoted rules, regulations, laws precedents/'politics has nothing to do with culture' was the cry/three centuries of culture (at least) vanish/it cost them all a conviction and \$5/after the bureaucrats wept but paid no fines.



Cuba Mall paint-in

the days dissolve into each other: time rests

In Wellington streets people walk. Blowing bubbles and grass. Films. *Lord Love a Duck*. Quite humorous. i could say more/it's unnecessary/you know what it's like. That guy who droned on in the *Sunday Times* about the amount of grass smoked during the week was on the ball. The air was pervaded with a sense of giving, of sharing, with good people and good music. i can only say: if you're near the next AF—go to it and give.—Ted Sheehan



Modern dance

HYMEN/STOCKHAUSEN/A.F. Festival

As for Karlheinz Stockhausen. Most people admit that contemporary 'academic' music is stumbling along quite a way behind present day pop music. The majority of 'academic' composers fail to touch the heart, or more, the ear. Their concern no longer seems valid. The singers and groups of the blues rock are making music for the intellectual as well as the mass audience. As for Karlheinz Stockhausen and a few others—here we have a group really concerned with contemporary sound—the sound of the twentieth century and the sounds of the people in it.

Nearly 2000 people sat through two playings of Stockhausen's *Hymen* 1966-67 at the University Arts Festival. Each concert lasted for two hours. I was actually a little surprised to see so many, and even more surprised to see them stay (unfortunately I'm a culture snob). It's good to see that Stockhausen can attract so many people—it might show the N.Z.B.C. we are not all that culturally immature.

TOTAL SOUND

Stockhausen doesn't compare with the normal musical check list of harmony etc in mind. He is using sound, what we hear, sounds, from the street, the radio, the concert hall—sounds from conversation and the sound of Stockhausen composing. From all this he produces a total sound environment which is both an analysis of sound in the sixties as well as an analysis of the sixties. He is a politically and socially conscious creator. Some of his early work and parts of *Hymen* are influenced by people—like Penderecki (*Stabat Mater*) Bouley and Cage (the latter two he dedicates parts of *Hymen* too).

Hymen is a prophetic vision of relationships between world regions and also of the future of music. The interweaving of well known tunes—the Marseillaise, German marching songs which are dissected and distorted in an attempt to express the futility of



Poetry reading in cemetery

organized world power. The screams of people and planes reconstruct the destruction of latter years and foretell a horror of the future.

The four regions of Hymen

The dedication of the first to Bouley.

We are assaulted with the sound and the silence of the Marseillaise and the Internationale. We are immediately aware of a music that moves forward not in fluid movements but like a marching army—a tank battering down walls—a movement of destruction—there is a constant one to one relationship of sounds—overtone do not intrude—the sound itself is always dominant. Only a few minutes of this and one becomes conscious of what a tape recorder is—that this is what electronics bring to music, not just the grating of a machine but use of sounds by a machine. The sound is derived from place rather than abstract score.

And close with a prophetic wail and scream and move to Region II—the actual process of making the recording, or a recording is found amongst this—the method, the tapes, the equipment, the squeaks. Here is Stockhausen concerned about his relationship to his music and how he composes. Stockhausen music is very much concerned with the making of music (the similar development in the fine arts occurred over 50 years ago). Along with many other composers he is creating a new basis for the writing of music—an appreciation of real sound—he attempts to explore all the dimensions of sound in its various contexts.

The final two regions (dedicated to Cage and Berio) contrast in that No. III derives from an appreciation of the abstract qualities of rhythm, harmony etc. while No. IV comes back to the unstructured collage of sound. The collage of sound, the agony of the world squeezed through his machines blared through multiple speakers.

Stockhausen is composing for his own time, the Godard of the Music world, his sound is not an abstract element so much as a part of life—his sound is an expression of life. —John Daly Peoples.



The Windy City Strugglers

We went to this rock show on Thursday night and, well, it was the best local thing I have ever been to. There were actually two shows—we stayed for both of them and for six hours, from 8p.m. to 2a.m., we saw rock and roll played the way you wish it would always be played. It was the sort of night that makes all the other times worthwhile that you wasted in the search for something good that you didn't find. Apart from an embarrassing folkie group and some electric blues band who played that I can't remember a thing about, the whole night was a real cracker.

There were four bands from Wellington who played and the thing that struck me about the rock scene down there is how much more progressive the whole thing is; it's controlled much more by the people who actually make the music than in Auckland where rock is in fact pop and is controlled by exploiters like Levin and Clarke and Warren and Moore who aren't interested in and don't even like rock and are only in it for the easy money. T.V. exposure is important in Auckland and since Moore produces most of the T.V. pop shows, if you're not owned by Warren, you don't get on T.V., since Moore has a financial interest in Prestige Promotions. Not only that but Warren and Levin between them run most of the clubs, and if they don't own you, you've got nowhere to perform. When these guys control you, you do as you're told, that means keep it 'clean' and only play the stuff that they know will make them lots of money. This attitude stunts development since the basic stimulus is not the making of music itself but the making of money. If it isn't sure to be a financial success, forget it. In Wellington, the club scene is much more important, than in Auckland and the bands seem to influence each other much more, so that the technical ability of all the musicians down there is generally far higher than here. The rhythm sections in the Wellington bands that I saw were all immaculate, the drums and bass played together very tightly, really laying down a solid basis for the long improvisational passages the bands all played.

The group that everyone came back to Auckland saying Oh Yeah about was Brice Sonjen's group, Highway—Sonjen, who sang with Tom Thumb, with lead, bass, drums, and over the back this guy playing timpanis, pounding away all the whole time. When bands play on a big stage they usually stand apart from each other, near their

amps, but they together in the and they pla accurate, worl material—mos and very carel good. The fu material was repetition of different key: especially afte last act and p storm.

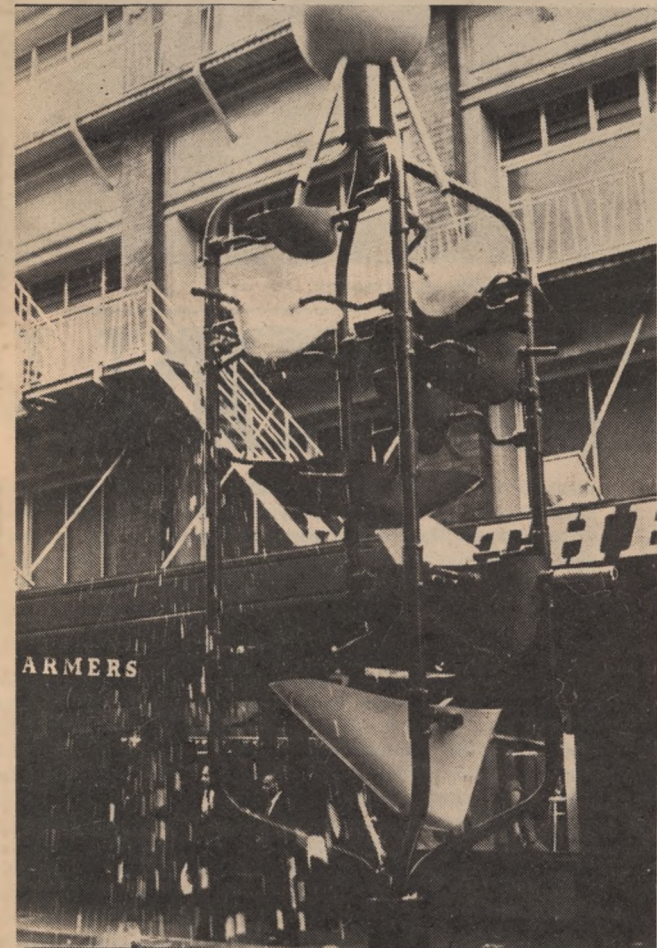
Mad Dog v music. I don't show that nig He played f Kershaw's b numbers—one words by Br Earlier, Laven sang three q exquisite. Al Parkinson, she



Who Lique stock bottl whol Auck CORB Harp of Onehun

amps, but these guys stand right up close, a little group huddled together in the middle of the stage there, watching each other playing, and they play so neatly. The bass player is incredibly fast and accurate, working in exactly with the drums. They write all their own material—most of them are extended pieces—up to half an hour long and very carefully worked out. Some of them are good, others not so good. The first time they played, I thought that their choice of material was a bit weak—you know, a long number based on the repetition of a riff played at different rhythms and speeds and in different keys gets monotonous if the riff isn't anything special, especially after 20 minutes, but the second time when they were the last act and played for well over an hour, they really played up a storm.

Mad Dog were down there too and they made some remarkable music. I don't usually like Laven's electric guitar but he put on a great show that night, and now he's into the flute, blowing a frantic solo. He played five instruments during the evening. And listen to Kershaw's beautiful bass playing. They did some acoustic numbers—one of them the original version of The Alabama Song with words by Brecht, with Crannitch's voice very animal, but good. Earlier, Laven, accompanied on acoustic guitar Marilyn Bennet, who sang three quiet songs—get to see her if you can—her voice is exquisite. Although they're different, compared with Jenny Parkinson, she's the real thing.—F. Bruce Cavell



Square pegs/square holes

by CLARE WARD

If it was possible to characterise our society with one word mediocrity would be that word. As a nation we have no particular orientation—we neither expect nor obtain outstanding leadership.

At the same time we expect our surroundings to conform to some pattern—when the pattern is upset we tend to take offence and wait for circumstances to return to the centre of the equilibrium. We are neither here nor there and what is worse we are not aware that the middle land on which we stand is dangerous ground and we cannot afford to have ideals or policies or some standards at least by which we can judge the actions of our society.

Recognizing that this mediocrity is a part of our society it is necessary for us to change it—us, not the government, the Americans, the city council or the executive—not that massive elusive THEM but us. We are the ones who can see the deviations, the corruptions, the bent judgements and we are the ones who must do something about them.

One of the tenets of our way of life is that each person has two allegiances. He has an allegiance to the society of which he is a part. Without him and all the other individuals it could not function and we must realise that the person and the society are not two divorced objects but one. Therefore it is incorrect to talk of the failings and short-comings of society without also recognising them as failings and shortcomings in the individual. The second allegiance of every person is one to himself as a unique individual who has the right to be treated as such. Unfortunately this loyalty is often confused with, and made subservient to, the maxim 'All men are created equal' which applies to the person as he is a part of society but not as he is an individual.

Inside the university, especially, we are aware that the opportunity sometimes arises to explore this individuality and to make a shape or impression that we can identify as ourselves. We recognize that for a person to

have a sense of fulfilment he must have an awareness of his unique character and yet we have to choke on these words even as we say them because we know that the operation of our society does not favour the development of the individual—it does not favour distinctive characteristics or different expressions of behaviour but only uniformity.

Someone said recently that the university contained some of the oddest characters outside of a lunatic asylum. As he said it he implicitly drew the distinction which should not, but which unfortunately does, exist between the people who have some opportunity to express themselves and those who do not. Our society with its demands for fashions, for uniforms, for creeds, nationals anthems and flags moulds the unformed character into a replica of itself—as if it were the society which was supremely important and not the individual.

NOT AWARE

The only way in which individuals can develop is if the people who can see help other people also to see. This is a very real responsibility in a country where the most desirable state of affairs seems to be one in which we are 'simply not aware' of any of the things that are really happening. We do not want to see the consequences of our actions and they are usually not shown to

us. On the whole we are a uniform, contended people who harbour a belief that God is in his heaven and that all is right with the world. When accidentally, a little light does get in through the window it is very easy to close the blinds and get back to the things that really matter—words, and rugby and politic(k)ing and gossiping about little things that are clean enough not to really offend us.

Not that society is devoid of prophets of doom and people who can see its corruption. These people are present both inside and outside the university.

Outside the university there are tales of a corrupt society which is growing more and more immoral. There are murmurings about pornography and obscenity and people remember a commandment which says 'Thou shalt not commit adultery' but too often forget the others—'Thou shalt not kill'—'Though shalt love thy neighbours as thyself'.

Inside the university we see the general lack of awareness of society and occasionally, for certain specific problems, attempt to make a mark on this unawareness through a demonstration or a resolution passed at some committee meeting. However after the march or the meeting, people forget and the next day the solution is not any closer than before.

Time and time again here, people prophesy that society will fizzle out, that it is not fulfilling an obligation and that it is made up of comparatively mindless people wearing a thin veneer of civilisation which all too quickly wears thin to reveal a darker nature which will eventually drive man to his own destruction. The prophecies are made but not the

solutions. One comment I heard recently was that our society is so far gone that those who do possess individuality and imagination should not compromise themselves by the descending to its level lest they lose themselves in the slow dying mass of society in the process. Instead they should stand outside its boundaries, and, as far as possible, reach the limits of their potentialities for imagination and individuality, while the rest of society treads its unthinking way among the shades of grey which are a part of its world.

PARTICIPATION

However, if we care about a society and especially about the major New Zealand society then we cannot leave it. It has been said that New Zealand is small enough to be an idealistic nation in which, if we make the effort, we could solve the problems of ignorance and prejudice which do exist. We therefore have to involve ourselves and help the rest of society as well as question its structure and make itself into something which we can respect.

If we honestly want to achieve some kind of ideal society then we will have to question and continue questioning, and forget the law of expediency which is a major characteristic of our way of life. It is important to know what we stand for and why we stand for it. This is the only way we can guard against becoming a faceless, colourless society and it is the only way in which the individual can resist being changed from himself into another shape—like a square peg being forced into a round hole by the hammer of the society of which he is an integral part.



A HARROWING EXPERIENCE

First Gentleman: "I SAY, DID YOU HEAR ABOUT THOMPSON BEING LOCKED IN THE CELLAR ALL NIGHT?"

Second Gentleman: "EGAD! HOW HARROWING FOR THE POOR BLIGHTER."

First Gentleman: "NOT AT ALL. FELLOW WORKS AT THE CORBANS WINE CENTRE. SOME BOUNDERS HAVE ALL THE LUCK!"

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BY KATHLEEN GOUGH

The Political Science, Sociology, and Anthropology Department (PSA) at Simon Fraser University in Burnaby, British Columbia, went on strike on September 24, 1969. The strike protested the crippling of the department and its programs the previous summer. In July the SFU administration had disbanded PSA's elected committees of students and faculty, removed its chairman on unsubstantiated charges of "administrative inadequacy", and placed the department under a trusteeship of six professors, five of them from other fields.

In August four PSA professors—including two well-established seniors—were dropped as of 1970 or 1971, having been unequivocally refused tenured appointments or renewal of their existing contracts. Three other faculty members received peculiar, conditional one-year renewals, and three more were refused tenure or overdue promotions, without definite notice to quit. PSA students and faculty read these acts as an unmistakable effort to crush the department's experimental teaching programs and to purge or discourage its more outspoken professors. When the department's scholarly achievements and its fate regarding renewals were compared with those in other departments at Simon Fraser, this was, indeed, the only reasonable conclusion to draw.

SIX WEEK STRIKE

Today PSA is smashed. The strike by eight of the department's professors, most of its 1,700 students, and several hundred supporting students from other departments, lasted six weeks—the longest in a North American university except for last year's strike at San Francisco State. Its modest demands were to restore the department to normal functioning under its chairman and to negotiate new contracts for the professors. These met with a blank refusal from President Kenneth Strand. Instead, on October 3, he locked out the striking faculty by suspending them and cancelling their courses, thus ensuring that their students could not receive instruction in those courses for the rest of the semester. The President then initiated dismissal proceedings against the suspended faculty for failing to teach the prescribed course content in the prescribed times and places during seven working days. The eight suspended professors will probably be in fact dismissed by the Board of Governors at the end of their dismissal hearings before faculty boards during 1970. Two other PSA faculty, who were absent on leave in the fall semester, already have their contracts terminated this summer. In December, twelve teaching assistants were summarily fired by the PSA rump department of six "scab" professors for their part in the strike. The purge is one of the biggest in a North American university since McCarthy days. It has taken place in a Canadian city just north of the U.S. border, under a President and Dean of Arts who are U.S. citizens, and in a department viewed with hope and enthusiasm by dozens of radical social scientists and hundreds of students. The lesson is one we should learn from, rather than merely lament.

HISTORY OF PSA

For historical reasons, the PSA Department of 21 faculty contained a majority of New Left radicals and left liberals. Most had been attracted there by T.B. Bottomore, a sociologist and translator of Marx, who founded the department at the opening of the University in 1965. Bottomore, a Marxist and Fabian rather than a Marxist, found himself opposed to the fundamental criticisms of imperialist society and its universities put forward by his junior colleagues and students and to their attempts to link theory with action. He left in December 1967 after disputes with both a reactionary administration and his subordinates. He remained, however, on paper a part-time faculty member; and later, by condemning the department publicly and accepting the role of a trustee in absentia, he helped to bring about its destruction.

In the summer of 1968, a palace revolt by younger, mainly American, faculty leaders caused a tradition-oriented Canadian President to be dismissed and replaced by a U.S. economist and labor relations expert. During a temporary power vacuum in July 1968, in which clamors for faculty self-government and student participation filled the air at Simon Fraser, PSA teachers and students seized a chance to democratize their department and to explore radical approaches to teaching and learning. On paper, the changes of departmental structure were minor. An elected chairman replaced a British-style appointed head. Committees were elected by and from the department's professors to make recommendations to the university administration on hiring, curriculum, budget, teaching methods, contracts, and salaries.

UNDERGRADUATE PLENUM

More daring, but well within the university's current rhetoric about student participation, PSA students formed a plenum of the undergraduates enrolled in classes in the department, plus the thirty-odd graduate students, most of whom were teaching assistants. Together, the department's student and faculty plenums worked out a system of "parity". The student plenum elected committees parallel to those of the faculty, with equal powers to initiate proposals. In any pair of committees, neither could pass on a major proposal without discussion and a majority vote within the plenum from which it was drawn. Disagreements between the paired committees or between the two plenums were settled through negotiations, compromise proposals and, if necessary, prolonged discussion. Neither plenum could initiate policy against the veto of the other.

Most horrifying to the university at large, PSA opened all its meetings and files to interested members of the university, including students. Files had previously been open only to members of the administration, privileged secretaries, heads of departments, appointed committees of senior faculty, and in some cases the Royal Canadian Mounted Police. To open them for inspection and discussion by junior faculty and students was viewed as an act of terrorism by senior professors and deans. There was, however (as in most important university conventions) no law against it, and after some initial shocks the system worked with increased goodwill and honesty for over a year.

MODEST EXPERIMENT

PSA teachers and students embarked on these changes with different expectations, depending on their previous experiences and theories. Most saw them as an interesting but modest experiment designed to make life more human and learning more serious. They seemed likely, perhaps, to provoke opposition from the die-hards, but unlikely to bring on the holocaust. Personally, however, from the time that PSA professors handed equal powers to the student plenum, I felt certain that, as a community, the department's days were numbered. Without foreseeing the extraordinary series of plots, demarches, and barrages the administration would engage in, I thought the department would somehow be liquidated within a year or two.

This was because our structural changes, although reformist and constitutional, had a revolutionary content and had, from the outset, offended people in power. They meant, of course, government (or more correctly, recommendation) from below rather than from above. They changed the department from a secretly governed cell within an elitist educational club into a people's learning community. Because of the values of its elected officers, and of those who elected them, the community owed allegiance to and served, potentially if not yet actually, dispossessed and oppressed people, both locally and throughout the world. PSA's changes robbed senior professors and administrators of that aura of wisdom which flows so convincingly from esoteric and arbitrary power, and compelled them to argue about their decisions, values, theories, and goals. In this process PSA created a mostly joyful, sometimes conflictful, and occasionally hilarious community effort where before had been a complex of



Graduation... a structured learning environment

REPRESSION

individual, often aliegating and competitive work-stints. After twenty-six years around North American and British universities I thought it unlikely such strides towards freedom could be made without awful combat.

CONTRADICTORY VIEWS

Mordecai Briemberg, PSA's former chairman, has analyzed the events of the PSA experiment and of its destruction. I shall focus on the contradictions that arose in the minds and roles of teachers who undertook the PSA experiment, and between these teachers and those who opposed them—chiefly administrators, faculty leaders, press, and business elites in Vancouver, and a small number of personally ambitious students. One purpose is to trace some of the implications of the radical social science when its practitioners act to modify their relationships in accordance with their theories. This may be useful for other students and young teachers who hope to link theory with practice in their own universities but have not had PSA's unusual, if temporary, opportunities. The other purpose is to point out the limited power of professors to pursue radical themes and goals in their work and relationshipss and to suggest that repression of such teachers is increasing. Many may therefore have to use their talents outside the universities, and the question is where.

Although not clearly stated at the outset, PSA's goals were three: (1) To present to students, and further develop with them, a radical analysis of world society, especially those segments about which we had special knowledge through our professions. I use "radical" in its broadest sense of going to the root of significant social problems. These included the character, development, and effects of imperialism in Third World countries; the roots of underdevelopment; the sources and comparative history of revolutionary movements and movements of protest and reform; the analysis of classes and class conflict in industrial capitalist, subjugated capitalist, and socialist societies; the history of modern racism and of struggles against it by colonized peoples both inside and outside metropolitan industrial nations; the subordination of women in history and social evolution; and the sources of such evils as modern genocide, poverty, population problems, environmental destruction and pollution, and war.

DEEPENING ANALYSES

While teaching from, and fulfilling the requirements of, an already-constructed course-catalogue, we increasingly focused our lectures around such themes. Four or five teachers worked from one or another adaptation of a Marxist perspective. Others began with "liberal" assumptions and questions. All viewed and deepened their analyses as the year progressed. For the teachers the purpose of this work was simply to understand, more deeply, the modern world and its antecedents, and to help open up this experience for their students, so that wherever they went afterwards, they might comprehend society and their place in it better, and better struggle to improve it. This was quite different from the usual effect, if not the aim, of university education, which produces narrowly trained and conditioned individuals willing to fill niches in corporate society with minimal protest. (2) We tried to change the relationships among teachers, students, and secretaries from a hierarchial structure of command, obedience, and selective individual reward or punishment, into a democratic, learning-and-service community which was self-governing with respect to its internal work and relationships. The impetus for this effort came from the students' sense of the failure of university education to meet their needs. It also came from their desire to share in decisions that affected their own lives immediately, rather than sometime later, or never at all. Finally, parity came from a belief held by large numbers of students and PSA faculty that, despite differences in knowledge and experience, teaching and learning are best accomplished as a two-way process requiring discussion and argument rather than coercion and obedience.

AFTER THE STRIKE

Since the strike failed, PSA has often been accused of going too far and too fast in egalitarianism; of trying to create a little hot-house democracy too "far out" to relate realistically to the rest of the university and to British Columbia. This may be true. Most of the teachers and many senior students were cosmopolites and radical or liberal nomads, veterans of anti-colonial struggles in the Commonwealth or of anti-racist, anti-war, and free-speech battles in the United States. Only six of the twenty-eight professors who entered the department from its founding in 1965 were Canadians. The rest were U.S., British, South African, German, Latin American or Asian citizens. Graduate students had a similar spread. Few were sensitized to British Columbia's particular brand of provincial reaction or knew at first how to seek allies in the city—a city located at the bottom of a mountain on which SFU stood in lofty isolation. At the time, however, a fairly sudden shift in equality and solidarity was essential to push through the educational changes on which students and teachers were bent. Indeed, the goals of research were seriously questioned only after student parity was instituted, in the fall of 1968, under insistent student pressure for discussion of knowledge not only "for what?" but "for whom?" (3) Third and last, many students and some faculty began to relate themselves and their work to the struggles of oppressed people already or potentially on the

move in our own society or in societies with which we had contact. They vague Such moves had been made by individuals and small groups, the conventions extra-curricular ways before parity was instituted. Thus, many weast not seriously already involved in anti-war demonstrations, aid to America, however, hel deserters and draft resisters, and California grape-boycotts. PSA actively serving people were influential in forming a women's caucus and a children's anachrc co-op in the summer of 1968.

LOCAL RESEARCH

But during the winter and spring following, some students and teachers began to focus their research on problems of women's liberation, on the economic and power structures of British Columbia, and Canada, the history and class systems of the B.C. Chinese and employment, Canadian Indian communities, or on the B.C. school system and inadaptions in his relations to racial and class discrimination. In January 1969 two professors of groups crystallized around opposed views of the priorities for Westemple, some PSA intellectuals in the struggle against imperialism. One, the Vancouver department Labor Forum, brought together students, teachers, and industrial study prog workers in a downtown effort to explore research around problems ch used funds de Canadian trade unions and unemployment. The other, the Africanists, or profit: Relief Services, began research and action to and revolutionarch on Indian f movements in Africa. These two groups, or their successors, together of agencies fe with the women's caucus, spread beyond and survived the smashing directly from the l the department.

By the summer of 1968 most PSA teachers had seen that they had been funded by a ideal of value-free social science in which they had been educated wnote counter-rev

... and A

BY PHIRROLL

As from next year, each department in the Arts Faculty can devise its own methods of examination without having to use the traditional final exam system. The introduction of the papers system in 1972, which would make a complete change that this final exam timetable even longer and even more complex, might also accelerate the changeover to no-finals exams in a number of courses. The method of assessment in each paper will be decided by the staff in consultation with the students, subject to the consent of the head of the department and in some cases subject to approval by Senate. Examination methods may vary from paper to paper.

So where students feel that the traditional type of exam does not suit the subject-matter of the paper they are taking, they can try to effect exam reforms within their own departments. This gives students representatives something really worthwhile to discuss with their departmental staff-student committees.

Where a topic does properly consist largely of lists of facts (or quotes) or where because of a low staff-student ratio or bad teaching it is treated as if it did, finals or similar types of tests may still be necessary. But in some arts papers the material taught and examined is reduced to an almost trivial level because the staff and the students are chained to the final exams. If it is not examinable, i.e. if it's not regurgitable, then it's not in the course. There are countless ways of replacing the final exam system.

Here is an example: Where the content of a paper is divided into four sections, taught successively, a forty-five minute exam can be conducted at the end of each section, during the normal lecture hour. This has the advantages of reducing the need for great feats of regurgitation, providing for more serious attention to the area being examined, spreading the exam marking load without increasing it, and not needing a special exam timetable.

Better still, in 'Humanities' papers, e.g. literature and philosophy essays followed by 'vivas' seem ideal. Where the essay topic is very broadly defined, or where it is entirely open, students can relate what has happened in lectures and tutorials to their own understanding and experience. This will encourage more students into taking the subject seriously, rather than, as is so often the case now, attempting to pick out the final questions, while despising the set material, and what the last point—abuse, ignoring what they think is worth discussing. The takeaways on the essay assignment has been criticised on the grounds that students can, or because of cheat, i.e., they could get somebody else to write it, or else they could substantially copy it.

The cure for this, and a highly desirable improvement in teaching technique is the 'viva'. That is a discussion or conversation after which can interview between teacher and student on the essay that the student has written and the teacher has read. The teacher can then explain that year, I was fairly written comments (which in most cases at present are virtually on finals. Only useless) and discuss the content of the essay further with the student. If the teacher is satisfied that the student knows what he is talking about or has learned something from the essay and viva, he evaluates his progress accordingly.

This would replace the pathetic practice, now indulged in some



Free U personal involvement essential

-Brian Beresford

EDUCATION

we had contact. They vaguely saw that the structure of their work relations small groups, the conventions of social science encouraged them to uphold or. Thus, many weast not seriously challenge the existing society. The experience of d to America, however, helped reveal to teachers ways in which they had e-boycotts. PSA actively serving the ruling class of imperialism and helping to s and a childrepetuate anachronistic and harmful features of capitalist ionships. To try to move against this trend and to infuse the nings of of a socialist consciousness into one's work and ne students ionships inevitably involved struggle against, and reprisals by, ms of women sity and other authorities, even when these were not British Columbia. rately sought. As long as he fulfilled the "normal" requirements B.C. Chinese and employment, these efforts also involved the teacher in acute ol system and contradictions in his own roles.

January 1969 two professors of Asian, African, or Latin American studies, for ities for Westernple, some PSA faculty were encouraged to involve themselves e, the Vancouver department in applications for research grants or the funding s, and industrial study programs from American or Canadian foundations und problems h used funds derived from the interest on loans to Third World her, the Africanities, or profits on investment, much of it foreign. My own ad revolutionarch on Indian politics and economics convinced me that in the cessors, together of agencies for research in India, these funds often came the smashingirectly from the labor or the privation of poverty-stricken Indians. kinds of research sponsored through them (even when not ad seen that ally funded by the Department of Defense or the CIA) tended to en educated wrote counter-revolutionary theories and programs. At best, such

and AU

BY PHIRROLL

e Arts Facultyments, of correlating students' essays with other students' hout having e and other works, to see whether they have copied. This scheme introduction o also been criticised on the grounds that teachers may not be al in their assessments and may favour certain students' essays. It ke a complete ange that this criticism should be levelled against the more complex al-contact system, when it is a far greater danger with the onal, no-contact system of finals, written in an exam room, als exams in e 'test conditions'. Live discussion, besides being a far more t in each pape ive way of teaching the humanities, typically resolves h the student understandings or prejudiced interpretations of the written word. artment and incredible when you think about it that under the present system Examinationals, communication addressed to the examiner, or direct nication with the examiner is prohibited.

me students have already started discussions among themselves of exam does with staff on possible new exam schemes. But there is one scheme they can try, h some students have unthinkingly supported and later regretted. g gives student a common case, viz., an arts paper which, because of a low to discuss e student ratio, finals (or little finals during the year) have to be lists of facts. In some such cases, a scheme has been proposed whereby some o or bad teach percentage of the final exam mark, say seventy percent, is added to ests may still remaining percentage of some year's work mark, in this case thirty ht and examin nt, and the result is equivalent to the final grade. Think twice e and the student this scheme. It may turn out to mean the same old irrelevant e, i.e. if it's n otation contest, i.e. finals, *plus more of the same*. It is called the e, i.e. if it's e thirty system, and this might look superficially like some e, i.e. if it's e from the tyranny of the final exam.

er is divided into in effect it means that the student still undergoes a hundred ate exam can be of the final exam and if he wants to retain the grade he has mal lecture houra there, he has to match or better that grade in various 'little or great feats o throughout the year which are equally inappropriate to the to the area being.

increasing it, and the staff-student ratio is so bad in a given department that more ctive methods of evaluation cannot be implemented then and philosophy ter the optional system on some no-finals system. The optional ssay topic is ver is the one in which students are graded on the higher of their ts can relate wh work mark or final exam mark, and are not forced to partake understanding and. The optional system could also mean that students are taking the subject according to the higher of the finals mark and the part-finals ttempting to picourse work mark, whichever is higher.

ial, and what the last point—about the 'terms requirement'. If you are going to g. The takeawessed on the final exam mark, whether because it suits the that students can, or because of reactionary staff or lack of resources you have or else they could oice, think about the desirability of the 'terms requirement'. tments devise their own terms requirements and this means that e can have in effect no terms requirements if they so wish. This is conversation ter which can be discussed at staff-student departmental that the student ittee meetings.

n then explain hst year, I was failed terms in four papers for which students were ent are virtual on finals. Only after strong protest was I given permission to with the student exams and when I did, I passed them all. I say abolish terms. what he is talki not because I approve of the final exams system, but because if va, he evaluate going to be measured this way, then there is no need to make more unjust by preventing some students from participating in ndulged in som

large-scale Western-dominated research involved cultural imperialism and stifled the development of independent indigenous work. At worst, some of the research institutes set up were used as spy-stations by the Central Intelligence Agency. Naturally, we had to explain such matters to students, refuse involvement in projects which seemed compromising, and, in classes, communicate with evidence our conclusion that in many Third World countries only socialist revolution could redeem the people from their poverty and underemployment. PSA was smashed before this area of concern reached open crisis. Already, however, we had incurred the enmity of at least one senior Asian professor in our own department. We were also becoming worried about how or whether to encourage our own graduate students to research in Third World countries without foundation research grants. Eventually, students' questions even forced some of us to wonder about the value-priorities which led us to continue in foreign area research when we might perhaps be of more use to the radical movement and the Canadian people in our country of residence.

"KNOWLEDGE FOR WHOM?"

At Halloween in 1966 a minor riot of high-school students occurred in a Vancouver suburb. The Board of Education and the government made a grant through the PSA department to four faculty members to investigate the sources of teen-age frustration. The research involved questionnaires administered to school students and parents by PSA student assistants. The forms included questions about patterns of conventionally forbidden or illegal behaviour involving drug use and sexuality. In the fall of 1968 an attack was written on the project by a graduate student who had earlier been involved in it, and was presented to a PSA seminar on "Knowledge for Whom?"

Criticism centred around the fact that student respondents had thought their replies were anonymous, whereas they were actually numbered and linked to names, and parents' names by the researchers. By this minor subterfuge researchers had gained possession of facts which, if revealed, could have endangered individual students in their relations with police or educational authorities, even though the researchers had no intention of using, and did not use, the information to this end. Further complaints were that a private report was to be written for the Board of Education before the materials could be re-collated for publication. Again, the researchers made no effort to communicate their conclusions to students or to help students, although the latter were seen as in some respects powerless and exploited people, at the mercy of a conservative educational system. Finally, no study was made of the power-structure and values of the school teachers administrators, and business community against which some students appeared to be reacting. Faculty still involved in the project refused to expand or modify its terms of reference, but the department decided not to sponsor such projects again. This was not calculated to endear PSA to educational authorities and local elites, even though it was impossible for the department to prevent individual professors from undertaking more of such contract research.

GRADING STUDENTS

Student parity at the committee level cast a searchlight on faculty authority in the classroom and brought into focus professors' continuing obligation to grade students' academic performance. In the beginning, PSA professors saw grades as a necessary if unpleasant part of evaluating learning, or at worst a nuisance. Later they came to feel that individual grading of students partly destroyed or made hypocritical their efforts to exchange ideas freely, to help the neediest students, to undercut competition and enhance collective learning, welfare, and consciousness, and to promote a critical social science. These problems grew worse when the administration pressed us to grade more strictly, to grade on a "curve", and to fail a given proportion of students. In fact PSA's intensive interchange in small tutorials, together with students' interest in the subjects they chose, had, in my opinion, so raised the quality of their work, that it was hard by conventional standards to give low grades to most of the work being produced in our department. Our relatively high grades were, however, interpreted by administrators as evidence of "low standards", and threats were repeatedly made to investigate and deal with the department's alleged "academic incompetence." The virtual requirement that we fail or punish a certain proportion of each class every semester made a mockery of our efforts to engage and encourage every student and to form group research projects, so that the cultural and intellectual level of all might be raised. Anxiety about grades caused many students who would otherwise have been interested in group research and sharing knowledge to work competitively against their peers in an effort to obtain a good job or a place in graduate school. If we used conventional standards, the students to whom we felt obliged to give lower grades were often students from Third World, rural, or poor urban backgrounds or from ethnic minorities, whose English skills were less developed or who had grown up with few books around them. Yet these were precisely the students we most wanted to interest in our critique of imperialism. To interest and then to penalize students for incomplete understanding

or linguistic inadequacy seemed a cruel waste.

Such students were also most often those whose time for their students was limited by the need to work for a living. Further complications arose because of the radical and experimental content of much of our work. Some ambitious students who gained high grades from other professors because they memorised data, had verbal facility, or faithfully gave back convention theories, found they received low grades from us because they would not compare and debate opposing theories. The complaints of a few such students to the administration probably led to the unjust but widely published accusation that PSA radical professors punished those students who refused to "toe the party line"! In any case the arithmetic grading of students proved quite incompatible with our wish to develop different kinds of approaches and to try out new ideas. The attempt to pour radical content into traditional work relations also meant that we were inevitably rewarding the more competitive students (even for "radical" work) with degrees, honours, jobs, or scholarships designed to entrench them in managerial positions in the society we were criticizing. The fact that professors themselves occupied such positions in relation to their often poverty-stricken students was, of course, not lost on the students, and in their eyes made us seem less genuine.

Trying to create a co-operative learning community ran us head-on into the administration's requirement that faculty compete with, police, undercut, or weed out their own weaker or more rebellious brethren, in addition to serving as custodians of the students. PSA's elected committees and one-man one-vote meetings, although not opposed to Simon Fraser's procedures, "intimidated" half of our senior faculty within the department, as did its profligate sharing of powers with students. PSA students, teachers and secretaries tried to discipline each other by collective praise or blame and by appeal to a sense of duty to the department and the public rather than by having seniors threaten juniors with job loss or loss of salary increments. PSA faculty stressed service to the students, especially teaching, whereas the administration stressed research grants, conventional publications, or pleasing Vancouver's elite. Again, PSA teachers published the list of their salaries and tried to get disparities among them reduced. Such crass forms of sacrilege provoked horrified whispers that "that crazy PSA bunch were even forming a commune and pooling their salaries"—but this, although mooted, actually never came off.

TWO-SIDED CONFLICT

While perpetually in conflict with the university administration, PSA faculty's necessary acceptance of the terms of their employment brought them into subsidiary and occasional conflict with the radical student movement. Faculty could not, for example, engage in civil disobedience or any form of "direct action" without provoking dismissal—as they eventually did in the final strike. Before that it was hard to decide which occasions might justifiably call for such "final struggles" and which might not. In November 1968 several hundred

students from the Universities of British Columbia and Victoria, from Simon Fraser, and from Vancouver City College, occupied the SFU administration building for three days in protest against racial and class discrimination in student admissions. A hundred and fourteen, including many from PSA, were arrested on charges of criminal trespass and eventually received heavy fines. PSA faculty took no part in planning this action, although some went to stand between police and students if violence occurred, and most signed statements condemning the president for calling the police. Some students chided PSA faculty for their cautious and "liberal" roles, while most faculty condemned them for supposedly inciting the demonstration. In such crises, worried teachers flapped about rather pitifully, wondering which actions of theirs might be adventurist and which might put brakes on the student movement.

SLANDER CAMPAIGN

However cautious and tentative, faculty efforts did of course eventually bring on the deluge. After November, administrators made it plain that they were out to get the majority in PSA by any means necessary. A campaign of slander began in the Vancouver press and the university, aimed at our teaching and grading methods, hiring practices, budgeting, public lectures, supposed ideological and political discrimination, "terrorism" (this based on alleged phone calls which none of us ever made), research, and personal styles. From Christmas through spring the faculty's energies were so absorbed in defending the department and justifying their existence that they barely had time to teach their students, let alone pursue new research. The onslaught culminated in the removal of the chairman, the abolition of parity, and the phasing out of seven faculty. Among these, Associate Professor John Leggett was terminated for alleged "unethical conduct" in accepting a one-year professorship from another university while on unpaid research leave from Simon Fraser. This thin accusation came after his arrest at the University of Connecticut for taking part in demonstrations against Dow Chemical and Olin Mathieson. With poetic aptness, I was refused tenure for an article in Monthly Review on "Anthropology and Imperialism". It caused the University Tenure Committee (an economist, a geographer, a pestologist, a chemist, and two educationists) to have "serious doubts about her scholarly objectivity".

OVER 2000 STRIKERS

The strike for parity and contracts showed the extent to which students were involved in PSA. Over 2,000 risked their degrees, credits, bursaries, or places in graduate school, in their lengthy struggle. Eleven students and three professors received injunctions for picketing, with the threat of damage suits for loss of fees to the university. Hundreds of students withdrew from school rather than enter the "scab classes" hastily set up by the administration to replace those it had cancelled after suspending the striking professors. Twelve students and one secretary fasted for periods up to fifteen days. By contrast, Simon Fraser's largely immigrant faculty proved unusually reactionary or fearful. Most kept quiet under the fatal impression that once PSA's trouble makers were removed, by whatever methods, student rebellion would be ended and the university could return to "normal democratic procedures". In any case Douglas Dowd is probably correct when he concludes that the class interests of university teachers prompt most of them to oppose reduction of their power.

PSA's experience suggests that radical, or even (truly) "concerned liberal" faculty can carry on intellectual and political struggle only for brief periods. Most must probably capitulate, become teaching nomads, or seek a berth elsewhere. Moreover, the small handful of house-Marxists in universities who confine themselves to intellectual criticism and forgo action are gradually losing the niches they have occupied uneasily but on the whole honorably since McCarthyite days. Administrative attacks on the student movement force them to take stands that either betray the movement or else provoke their own removal. The five PSA "Marxists" and social democrats who opposed the strike could not opt out: the administration—or their own blindness—drove them to purge the student movement, as well as to acquiesce in the dismissal of their colleagues.

It may be possible for university exiles to turn defeat into victory. A number of PSA's fired students and suspended faculty are seeking wage-jobs in Vancouver and have formed a Community Center for Research and Education with several hundred rank-and-file workers, minority-group members, women and unemployed. The Center, open to the public, and financed from contributions, holds workshops and classes which seek to explain day-to-day problems of working men and women in the context of Canada's place in imperialist society. This will not be a free university with course-work of limited duration, but a continuing effort by working intellectuals to share knowledge for collective political struggle. With the students and the secretaries, we will bring PSA off the mountain, and in our end find our beginning—reprinted from "Monthly Review".

Craccum's arts

Education for Democracy

ANTHONY ARBLASTER
ROBERT BENEWICK ROBERT BENEWICK
BASIL BERNSTEIN BASIL BERNSTEIN
KEN COATES KEN COATES
MICHAEL DUANE MICHAEL DUANE
ALBERT HUNT ALBERT HUNT
CHARITY JAMES CHARITY JAMES
ALISTAIR KEE ALISTAIR KEE
DONALD MCINTYRE DONALD MCINTYRE
DENNIS MARSDEN DENNIS MARSDEN
PETER MAUGER PETER MAUGER
JOHN MITCHELL JOHN MITCHELL
LEWIS OWEN LEWIS OWEN
DAVID PAGE DAVID PAGE
TIM POSTON TIM POSTON
ARTHUR RAZZELL ARTHUR RAZZELL
ALBERT ROWE ALBERT ROWE
RICHARD SILBURN RICHARD SILBURN
BRIAN SIMON BRIAN SIMON
DAVID STURGESS DAVID STURGESS
NICHOLAS TUCKER NICHOLAS TUCKER
NANETTE WHITBREAD NANETTE WHITBREAD
RAYMOND WILLIAMS RAYMOND WILLIAMS
WYN WILLIAMS WYN WILLIAMS

EDUCATION FOR DEMOCRACY/Penguin Special/ edited by Rubenstein and Stoneman

After Atlee, after Wilson, England still maintains an elitist education system. Reforms such as the expansion of the scholarship system have worked little change in the general pattern. Indeed as D. Marsden and B. Jackson demonstrated in *Education and the Working Class*, few children from the lower strata of society have scaled the educational ladder. Middle class children come from homes where "upward social mobility" is well understood: they make effective use of the educational ladder and move smoothly on from grammar school to university. Working-class children are burdened with parents who lack knowledge of the workings of the educational system; they have generally low self-expectations; and they may lack access to an "elaborated code", the range and patterns of language that Basil Bernstein has described as prerequisite to higher learning.

In recent years the spread of comprehensive schools threatened the tri-partite pattern of grammars, technical schools and secondary moderns. Alarmed Conservatives, rallying to the defence of the grammars, produced two "Black Papers" on education. Their campaigning contributed to some extent to the defeat of the Labour Government; and it provided a stimulus for the production of the Rubenstein/Stoneman book.

Not that this collection of twenty-five short articles is confined to counter argument. The contributions fall generally under three headings: report upon experience, proposals for reform, and counterblasts directed at the "Black Papers."

This latter material is probably of least value to the New Zealand teacher although it does contain some interesting evidence on the nature of intelligence. The "Black Paper" case rests fairly heavily upon Professor Sir Cyril Burt's opinions as to the hereditary nature of intelligence and the ability of tests applied in the 11+ examination to

divide pupils accurately so that the "cream" might be placed in the grammar school. Strong evidence is produced to counter these views.

At a time when many of us here are becoming concerned about how we can work effectively with children from underprivileged environments, articles such as that by Lewis Owen and Colin Stoneman on "Intelligence, Social Class and Educational Achievement," open new perspectives.

Results from recent research are wedded comfortably with statements by experienced teachers. Some of England's best-known headmasters (Albert Rowe, head of a mixed comprehensive at Hull, Michael Duane, formerly head of Risinghill; and John Mitchell, head of Rusholme St Agnes' C. of E. School) talk of their methods and the theories on which they are based. Basil Bernstein, in attacking the concept of compensatory or remedial education, makes an important restatement of his theories of language development. Charity James contributes a chapter on "Flexible Grouping and the Secondary-School Curriculum" that could well be read in the context of PPTA discussion on Education in Change.

The three levels of education are covered with some very interesting material on teacher education. Nanette Whitbread calls for "a more rigorously intellectual approach to teacher education" and asserts that "If the mass of the population are to have teachers sufficiently qualified to meet present-day demands, a four-year graduate course must become the minimum qualification." At the other end of the scale considerable expansion of pre-school education is called for.

Education for Democracy is a forcefully argued, well-documented call for the upgrading of education. It is a valuable acquisition for anyone concerned with the crisis in education, a crisis in which we may well profit from the experience and thought of our English colleagues.—J. A. Gale



ENTERTAINING MR. SLOANE / Central Theatre

The failure of the Central Theatre production of Joe Orton's *Entertaining Mr. Sloane*, due to the complete misinterpretation of one of the four parts (Sloane), illustrates the precision and perfect balance which the play demands in performance. This it gets from Kenneth Porter's near-perfect performance as Ed., while Cynthia Anthony as Kath is adequate, although she tends to gabble and shriek a little too much, (thus throwing away some of her best lines) and to overplay the gaucheness in the part, which becomes irritating at times. Ernest Stanley manages occasionally to bring the grotesque, aged Kemp to life.

My preference for an earlier production of the play I saw, in 1967 by the Mt. Eden Community Players, over the current production, is primarily because of the atmosphere of cosy earthiness of the former; the set cluttered with junk, as though the rubbish dump outside had penetrated a little—while the Central set, along with Kath's dress in the first act, was a little too prim and staid,—and above all, Sloane played as a shrewd, manipulative semi-Ted. Roger Bailey's portrayal of Sloane in Central's performance was at least consistent, but playing him as a whining, simpering adolescent, apparently based on some stereotyped young delinquent image, resulted in all his most hilarious lines (and there are many) being put into a completely wrong context. Under the circumstances, it is surprising that Kenneth Porter brings off Ed so admirably, without the essential "feed" from Sloane's mock-ingratiating cockiness (which we simply don't get); more surprising since he co-directed the production.

As the programme acknowledges, the play is about "the

confrontation between the generations"—it also says that Orton belonged to the "swinging age of Harold Pinter. . . (!!)—but in this production, Sloane doesn't offer any confrontation at all. After all, he is obviously the character with whom Orton has most sympathy and so should display some defiance and impishness, as well as being just a little sinister and slightly compassionate. (Incidentally, surprising the similarity between Bailey's acting and that of Warwick Dickie in other Central productions—the same stylized embarrassed shyness—unfortunate that it is so out of place here). In any production of this play, (or, for that matter, of most of Orton's plays) the comedy of which comes from "thrusting passions to the surface" and "sensual and sly imitations of lust", (Gordon Gow in *Films and Filming*) there has to be an equipoise between realism and burlesque farce in the three main characters: Ed's delightfully pompous hypocrisy ("The question is are you clean living? You may as well know I set great store by morals"), and a mixture of pathos and sly sensuality in Kath ("I wonder, Mr Sloane, if you'd take your trousers off? I hope you don't think there's anything behind that request") as they vie for possession of Sloane, who with calculating reticence, tries to play the one off against the other. The keynote of the play is subtlety, the keyword entertaining, which you may find this production. Personally, I found it excruciating to watch, as a whole part and line after line were thrown away. I advise appreciators of Orton to wait for the forthcoming film of *Mr Sloane*, in which Beryl Reid (Sister George) as Kath, and Peter McEnery as Sloane hold the promise of much more fun.—A.W. Mitchell.



MOUNTAIN/ Leslie West BELL/TASTE

"Christ this record is heavy man . . . it's about the heaviest thing I've ever heard!"

"Eh?"

"You think Led Zeppelin are heavy?—man they're nothing compared to side 1 or this . . . *whew!*"

"What's that?"

"Well, you know, they've only got about 16 minutes per side and this gives plenty of room in the grooves for the needle to flop about in so you get all the low frequency sounds really coming through . . . it's . . . like . . . like a . . . a continuous freaking 16 minutes explosion!"

"What are you talking about man?"

"Hey, but you need a good sound system to get it all out of this record—and Christ—you've got to play it LOUD!"

"What?"

"I said you've got to PLAY IT LOUD! . . . I've never played a record as loud as this one before—I can't because the noise would make my ears sore, but, because of all the bass—Christ . . . loud?, on the phones it's, well, I mean . . ."

"What did you say—I can't hear."

"Look, what I'm trying to get at —"

"What's that—Hey—quit poking me—Jesus, this is loud man but what an experience!"

"Let it just beat into your head . . . that's it . . . Good? . . . You like it? Don't, no no, you don't have to shout man, I can hear you."

"Eh? . . . What? . . . So?—I'm shouting! But hey, this is a gas! That first track, Mississippi Woman . . . Jesus. And the Jack Bruce/Peter Brown number, now that really shows you what a master Leslie West is. That guitar solo that he coaxes out of his axe is astounding, he's so economical, there's no tricks to show you how fast he can move his fingers, and—"

"But his name . . ."

"Oh, his name. Yeah, it might sound sort of . . . feminine or something but look at that photo on the back of the cover—he's a

great bear of a guy—hey—look at his freaked out Afro hair and that fringed jacket—he looks like a Gentle Ben bikey Wild Bill Hickock . . . but wow, the way he plays that guitar—he makes it all sound so *easy*! And Felix Pappalardi on bass! He used to produce Cream's records—he sounds a bit like Bruce actually—the way he wanders about"

"But he's always got it well under control . . . hasn't he?"

"Jesus, too right he has—see—he's, he's down here as musical director and producer for this album too—that's why West's guitar has the same pure high sort of tone that Clapton got when he was with Cream. There's a bit of Beck in his playing too, don't you reckon?"

"I'll say."

"But he's his own man all the way—and the band—the organ and drums are great too—no bloody tricks—that first side shows them to be a no bullshit rock and roll band . . ."

"They play up a storm alright."

"Yeah, and it's so heavy."

"But what do you think of side 2?"

"Those first three tracks are different to side 1—a hell of a lot quieter—and that acoustic guitar solo West does—"

"It's a 12 string—"

"OK, OK, I was going to say that . . . it sort of has this Eastern feeling with those strange keys he plays in . . ."

"Yeah, I know what you're getting at . . ."

"They get back to the heavy stuff for the final 2 tracks though, I like . . ."

"Hey, did you think they sounded a bit like the Small Faces in places in that last track?"

"Yeah, it's the way they had the guitars, bass, Mellotron and piano all playing the same runs together—it gives you that really gutsy sound."

"What's a mellotron?"

"Bugged if I know, but I'm gonna buy this anyway—c'mon".—F. Bruce Cavell

BRUBECK IN AMSTERDAM—THE DAVE BRUBECK QUARTET



BRUBECK IN AMSTERDAM/
DAVE BRUBECK QUARTET/CBS

I've taken a hell of a long time getting around to reviewing this thing and who wouldn't have—I mean who the hell is interested in reading about Brubeck's brand of jazz these days let alone listening to it?

However there the LP was quietly rotting on Ted's shelf after two horrified jazz lovers in turn had returned it unreviewed, and well, the prospect of a free record is always too much for me

What it is, is this concert the quartet did way back in December '62 at the famous Amsterdam Concertgebouw (concert hall to you). All right, I know everyone thought the group was thankfully buried years ago so that Dave could get on with doing his *real* thing which was composing serious music. But the thing is, when a group gets popular and records a lot of stuff there's bound to be a big store of unused tapes lying around waiting to make such bread for all concerned, not least the recording company—look at all those C & W stars like Jim Reeves whose output is still on the increase years after they croaked. And when the item in question has a story attached and the guy is actually still around to nostalgify about it on the back cover, then somebody's bound to catch on to the possibilities sooner or later.

This, you see, was no ordinary concert—it (gosh) happened at midnight, because all Holland was in mourning for Queen Wilhelmina and all entertainment had to be cancelled right up to the day the quartet was booked to leave town and that was a pissoff because they were really popular there. So they played this midnight affair that was bound to be a flop but *glory* it wasn't.

The popularity seems to have been genuine enough, as evidenced by the reverent background noises contributed by the giant concertgebouw—capacity audience. Mr Brubeck has his way of

putting it; "I've always said the audience was the fifth member of the quartet—the unknown ingredient who . . . can tip the balance from just another concert to an experience that's unique. The tone of this particular audience . . . acted as a catalyst that caused each of us to react; and as we reacted, they responded, creating a spiraling effect of tension and release. I think the musical experience has meaning for more than just those of us who happened to be at the concertgebouw past midnight. At least that's why . . . this album is now being released."

That's all very mystical but I guess any performer knows what he's getting at. But has it in fact a meaning for us unfortunates who weren't there to respond? What's really in it for the detached and discriminating listener? To my poorly trained ear, not that much. The group (personnel, if you're interested, is Brubeck on piano, Paul Desmond alto sax, Gene Wright bass and Joe Morello drums) runs through a selection some of which I believe were Brubeck standards and some that sound to me like well-known tunes thinly disguised by kinky titles (I wouldn't know for sure). It hardly matters since the treatment throughout is less than exciting—a style that is recognizably Brubeck, rather subdued, and which to me has about as much to do with jazz as the Seekers had to do with folk music. The musicianship is generally neither exceptional nor exceptionable, though some of Brubeck's heavily chordal solos are a bit hard to take, and on the other hand the group as a whole does reach infrequent and moderate levels of real feeling. Nothing ever gets out of hand least of all anybody's inspiration. It's crowd-pleasing stuff.

And sure enough, the crowd seems pleased. So let it be, no doubt there are still plenty of them around to cough up in spite of the appropriately drab cover. It's all right to relax to, if you have time.—Tony Hazard



THE FROST/ROCK AND ROLL MUSIC/Vanguard

Detroit is where they make the major prop for the American Way of Life—the automobile. As a city, it's a bit like the freezing works, where all that neatly packaged meat you buy at the supermarket starts. It's in the heart of the industrial north-west—Chicago is little more than half a day's drive away. Detroit has a reputation for being a hell of a city; and it's had a lot to do with rock and roll—Tama Motown is based there and some wild groups have come from there—Mitch Rider and the Detroit Wheels; MCS S.R.C.

That's where the Frost are from. They play tough modern rock and roll. Now you either like it or you don't—they don't make any bullshit about being creative artists or that sort of stuff—they tread, so to speak, well trodden paths, and I reckon they do it pretty well.

Now a lot of critics and that have got this thing about *creativity* and every step should be a step forward—and all this shit. In fact, they're one of the reasons why so much clumsy music is produced. One of the disadvantages of an historical education is that almost always, the history is largely based on articles existing at the time of the writing, so that the author can speak with first hand knowledge. For these articles to exist for any length of time, they, (if they occur in sufficient quantities with which to draw conclusions), must be expensive enough to be permanent, and therefore commissioned by the rich, and therefore invariably be monumental in concept.

Do you have as thorough a knowledge of what the Egyptian worker who built the pyramids lived in? Do you know what sort of furniture the Gothic craftsmen who worked all their lives on one cathedral sat in? Do you know what sort of wall decorations the average Renaissance townsman hung on his walls, if any? Historical education has its emphasis on the 'best example' and 'high point' etc and so the educated joker makes this constant search for these things, in his everyday life without realising the compression involved in the telling of a history. Life for most people has few, if any of the things you read about in history books, not consciously anyway.

So what you end up with, with people who believe critics, is all these musicians who are talented but not geniuses, consciously trying to break new barriers, trying to produce an original sound, a style of their own etc etc instead of getting on with the job. And yet jokers like Richter and Menuhin can become revered names among certain sections of the community for just playing good versions of someone else's music.

The Frost play their own music but it's not trend-setting or anything like that but just good solid rock—the way you like it. They come from Detroit and they succeed in what they attempt because they are authentic—Detroit is the home of the archetypal symbol of the production line. Why stuff yourself trying to always be new, trying to be original, when you can just be yourself behind all that noise.

All except three of the cuts are recorded live, at the Grande (sic) Ballroom, Detroit—what a name—I mean, I have this image of all this hard-top decoration—like the St James, with gold and claret filligree

and lighting niches and that in this huge long high hall, with this balcony round it up high for sitting on and this high vaulted curved ceiling and all this stuff—fruity detail and gorgeous neo-Victorian Baroque and down there at the end behind the over-decorated proscenium is the Frost, four sweaty scruffs, and all this gear and they're beating out this incredible power and the crowd, hot and steamy and damp—they're not here to do the Maxina baby . . . The crowd is really good on this record—they contribute to a lot of the excitement that's reached.

The three tracks that are studio recorded are easy to tell—they rely much more on vocals than the live cuts. The harmonies and tone are much smoother—more processed by overdubbing and careful mixing etc. But they don't sound any better really because what you get on the live cuts is these higher pitched, coarser vocals that are much more gutsy; and the sounds of an exuberant crowd that extends the musicians beyond themselves. The studio cuts show the influence of early Detroit rockers like Mitch Rider—Frost are white rock and rollers and there's none of that superficial style copying from the blacks. Their music has little to do with race actually—it's the sound of a city, accommodating everybody.

One track recorded in the Studio—Linda—is a soft ballad with acoustic rhythm guitar and soft bass and drums and sounds strangely sensitive compared with the driving harshness of the live numbers. It is heightened by the incredible contrast, and although it's not going to go down in history or anything, it's a pleasant enough little number, written by Dick Wagner, the lead guitarist, who writes most of the groups songs.

The live cuts rely much more on instrumentals and due to lack of overdubbing and that are much more basic—with plenty of heavy cymbal work to fill in the gaps. The Frost are all pretty good instrumentalists and the quartet hangs together with a casual sort of coherence. The lead and rhythm especially work well together, the rhythm neatly supplementing the lead so that at times it's hard to pick it out, you know, it sounds like an overdubbed lead, and this really fattens the sound up.

They go through all the old crowd-pleaser cliches on this record—call and answers, hand clapping, and a drum solo on a version of the Animal's We Got to Get out of this Place, which I think is about the weakest bit on the whole record—drum solos work fine when you're actually there, but on record it's getting to be a bit worn out. Still, I can listen to it—it's just that it doesn't do that much for me. But the crowd love it—they push the drummer on and on. For me, the best part of the solo is when the guitars come crashing in again and in comes the bass with that run that's the characteristic of the tune.

Frost doesn't sound original, or that distinctive—you know, they could be any number of talented groups and they've been criticized because of this; but that's not the point—they're a reflection of a particular way of life in a particular city and it's this, plus their enthusiasm for what they're doing that brings them through.F. Bruce Cavell

EXERCISE

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The environment & our obligations

BY JOHN McHALE

We are not fundamentally concerned here with a series of predictions about the next hundred or the next thousand years, but rather with the 'futures-orientation' itself as an intellectual and social attitude. We are concerned with ways of looking forward and with some of the implications of present scientific and technological developments on our styles of living.

In general, today's modes of confronting the future are vastly different from those of the nineteenth century Utopians. In that period, men were still preoccupied with the inevitability of progress, Western style, via a science and technology which seemed capable of ever greater mastery of man over nature. This was tempered somewhat by the Malthusian feeling that the future was limited to those able to prove their material strength and mastery—a viewpoint which, in its more negative aspects, is now largely confined to the military establishments.

Today we do not view the future quite in the same way, as a great evolutionary onrush, largely independent of man's intervention and tinged with various premonitions of doom whether or not he chooses to intervene.

We realize that man does not, in the end, 'master' nature in the nineteenth century sense, but collaborates with nature—his very existence depends on an intricate balance of forces within which he is also an active agent.

H.G. Wells' *Mind at the End of its Tether* marks the conscious point of the older intellectual stance towards the future, and one may still see it repeated in those who cannot make the breakthrough to the next period. In essence, there is a kind of intellectual polarization taking place around the mid-twentieth century which separates the intellectual establishment into two—one, those who are still preoccupied with the world as conditioned by its pre-1900 parameters, and those who are attempting to recast and reorient their world view to one which is, in many ways, quite unprecedented in human experience. The watershed of this dichotomy really lies much further back—around the Renaissance. The argument begins there about man's relation to, and conscious control of, his own forward development and reverberates down to our own period. At a particular point in time, the summation of certain discoveries and access to certain technical facilities suddenly invalidates the whole of one side of the debate. From this time forward, which one may locate as recently as World War II, one can isolate the two attitudes in the turn of a phrase, the use of a particular frame of reference.

An important point for the individual is, that once the switch in perspective is accomplished, a good deal of negative baggage drops away. The fundamental realization is that man's future is literally what he chooses to make it—and the conscious degree of control he may exercise in determining his future is quite unprecedented. There are many alternative paths to as many alternate futures. Some we have already begun to take, others await our decision. As man gains more knowledge of the forces operative in, and external to, human society, he is forced to couch his questions about the future in the form of alternative possibilities of present actions in terms of their long-range consequences. The more knowledge, the greater the number of alternative paths and the longer the range of consequences.

This realization has been borne in upon many sectors of society. Governments and industries alike, committed to long range programmes of the most varied nature find that they are increasingly forced to think not of the next ten or twenty years but of the next fifty or a hundred. To launch a manned space vehicle to the moon in 1970 requires that you start work on it about ten years before. Other decisions are of a similar nature.

But planning a series of manned rockets is relatively easy in present terms. You can forecast with reasonable accuracy the types of basic research in metal and other alloys which should be initiated this year so that their bulk production may be available in three years to phase with parallel developments in lubricants for near vacuum which you can predict will be available in four years and so on. By compiling the research trends and rates of technological development you can attain to variously workable ten, twenty or even fifty year predictions. Even such apparently straight-forward forecasting, however, is liable to swift alteration, through human serendipity.

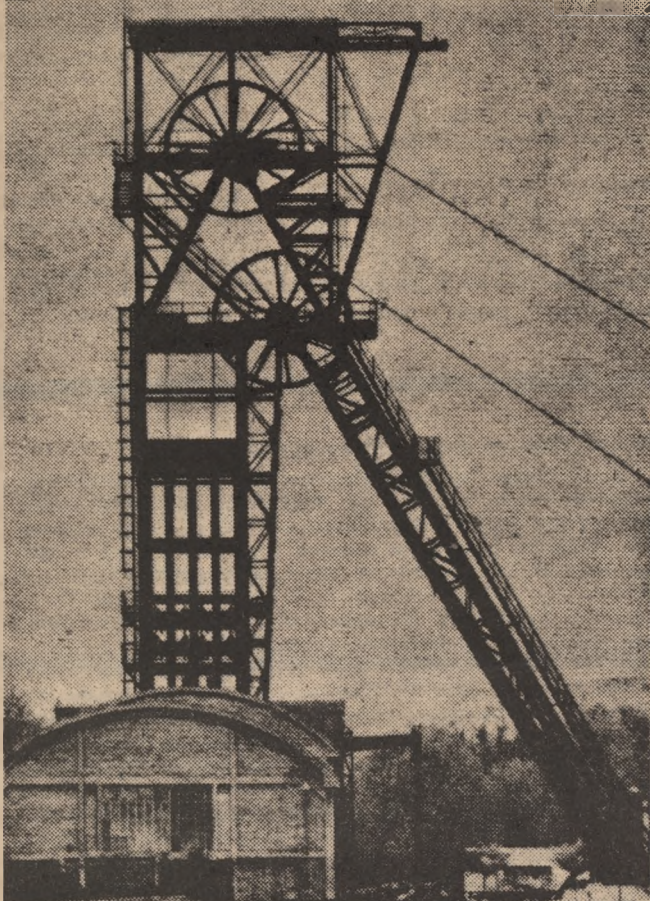
The same might be said for much prediction regarding physical resources and their technological exploitation. But even within this area, there are still alternative paths, each with its various contingencies. All are, in varying degree, affected by factors already known or predictable in some form from today's knowledge. When we come to social planning, the situation is very different, but the need to introduce some predictable parameters and concomitant action has become even more urgent. We have viewed the unforeseen consequences of 'not predicting'—famine and disease are preventable catastrophes. On the local scale, governments now attempt to predict situations productive of disorder and violence. Industry has become increasingly preoccupied with the markets of the '70s or '80s, the future of this industry or that. Dealing with human futures re-introduces the capacity of human beings to determine their future. This is a central point. Given his present scientific and technological knowledge, man now has an enormously enhanced capacity to choose his future—both collectively and individually.

Finding out what we want should become a major object of our attention...there is a vast difference between letting changes occur and choosing the changes we want to bring about by our technological means.

The outcome of the 'futures' chosen will depend on the degree to which we predict them. If we conceive a specific course of action desirable, we will tend to orient ourselves towards it. The collective aspect of choice of futures is reflected in the growing concern of our local societies, with the allocation of public funds to various programmes. We begin to agree that investments in pre-natal care, child welfare and pre-school education, etc., which may not 'pay off' for twenty or thirty years are realistic societal strategies. We attempt

to legislate the future pollution of the rivers and the air, the future congestion of cities, on the same basis. The pattern of a desired future based on even the least factual or measurable prediction commits us to consensual action. Our prior 'collective' assumption is, increasingly, that the environment and form of our society are within our positive (or negative) control.

The individual's relation to his or her future has become, and is becoming, more flexible. Where a man, even in the advanced countries, would previously feel impelled to prepare himself for one occupation, profession or career, committed more or less to a particular geographic locality and determined for him largely by the circumstance to which he was born, we now have an emerging situation within which an individual may reasonably expect to change occupation, career role and geographic location many times in his lifetime. The future of the individual is based, again, on whatever expectation of the future he acquires. His paths towards this or that future, though conditioned in part by physical make up, 'talents', etc., may be viewed as more largely determined by his particular conceptual mapping. As Dennis Gabor has suggested, we are now 'inventing the future'. Man's future is most likely that which he may most imaginatively conceive of, which, in turn, will determine his action towards its accomplishments. Life may be viewed as a great



number of alternative possibilities—in life style, location, occupation, etc. The so-called 'threat' of leisure is no more than a widening of 'living' alternatives.

The future of the future becomes, therefore, what we determine it to be both individually and collectively. It is directly related to how we may conceive any specific or vague future to be. Such mental 'blueprints' are action programmes, whether immediate or not depends on the individual and his collectivity, i.e. society. All actions have consequences and both may be effected on a larger scale, with further reaching contingencies than was ever consciously possible in human history.

Though emphasizing change, we should also note that all change proceeds within a set of regulating patterns. Life on earth has been possible only during the past billion years through the relatively stable interrelationships of the variables of climate, the chemical composition of the atmosphere, the sea, the life-sustaining qualities of the land surface, the natural reservoirs and the water cycles.

Within the relatively thin bio-film of air, earth and waterspace around the planet, all living organisms exist in a delicately balanced ecological relationship. The close tolerances of this symbiosis are presently known to us in only the haziest outline. Apart from the relatively local disturbance of earth cycles through agricultural practices, man until quite recently did not have the developed capacities to interfere seriously with the major life sustaining processes. Since the Industrial Revolution, this has changed abruptly, and from this time forward the 'eco-system' also includes man's machines, their products and an incalculable capacity to alter the natural balances.

The first great changes came with the advent of the Industrial Age, based on engines that used energy stored in coal beds, which built cities and navies, wove textiles, and sent steam trains across the widest continents. Since then, with energy from petroleum and other sources, changes have come more swiftly. Today, radar telescopes scan the universe to record galactic explosions that occurred billions of years ago; oceanographic ships explore the undersea; electronic devices measure the earth's aura of unused energy and similar equipment traces inputs and outputs of single nerve cells; television



cameras orbiting the earth send back photographs of entire sub-continents; electron microscopes photograph a virus; passenger planes fly at almost the speed of sound; and machines set type in Paris when a key is tapped in New York. These are only a few of the changes that our increasing supply of energy has made possible in the last 60 years.

Our most important discoveries, therefore, may not lie solely with technological innovation—but with social invention. We begin to recognize more clearly that our societal institutions, the ways in which we organize ourselves to live together in human fashion are not immutable, but are as much man-made 'invented' forms as television or the car. The city or nation state were comparatively recent inventions of this order which may now, in certain areas of their functioning, be dangerously obsolescent. Just as we have consciously learnt in the past few decades to organize the process of scientific and technological innovation, and its applied development over long time spans, so must we orient ourselves towards more consciously controlled and experimental social innovation.

The design of new forms of human organization is already under way in many areas of public and private life and is even more evident at the international level. The UN, for example, is a second generation 'bench' prototype of the League of Nations. We now need to initiate new phases of research and development towards more viable forms of this magnitude. Our evolving planetary society must become like a great learning machine in which, 'man's intelligence (now) intervenes and directs the process which remains, nonetheless, basically an experimental process.'

Without touching upon the more familiar problems of war, hunger and human disease, even a cursory glance at our eco-system is sobering. It should be apparent to all, that we now live in such close community, and within such delicate 'life' margins, that all our actions are now cast on a planetary scale and that our gross ecological errors may reverberate for centuries.

The word, ecology, is significantly derived from the Greek *Oikos* meaning house, so in our references to human ecology, we are really talking about planetary housekeeping.

Writing on the human biosphere G. Borgstrom, points out that the maintenance of three billion humans presently requires a plant yield sufficient to accommodate 14.5 billion other consumers. These other consumers, the animal populations, are an essential element in maintaining the humans by acting as intermediate processors for many plant products indigestible by man. Pigs, for example, consume four times more than America's 400 million people, when measured on a global scale. Despite mechanization, the world horse population still has a protein intake corresponding to that of 653 million humans—the population of China.

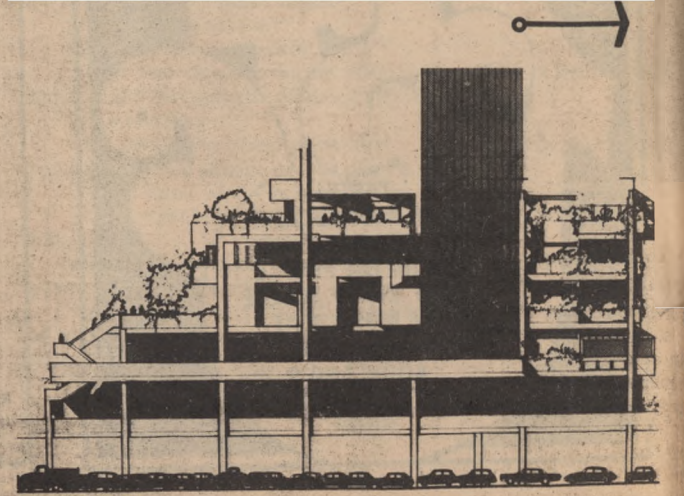
Yet in terms of balance, 'only one tenth of the caloric intake of the world household consists of animal products.' World food consumption is largely vegetarian with 90 per cent of the caloric intake and 60 per cent of protein coming from plants. This underlines the importance of each of the respiration/excretion/decomposition stages in the natural economy, with microbial activity as a key element in the recycling of materials. Amongst the non-human animal population in the food cycles, micro-organisms play a major invisible role.

The dependence of one-sixth of the world's food supply on 'artificial' nitrogen produced by the chemical industry, is another factor. To make each million tons of such nitrogen annually, we use a million tons of steel and five million tons of coal. In terms of our methods of crop use and food production, Borgstrom estimates that we will need 50 million tons of such support nitrogen annually by the year 2000. The amounts of other chemicals, e.g. sulphur and key trace elements such as phosphorus, which will require massive support technologies to augment the natural cycles, is only now becoming apparent.

But the greatest areas of developing crisis for man in the biosphere are water and air. Approximately 95 per cent of our water is in the ocean and the remaining 5 per cent of fresh 'cycling' waters are presently being used at a prodigious rate. Agriculture accounts for 50 per cent, using 400-500 pounds for each one pound of dry plant matter. This water/crop ratio varies as high as 1-100 lesser developed countries consumes as much water per capita as the technologically advanced—where 250 tons of water are used in producing a ton of newsprint and 25 tons for each ton of steel. When such uses are compounded with mounting waste and sewage disposal, the position is more severe. The increase of pollution in water and air has now become of national concern in many countries. An average industrial city of half a million people disposes of 50 million gallons of sewage a day and produces solid wastes at the rate of about 8 pounds a person each day. Present solid waste disposal even in advanced countries is archaic.

Pollutants are the residues of things we make use of once and throw away...As the earth becomes more crowded, there is no longer an 'away'. One person's trash basket is another person's living space...our whole economy is based on taking natural resources, converting them into things that are consumer products, selling them to consumers and then forgetting about them. But there are no consumers—only users. The user employs the product, sometimes changes it in form, but does not consume it—he just discards it. Discard creates residues that pollute at an increasing cost to the consumer and his community.

It has been noted that with present waste treatment, by 1980, effluents will be sufficient to consume all the oxygen of all the dry weather flow of 22 river basins in the USA. Within this discharge into rivers and streams goes also detergent materials, industrial wastes and pesticides from the land. Massive fish-kills of around 10 million in the Mississippi basin and the Gulf of Mexico, during 1960-64, were traced to pesticide run-off and other toxic agents from sources thousands of miles away.



With 'people killing people'. Some 500 million people in one country. Their long-range mass for normal concentration in the environment—no small argumentably lethal. Our thousand Lo 152, one thousand. The average per food, drinks four air. He can post, eating...air. Environment...from its...its damage \$9 billion annually. In addition to certain elements e.g. now being 'min a faster rate atmosphere/hydrosp. This cursory ov architecture and. The town and morrow will have ology than mo. eguarding human at 'on the cuff' onomic progress. Air pollution is

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The Auckland generations again. Activity.

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RACING

Recent form

Last week's Racetrack story was obviously accurate, it's only a shame that the same source of information wasn't more accurate with his betting tips. Among the rumours circulating at present, is one that Barry Street and Jack Petley may branch off on their own. This seems impractical however. New Zealand publishing is rapidly consolidating into a closed shop. Unless one plays ball(s) with the News Media group or Gordon and Gotch, there is no way to get a magazine distributed nationally, so we are stuck with one weekly racing newspaper.

Talking of racing publications, this month's Hoof Beats is a must. The whole magazine has been tidied up, with one or two good features having been added. These include more space devoted to trotting and notes on maiden winners. Unfortunately the other monthly N.Z. Racehorses, looks as if it has fallen on hard times. The price is up with no apparent improvement in quality, and advertising is slipping back. Still circulation is supposed to be near the 10,000 mark, which at the new price of forty cents per copy, is fairly commercial. What set us thinking was Hoof Beat's chart on last season's winning TAB double combinations. 253 TAB doubles were held at galloping meetings last year. In first legs the most successful number was the topweight with 39 wins. First leg winners then ranged as follows. No. 2, 27 wins. No. 3, 31 wins. No. 4, 24 wins. No. 5, 24 wins and No. 6, 24 wins.

In the second legs, the topweights were again the most successful with 55 wins. No. 2 took 31 second legs. No. 3, 35. No. 4, 24. No. 5, 26. These statistics exclude concessions.

Looking at the figures it would seem that the best combination is 1 with 1. Not so! 2 and 1 was actually the best with 12 doubles. Multiple doubles would have gone as follows. 1 x 1 6 doubles. 2 x 2. 27; 3 x 3, 48; 4 x 4, 67.

We spent hours fiddling with these figures and found the best ratio of successes to costs, was the 2 x 1 combination. By taking the first two in the first leg with the topweight in the second leg, one would have collected 18 doubles last year, and probably a few concessions. For \$1 doubles the cost would have been \$506, so you would need to average a \$26 dividend to show a profit.

Thinking it over however, we suspect one would need to cast the net wider to pick up the three figure doubles necessary to make multiple betting pay. Coupling up the first four in each leg would seem to be a good system, last year one would have struck 67 straight doubles. That is one in every four doubles. To show a profit the average would have to be about \$60 a time, but that's not unreasonable. This year Domodossala—Monastic paid over \$60 and Blue Winter-Peshawar paid \$134. Some refinements are necessary however. It seems that taking doubles at bush meetings is bad news. Riverton, Poverty Bay Hunt etc. have just too small fields to anticipate large doubles. Secondly one must not stop blindly at a certain number. Betting by numbers assumes a certain confidence in the handicapper's evaluation, and one cannot draw an arbitrary line based on alphabetical ordering. So all horses weighted the same as No. 4, would have to be included. If a horse is scratched, you could include No. 5 etc. or just settle for three horses in the first leg. Probably wisest to take in an extra horse.

Using the above system one would have struck some good doubles over the last couple of weeks. Blue Winter-Peshawar, and three with Monastic. However the profit margin would be very small.

Saturday again saw us cover the Kumeu trials and equaliser meeting. Because of the heavy track, none of the novices qualified. However Sonala won well by six lengths with fifteen back to the third horse. Next time out should see this horse qualify.

The ability of the Gibbons family to train good trotters was again demonstrated when Jenny Scott won the opening event. This seven year old mare scored well from Hi Lois and Prince Delton. The second 2.20 trot was a farce. Everything broke, and left Golden Cross fifty lengths out in front. Margie Lawn was the only one to put up a chase, and she wilted the margin down to about ten lengths. Margie Lawn has been doing quite well lately and she should clear novice ranks this season.

Via Tanza and Rocky Danske won the two maiden pacers' events. Via Tanza has always shown a bit of promise, but never quite made the grade on race day. Guy Frost, Gallant Hanover, Air Fare and Captain Forbes were the place getters.

Cambridge winner Johnny Alone again showed brilliant form when he just got beaten into third in the 2.19 class race. This horse won a trial last month before his Cambridge outing. On Saturday he lost 100 yards at the start, caught the field and went right around the lot to lead until well into the straight. Archway was the final victor. This horse has also been doing good work recently. Between them was the consistent Halo Jackson. The other loose pace was won by Shontelle. She impressed us before August vacation, but her breaking has cost us money. Second placegetter Lands End is a more reliable proposition.

Hairs Hoping won the trot event easily from the twelve yard mark. Single Cash looked dangerous until they turned for home, but didn't come on in the straight. We may have missed him going into a break on the Showgrounds Bend, he has a tendency to take that bend badly. The winner however was the most impressive, having run one out without a trail for most of the race. The big pace went to Spare Parts who although a little burly in condition, beat Cambridge winner Bella's Command. Spare Parts also picked up the trial event at Pukekohe and usually races prominently after a good trial. A good finish in the event came from Charlie's Task, who like the winner, started from 36.

Of the younger horses Yarlene was the superior performer, bolting in over a mile. Young Scotty took second, with Cressington Court, third. Saturday night should see the form horses take most of the honours. There have been a number of trials this season and it is from these that the winners should come. So dig up the issue of Craccum that appeared before vacation, and look carefully at the Southern horses that have had a bit of racing. One who looks like a winner is Monsignor who was taken down to Hutt Park last week.—Mike Law, Keith McLeod.

With 'people kills' the toxic agencies may go unnoticed for much longer. Some 500 new chemical compounds come into industrial use early in one country alone, with practically no legislative attention to their long-range deleterious effects which may be nonspecific as to cause for normal deterioration. In the past hundred years the CO₂ concentration in the atmosphere has been increased by about 10 per cent—no small argument in favour of banning with the bomb the comparably lethal uses of coal and other fossil fuels as energy sources. Our thousand Londoners died from air pollution in one week in 1952, one thousand in 1956.

The average person daily eats about two and three-quarter pounds of food, drinks four and a half pints of water and breathes 20 pounds of air. He can postpone eating and drinking, but he cannot postpone breathing... air pollution affects almost everything in our environment... from clothing, skin and lungs to metals and plastics... its damage costs are estimated in the U.S. alone between \$7 and \$9 billion annually.

In addition to fouling the atmosphere, it has been calculated that certain elements e.g. argon, neon, krypton, etc., indispensable to life are now being 'mined' out of the atmosphere by industrial operations at a faster rate than they are being produced by the earth's atmosphere/hydrosphere/lithosphere process.

This cursory overview is not without consequence for the future architecture and environment planning.

The town and city planner and public health specialist of tomorrow will have to take a far more comprehensive view of human ecology than most of them yet dream of; and the costs of safeguarding human health, including the psyche, can no longer be put 'on the cuff' no matter what they may do to conventional economic progress.

Air pollution is not a 'local' problem—the air is not restrained

New Exec — part two



Chris Thomas,
House Committee



John Shennan,
Publications Officer



Roly Metge, MVP



Keven Hall,
Capping Controller



My Rodwell, Societies' Rep.



Craig Bettley, Sports Rep.

Right on!

A recent survey of Auckland students about their attitudes to this year's "Craccum" showed that many thought it was too left-wing.

On perusing our "Craccum" files we came across the following editorial and here offer it to show that the times indeed have changed. It was printed on Thursday, April 7, 1938 under the heading "Subversive Propaganda".

"We have recently received two letters which we print in this issue drawing our attention to the radical and Leftist tone of a recent issue of "Salient", the V.U.C. paper. While it is scarcely our place to comment upon the policy adopted by a publication of a sister university, we cannot but regret that only one side of a problem has been stressed in "Salient", and that an organ which should express the opinion of the general body of students should be used by a minority for the purposes of flagrant propaganda. The day is fortunately past when the old fallacy was held that one man's opinion is as good as another's, for in the present state of world affairs the necessity for keeping down subversive propaganda whether it be Communist or anything else, becomes increasingly evident.

Especially in view of the havoc wrought by Communist activities, should all fair-minded people, while respecting the reasonable opinions of their fellows, differentiate between the subversive and anarchical doctrines, no matter how subtly disguised as "democratic", "anti-fascist", or "socialist", and the reasonable solutions propounded within the present fabric of our traditional heritage.

"It is therefore deplorable that such a misrepresentation of facts as appeared in the recent "Salient" should be allowed to appear as the opinion of the majority of students, a view which would naturally be held by anyone looking upon it as the official University publication. "Craccum" is certain, in view of the feeble Left influence at Auckland Varsity that the views expressed in "Salient" are those of a decided minority; and in that case it is regrettable that younger students should be subjected to the force of such propaganda. "Craccum's" policy is to have no violent tendencies in any direction. In the "Open Forum" and elsewhere all opinions received are printed. In this manner and in this manner alone can a true reflection of student opinion be obtained."

(The "Salient" article supported the Republicans in the Spanish civil war.)

Varsity rowing



Rowing club with its new boat

The Auckland University Rowing Club will begin full operations again this season after four years of part-time activity.

Membership has grown but though there are now large endemics at weekend training sessions, the club is still looking for novices. Next season the club will boat the following crews:—vice VIII, novice IV, maiden II, maiden IV, light IV, junior II, junior IV, junior pair, senior

VIII, senior IV, senior pair (coxless) and maiden single sculls. The club has recently taken delivery of a new four and is at present awaiting delivery of a new eight.

Patron for the next season will be Mr R.D. Muldoon.

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Her morals or yours?

By Phil O'Carroll

I read in the paper, the Auckland Star of September 9 that a Miss Patricia Bartlett, schoolteacher of Wellington, is petitioning Parliament to have nudity, bare female breasts and depictions of human sexual intercourse outlawed, i.e., defined as "indecent" within the Crimes Act and the Cinematographic Films Act. She says "It is sad to note from statistics that New Zealand's sexual morality in the last 8 years has steadily declined". Funny, I didn't know there were any statistics on morality. But apart from the fact that I cannot see how she supports this statement about a moral decline, I cannot see how her act of petitioning Parliament or how the proposed changes in the law could solve a moral problem if there were one.

For a start, I don't see how this law could make people more moral. Does defining more "crimes" into existence improve moral standards? All it does is increase the crime rate. People automatically become more criminal, not more moral, by being legally required to refrain from alleged immorality. Suppression of the human body and suppression of films and literature relating to "sex" would not alter the fact that humans are interested in human bodies and want to see films and read literature about "sex". Miss Bartlett's proposals can not be interpreted as an attempt to change morality but only as an attempt to get some official denial that we are sexual beings, to somehow eliminate some aspects—the publicly observable tip of the iceberg—of our sexual lives. Strange that we should want to hide from the "public" what we already know "in private"—our sexuality. Who, then is the public? Who are these non-sexual observers from whom human sexuality must be hidden? You cannot increase morality by hiding the facts. You cannot increase morality through censorship. You cannot increase morality by removing freedom.

The relation between law and morality aside, I disagree with Miss Bartlett's claim, implicit in her petitions, that it is indecent or immoral to look at people who are not dressed in clothes or to see or read depictions of human sexual intercourse. Human sexual intercourse is, on the whole, more relevant to humans than sub-human sexual intercourse; and I don't see why she should make a special case of those people who have typically more prominent breasts, i.e., females.

41,717 SIGNATURES

Why her notion of "decency" rather than mine? Presumably, this is where the 41,717 signatures come in. The significance of the 41,717 signatures depends on one of the many versions of "democracy"—the simple numerical version. Not to be confused with talk of freedom or individual rights, this version of democracy says that if a great enough number of people want something, even if it be

oppression of other people, it should become law. But to consistently operate this principle we would have to consider also the numbers of people who do choose to see films about "sex", to read about "sex", and to go to restaurants with topless waitresses. Granted, not everybody chooses to do things, but on a numerical basis there is as much reason to outlaw those who do as there is to prosecute those who go to hear the Billy Graham crusade.

Getting away then, from the mob-rule version of democracy, can it be shown in some concrete way that the people who see films about "sex" etc., do more harm to society than those who go to hear Billy Graham? There being no obvious and immediate harm in either we have to ask vaguer questions about our moral and cultural welfare. Which is the greater threat to our moral and spiritual "integrity": the Billy Graham crusade or the show Hair? In the absence of a conclusive answer to this question, I suggest that both must be allowed. I believe that our greatest protection against our blindly inviting moral and cultural "decay" is to keep an open society, to allow all contrary views to be expressed and all ways of life, with no demonstrably more harmful consequences, to be lived.

Accordingly, I will now express a view on "sex" contrary to Miss Bartlett's. Leaving aside the question as to how Miss Bartlett's proposals could improve anybody's morality, let me ask why she believes there has been a moral decline. She bemoans the increase in V.D. and probably the increase in the illegitimacy rate (although the paper did not quote her directly on this). Now what is morally wrong with V.D.? V.D. is an infection, like the common cold, only its occurrence is centred at the other end of the digestive system and it is usually easier to cure. What is morally wrong with illegitimacy? What is illegitimacy? The condition of illegitimacy is the condition of one's mother-and-father's-not-having-received-a-certain-legally-recognized-document-before-one's-birth. So being illegitimate can't be immoral: the element of choice is lacking.

V.D. IMMORAL?

I admit that it is pretty stupid to ask whether illegitimacy or V.D. are immoral: I do this just to exhaust the possibilities of meaning of the allegation of moral decline. Well, V.D. and illegitimacy not being in themselves immoral, maybe there is some greater evil underlying them or associated with them. What could this be? My guess would be that the increase in V.D. and illegitimacy are due, largely, to an increase in the occurrence of sexual intercourse.

Next question: what is wrong with sexual intercourse? Answer: in general no proven harmful consequences. In the case of male-female genital-genital sexual intercourse, mechanisms of conception may be



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involved and people embracing this form of intercourse should consider the possible harmful consequences to an unwanted child and plan accordingly. As in all human intercourse a certain amount of responsibility is involved. But in all human intercourse, what counts are acts of individual responsibility, not acts of Parliament.

Indeed, not only is sexual intercourse not generally harmful, it is usually found to be particularly pleasant. It has been tried many times and found to be successful both in bringing immediate pleasure and in intensifying relationships between people.

"Sex" as narrowly conceived by censors and prudes, that is, as consisting of sheer copulation, "pornography" and looking at female breasts, is neither necessary nor sufficient for either pleasure or fulfilling human relationships, but the desire to suppress it could only come from one who had no understanding of, or was unwilling or unable to accept, in the broad sense, human intercourse.



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THE ONENESS OF MANKIND

MORE THAN ONE HUNDRED years ago Baha'u'llah, (The Glory of God) Founder of the Baha'i Faith, proclaimed the principle of the oneness of mankind. Among His writings we cite:

"Close your eyes to racial differences and welcome all with the light of oneness."

"Ye are the fruits of one tree and the leaves of one branch. . . . So powerful is the light of unity that it can illumine the whole earth."

"Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who minglenth with all men in a spirit of utmost kindness and love."

"The well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established."

The Baha'i Faith arose at the beginning of the new stage in human evolution when science and technology are destroying ancient boundaries separating the peoples of the world. Races and nations have become interdependent and subject to one destiny. The Baha'i proclamation of the principle of oneness supplies the spiritual

guidance needed for understanding of this great process which is transforming the conditions of human existence. By this principle the Baha'is recognize that God is the Creator of all races and peoples, and therefore conflict and dissension arising from prejudice is contrary to the Divine Will. Through unity the world can attain a new and higher civilization, while the outbreak of another international conflict can cause general destruction.

As long ago as 1911, 'Abdu'l-Baha, expounding the teachings of Baha'u'llah, declared in a public address:

"This is a new cycle of human power. . . . It is the hour of the unity of the sons of men and of the drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity."

In 1931 the Guardian of the Faith wrote: "The proclamation of the Oneness of Mankind . . . implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand." Viewing the ominous international situation he also wrote: "We have but to turn our gaze to humanity's blood-stained history to realize that nothing short of intense mental as well as physical agony has

been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization."

Membership in a Baha'i community, participation in its worship, its activities and the operation of its elective institutions follow upon acceptance of the Faith, free from any racial or other discrimination. Baha'i schools, wherever they have been established, are open to all members. The qualities and capacities of the individual Baha'i determine his role in the community, not his race or class.

Baha'i communities at this time exist in all the continents, with a membership representing great diversity of racial and religious backgrounds. Despite the pressure of international events, these communities are demonstrating that even today a religious fellowship can exist which represents a cross-section of the human race. Obedience to government is a definite requirement of their Faith. Therefore, Baha'is abide by the spiritual principle of oneness and do not become involved in political controversy. Inter-racial relationships are today no longer a matter of merely domestic concern—their influence is felt in distant countries.

Enquiries to "Bahá'í Faith" P.O. Box 1430 and 305 Parnell Road, Auckland. Public Meetings.

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