

craccum

Registered for transmission by post as a newspaper.

VOLUME 45, ISSUE NO. 1

Free to students

Traditionalists fight a rearguard action in Arts Faculty

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

The Faculty expected a papers system to be in operation by 1972. The prime instigators of the change were Professor Butcher of the Mathematics Department and Dr Mead of Anthropology. It was argued that a higher standard of BA would result and that students would be relieved of the frustration of failing an entire unit because of a single paper.

The proposal for changeover to a paper system is now in its early stages of being actioned. Departmental Heads have been asked to hold meetings with their staff in order to explore various channels of smooth implementation. However, a fortnight ago, a pamphlet entitled 'Memo For All Members of the Arts Faculty: Changeover to a Paper System' was circulated to all Faculty staff members.

The 'Memo' was in fact a list of eleven arguments favouring the retention of the unit system; it was sponsored by J.C. Reid, acting Head of English and Nicholas Tarling, newly appointed Head of History for a two year tenure. The two argue reasonably along traditional lines and at first glance their pamphlet bears all the traits of an intelligent reminder of some of the obvious difficulties implicit in any major system change.

ADAMANT

On delving deeper however, it becomes clear that Professors Reid and Tarling are actually adamant in their opposition to any change. "It is argued in favour of papers that there would be greater flexibility in structuring a degree. What particular merit lies in greater flexibility?" "It seems to us that the Departments are better equipped than students to determine what is 'relevant' to mastery of a discipline."

"The resitting of units can be of real psychological value." "The present Auckland degree has a certain honourable standing." "The unit system... has stood the test of time."

These excerpts from the 'Memo' illustrate its argument. They also show that Professors Reid and Tarling are far more interested in an academic form,

rather than the self-felt needs of the student. They impute a lack of good judgement to the student and expect him to be psychologically impressed by first failing and then resitting tested disciplines that are quite honourable.

They in fact assume their traditional role of God-Professor, unquestionable as the major determinants of any dispensation of any knowledge and particularly, as the self-ordained experts in what is 'proper', 'tested', and 'honourable.' These were the major 'arguments' propounded. Comments on the actual mechanics of implementing a paper system were added almost as an afterthought.

No one doubts that a change of this nature would be difficult to manage, but it cannot be helped by a studied refusal to co-operate. In any case, Departmental Heads were asked

to consult their staffs in special meetings in order to thrash out problems.

QUESTIONNAIRE ONLY

However, in the English Department, a notice has been issued to the effect that this meeting will not be held. Instead, English lectures have been asked to fill in and return a questionnaire that was originally intended for sample purposes only. The Head of English will collate and interpret these for the impending Faculty meeting which is intended to examine staff initiatives in overcoming any problems.

It is necessary to question Professor Reid's motives in cancelling such an authorized meeting. He has explained that a lack of time motivated such cancellation. It is too late in the year, work has begun and a

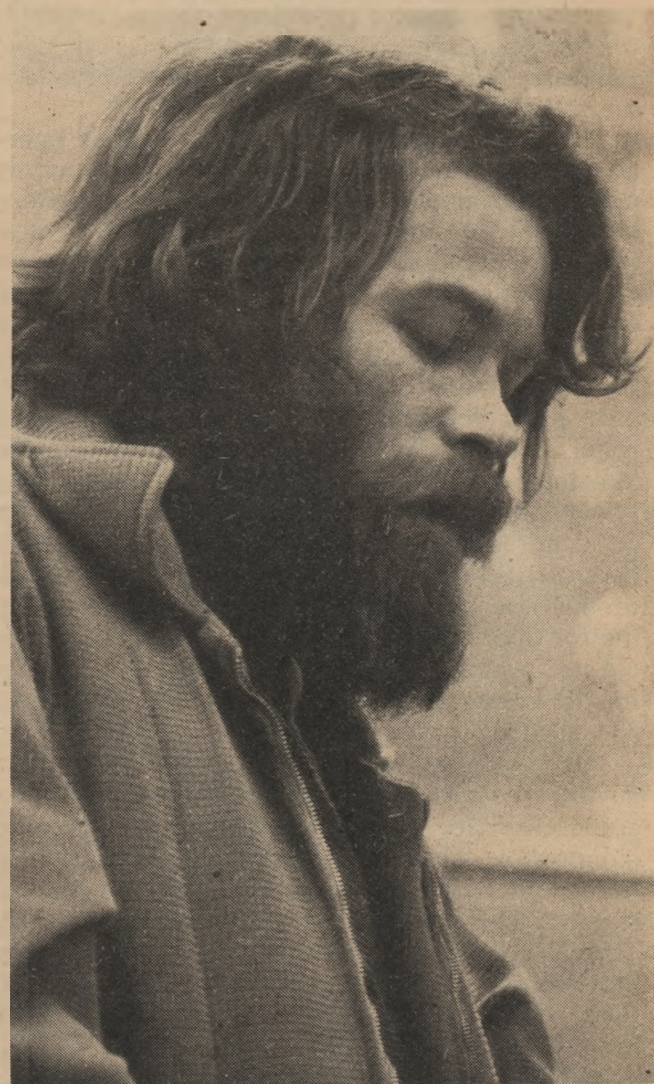
meeting cannot be appropriately scheduled. This 'reason' becomes an excuse when it is considered that most departments have not yet held their meetings, but have full intentions of doing so. For instance, Professor Butcher's Mathematics Department has not at this time of writing, held the meeting.

A questionnaire cannot present actual staff recommendations of the sort that would emanate from meeting. Questionnaire results are always liable to misconstruction or vague confusion. In point of fact, a questionnaire completely skirts confrontation within any set group, does not allow debate, dissent from motions, or the right to present motions at all. At the very best and at the most honest, Professor Reid will only have a list of individual suggestions. Nothing will be resolved and everything will be subject to his interpretation only. Understandably, many members of his staff are rather unhappy about the entire 'arrangement.'

Professor Butcher and Dr Mead are presently engaged in preparing a reply to the 'Memo'. Concerning that 'Memo', Professor Butcher said, "It is not really the most suitable approach. What should be happening now is the putting forth of genuine proposals on how to implement the papers system. After receiving these from the departments, Faculty committee will be able to draft a scheme for implementation. If at this stage the whole thing does seem unviable, then action should be taken to reject the system. I hope this thing doesn't become a pseudo-political thing. It's much too important for that. I can only hope that good sense prevails."

DISCIPLINE

Last year's student representatives on Faculty, Ruth Bookman, John Laird, Philip Laird, and Phil O'Carroll were singular in their support for a



O'Carroll... a year's work for papers

papers system. O'Carroll, who is now lecturing at Western Australia University, was especially concerned that students had as much room for free choice and free experimentation as possible. To say that a Bachelors degree is any other than a rudimentary coverage of certain areas of knowledge is facetious. The term 'discipline' cannot be applied until thesis level where actual conceptual thought is required. The English course at least, is only a throwtogether of various periods of literature. At Stage III level, one is still studying elementary Chaucer, only because he is part of a historical stream. No mention of 'discipline' yet. It is clear that the 'Memo' exploits the term.

Further, it may be a pipe-dream that Auckland degrees are really worth all they purport. Even an Auckland Masterate, complete with a mountain of 'honour', is still not enough to gain admittance to some American postgraduate schools.

There has been too much time mouthing pious platitudes. Craccum feels that education should have a sense of contemporary urgency about it. This is not to deny any student with wholly academic ideals. Craccum believes that any student is sufficiently mature to choose his own course of study. Faculty simply has to make the mechanics available for such individual choice.



PAUL'S BOOK ARCADE

for ALL UNIVERSITY TEXTS, BACKGROUND BOOKS AND ALL THE BOOKS YOU WANT TO READ BUT REALLY SHOULDN'T

If you don't like the crush elsewhere come and book in at

49 HIGH STREET, AUCKLAND

We've more space devoted to Varsity requirements than ever before at the Canterbury Arcade

Up the road from the RSA, across the road from the Children's Court which you should know nothing about, down the road from the Victoria Street Parking Station loo.



The clumsy procedures of enrolment week are a fine indication of the year to come. The University will be, as it has always been, a superb assortment of regulations, course structures and timetables. It is in fact an academic embodiment of a civil service, providing complete immersion into its processes as a surrogate for education. Its protagonists use such words as 'discipline', 'course dispersement' and 'smooth planning' with great facility. Students are bent into brutal units of study; thus the 'discipline'. Students are channelled into minutely planned schemes of year to year progress; hence the 'course dispersement'. Students are regarded as troublesome appendages of a marvellous and engrossing bureaucracy; everything and everyone is subject to 'smooth planning'.

It must be understood that such tedious games are the sole sources of pleasure to an amazing collection of senile old men who really have nothing better to do with their time. Even the most traditional journals have tired of their verbose excuses for scholarly essays. They are in fact retired by the world at large into their own personal arenas of comfort. A collective arena of mutual comfort is the manipulation of educational institutes for their own petty securements. 'Empire-building' is the major pursuit. The leading rule seems to be 'dominate as much as possible'. The driving psychology might be a pathological desire for constant recognition of their worth. After all, **THEY** have sacrificed years of their lives in adding initials to their names. **THEY** have confused a pattern in life for their total lives. Recognition of this in their old age could have been a brutal discovery, except for the thousands of fresh young minds available to be hauled along the same path.

All it simply means is this: Do not believe anything your lecturers tell you. There are different approaches to everything and they have no monopolies. Question everything. Retaliate in lectures. Refuse to be bored. Stand up and demand reasons. There are no rules attached to learning. There is no such thing as dispensation of knowledge. Professors are a joke; their underlings are just that; their exercises, essays, lectures and tutorials have far less value than they claim.

STAFF



Editor:	Stephen Chan
Technical Editor:	Richard King
Secretary:	Susan King
Arts Editor:	Murray Edmond
Editorial Staff:	Kathryn De Nave; Grant Stitt; John Daly-Peoples; Sue Kedgely; Anne Gilbert; Dennis Trussell.
Heavy Graphics Editor:	Gordon Clifton
Photographics Editor:	Alan Kolnik
Advertising Manager:	Leo Pointon

Thrash winter to death
with the hem of a
JENNIFER DEAN MAXI

at

jennifer dean



BOUTIQUE

Accommodation disservice

SUSAN KEDGLEY

For their sins, ten thousand Auckland university students are lumbered with an Accommodation Service which consists, in essence, of one notice board, two jotting pads, and one overworked Accommodation Officer. (plus a secretary, and for a few months, an assistant.

In theory, this minuscule 'service' acts as an efficient and protective intermediary between Auckland's landlords, the Mrs Jones' of Auckland "with a room for a nice, well behaved student"—and the students themselves. In practice, of course, no such thing happens. Some landlords ring in with some flats, some of which are visited by the service; hundreds of students apply for assistance in seeking flats; some students receive help.

Well, there are some things about Auckland Universities accommodation service which one could overlook, with an apathetic shrug of mild irritation. Like its obscure and anonymous location (behind the bank, which is behind the administration, which is behind...). Or the annoying fact that no details beyond 'three males require a flatmate' are disclosed in the notebooks designating vacancies, so that you, (a mesogenist post graduate Chemical Engineering student) are likely to find yourself matched with a promiscuous 19 year old Elam Arts student. Or the fact that, too often (in my own case, without exception), after ringing the prescribed number, a bored voice on the other end informs you "we've found a flatmate five years ago thanks". (Then why didn't you ring up and cross it off the list).

All these things, I repeat, could be dismissed relatively easily as just part of the days battle. What cannot be regarded so lightly are the offensive type written cards dangling on the Accommodation Notice Board. There, resplendent with the official university stamp of approval, a daunting number of cards display the amazing imperative 'Asians Only', or slight variations on the theme, like the milder 'Three Asian Females Preferred'. Hardly catered to encourage integration between Colombo Plan students and their hosts.

"Certainly it is not discriminatory", she snapped, instantly on the defence. "Landlords just prefer Asians. They know they will behave themselves. They won't throw wild parties like kiwi students, or break houses up... of course it's not discriminatory—and why shouldn't they? If you were a tenant and misbehaved I would evict you... is that discriminatory?" she added rhetorically.

I was unable to reason with her that that would certainly not be the same as excluding me, in advance, on account of my race (be I polynesian, Maori or European). It was, to my simple 'ivory tower' mind, a clear inverse example of the illegal 'Whites Only' discrimination which we, as a nation, officially condemn.

Nor did the confusion end there. When I asked Mrs Williamson whether the service did anything about the extortionary rents being charged by many landlords, she replied that she told landlords personally if their rents were too high when she visited a place, but that she just did not have the time or the staff to visit more than a fraction of the places. "The only way we could do anything differently would be to have more staff". She added, in parenthesis, to her assistant, that Edinburgh University, with less student population, had four full time accommodation officers.

Yet when, logically, or so it seemed to me, I asked her whether she thought our service should be enlarged, and whether there was any move to do so, she emphatically replied: "No. I don't think it necessary to increase the staff at all!!" Adding, by way of explanation: "It's not necessary to visit every place: so long as we get the general picture... it's not essential to visit all flats at all". Internally, I disagreed profoundly.

Throughout, Mrs Williamson took the stringent social darwinist-laissez faire approach, which I felt, in Auckland's circumstances of acute housing shortage, to be rather medieval and out of touch, and liable to be about as effective in improving the situation as laissez faire-ism in the 19th century proved to be in improving appalling factory conditions. The constant refrain 'students are adult enough and mature enough to look after themselves—they can choose their own flats' would be more appropriate if we were dealing with reasonable people and a reasonable situation—or if a choice did exist.

Patently, none of these criteria apply. We are dealing, here in Auckland, with exploitative landlords, an almost desperate situation, where the 'choice' too often one of the 'Hobbs' variety. It is unrealistic in opinion, where the 'choice' often a crummy hovel in the Domain, and where the accommodation situation shows signs only of exacerbation, with the expanding student population and the feverish Council policy pulling down houses to build more roads. When this is the situation, as it is now in Auckland, it is time for a fair-ism to end and a bit of interventionist assistance to begin.

C
GIRL
TY

10% Discount off all
winter midis, maxis, etc.

BOUTIQUE

No. 2 Lorne Street

CRACCUM
NEEDS

reporters
photographers
artists
ad. sellers



STATE OF THE ONION*

UNDRESSED



*POSED BY A PROFESSIONAL UNION

Shadow Cabinet

Due to an unfortunate mistake on the part of a young printers devil, the following biographies of important members of the Student Executive were unfortunately omitted from the Orientation ling, here Handbook. In response to numerous public enquiries we herewith exploitat take this opportunity to rectify the fault.

Executive 1971

the 'Hobbs' President Dave Neumegen:
alistic in a Fifth year law student, is the big hearted member of exec.
e 'choice' Vice-President Bob Hillier:
el in the Second year Arts student: Bob, last year, became a controversial
bench in figure, mainly due to his speaking at Forum. It is felt that he may
where become the Spiro Agnew of the Exec. A keen pipe smoker, his
ation his interests include mountain climbing, embroidery (Bob is a charter
rbation, subscriber to Golden Hands) and sticking up for the little man.
student Liaison Officer John Caldwell (Also known as Mr Banjo).
ncil policy Fourth year science student. His musical background will be an
ses to be an important asset for this job. As all first year students probably know
this is by now, Varsity can be a very lonely place. John's natural friendliness
is now will allow any student to approach him. That John was first PipeSoc
e for Law Iron Lung speaks for itself!

nd a bit Social Controller Bruce Kirkland:
ance to be Four year law student: former gaud member, Bruce, has organised
stirs for many years. At the very least his social programme will be
entertaining—should encourage more student participation than ever
before. Human interest note: Bruce was recently married and the
Exec, on behalf of the students, take this opportunity to extend their
best wishes to Bruce and his wife.

Minister Without Portfolio: Steve Ballantyne
Third year arts student. The interests of the 'Lord High Everything Else' include—icecream flavours, pinball, photography, science fiction and comics. And he's prepared to meet anyone at any time interested in Diplomacy (a complex war game). Steve was chief ghost writer in the D.M.N. campaign in 1970 and it's generally agreed he's the obvious choice for minister without portfolio.

As there are vacancies on Exec, wallet sized pen-portraits of future members will be published as they become available.

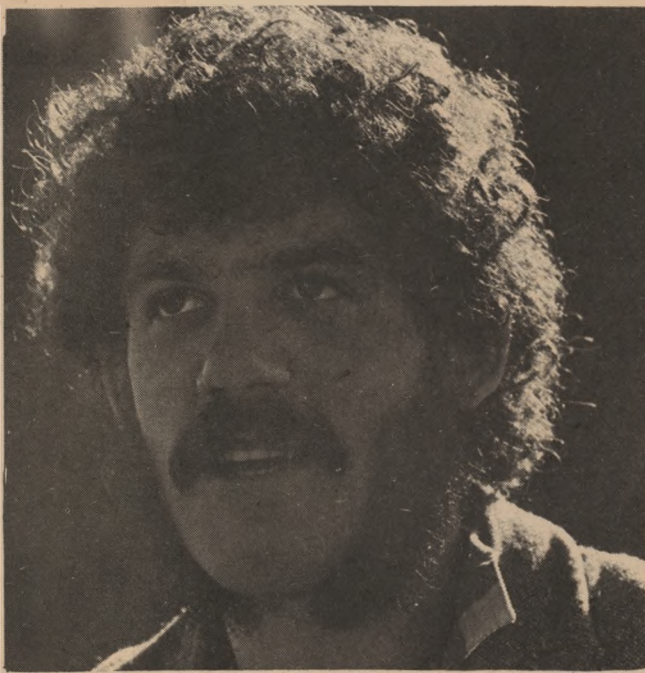
As Robbie Burns once said: "The best laid schemes o' mice an' men Gang aft a-ogley".

UM If any of your schemes should gang a-gley, and you find yourself needing a word of advice, or even a shoulder to cry on, then you will doubtless be happy to know that your-always-willing-to-help Exec has organised a special telephone advisory service to help you.

IDS This service is being manned by a group of experienced, mature students who can draw on a formidable pool of university lore to deal with your problems.

So don't hesitate to phone 75-762 anytime and ask for the appropriate extension line to suit your particular problem.

Ph 75-762 Ext. 1 Legal Advice Dave Neumegen
Ext. 2 Social and Political Advice Bob Hillier
Ext. 3 Photographic Advice John Connor
Ext. 4 All other advice Steve Ballantyne



—John Connor



—John Connor



—John Connor



—John Connor

The making of an Archbishop



Shadbolt . . . after prison: now a Christian?

by OWEN GAGER

The holiday torpor in Wellington has finally given way to the usual systematised Public Service lassitude. The Students' Association executive has had two meetings, the Socialist Club executive one, and the student's national president (your man, and mine, Dave Cuthbert) has rushed off from his first demonstration of the year after staying half an hour. Its going to be a good year for bureaucrats.

A good year for bureaucrats is always a good year for priests as well. So that nobody need be surprised that the big event of the Wellington year so far is Tim Shadbolt's transformation into an archbishop. No, I wouldn't have believed it either, but I saw Tim with my own eyes, flanked by his two chaplains, at a Wellington committee meeting. It was a hard day. After my usual Saturday night routine, I had struggled to arrive at a Vietnam War mobilisation meeting at ten on a Sunday morning. After two cups of strong coffee I was just beginning to feel self-righteous about my sacrifices for the anti-war movement, when there was a knock at the door and a dog entered. The dog was followed by Tim Shadbolt, who appeared to own it, and two ministers of religion, who appeared to own Tim. The two hotspellers seemed distressed when words like 'demonstration' or 'action' were used, and wanted to censor any proclamation or press statement the committee put out containing such radical language. They wanted the committee, which thought it was trying to organise a demonstration, to organise a conference instead. When these people were told—predictably—that they were middle-class liberals, they paused to let Tim Shadbolt, sorrowing like a converted gunman over his sinful past, get a word in edgeways. Tim made it clear that as the senior cleric of the left he had given his blessing to Tim Dyce and Don Barrie, and nobody therefore should question their political integrity. Tim told us that middle-class people are nice to demonstrators now, so demonstrators should be nice back. It was a message I'd heard somewhere before, and it made me think of pie in the sky. But Auckland will be getting the message soon, if it hasn't got it already, and can judge the sincerity of Tim's conversion for itself. Readers will be glad to know that at the end of the committee meeting Tim Dyce almost produced a bottle from his pocket, to pass round the communion wine, but restrained himself. Communion wine's good stuff but I prefer pot myself.

Apart from the appropriation of Tim Shadbolt by the Student Christian Movement, the political news is rather dull. The only radical member of Victoria's executive Adaire Hannah, is resigning shortly. Bill Lee thought that the Wellington P.Y.M. disgraced the national movement when it marched through the inter-island ferry behind a Viet Cong flag singing 'The Grand Old Duke of York' after the Woodbourne demonstration had ended (with two minutes of silence in remembrance of what demonstrations were before Bill went to Albania). In the ensuing game of Bolsheviks and Mensheviks, on the upper deck Bill was cast as Stalin but even this minimal revolutionary involvement seemed too much for him.

Dave Cuthbert is in Australia where with a bit of luck he will stay for some time. And there are as many rumours of Keith Holyoake's resignation as ever. My New Year resolution was to stop wishful thinking: Holyoake will be around for another year. Sorry, but you should know by now that only bad news comes out of Wellington.

**THE UNIVERSITY
THE UNIVERSITY
UNIVERSITY
UNIVERSITY
UNIVERSITY BOO
UNIVERSITY BOOK
SITY BOOK SH
Y BOOK SHOP**

ACTION WANTED ON ALBANY

Council will tell the University Grants Committee that it considers the establishment of a second university is vital in the interests of the Auckland urban area and Auckland University, and that the necessary legislation should therefore be passed and the principal officers appointed as soon as possible.

Council had before it a telegram from the Prime Minister to the Chancellor stating that Cabinet had decided after careful consideration to make no change in its previous decision to site the second university at Albany.

The Chancellor, Mr W.H. Cooper, said the new university was obviously being established to relieve Auckland University, and there would have to be close co-operation between the two in the first few years. The Vice-Chancellor and the Academic Registrar would need to take a close look at the implications in the light of this year's enrolments.

Professor A.L. Titchener, moving that the approach be made to the Grants Committee seeking urgent action, said he and many others were unhappy at the choice of site, but felt the essential thing now was to ensure that the new university was founded without delay.

Until legislation was passed and the senior officers—the vice-chancellor and registrar—were appointed, there would be no further action.

Professor J.F. Northey said the University had made its case to the Government for Manurewa as fully as possible, and would now have to accept the Albany decision. The longer the site was made a subject of controversy, the more chance the Government was given to delay making a start.

The Vice-Chancellor, Dr C.J. Maiden, said he agreed that the primary issue was to have the second university. He was sorry Albany had been chosen, but the site was secondary to the need to provide for more students.

THE
JOHN THOMSON
speech & drama
studios

John Thomson
Dierdre Snedden

John Thomson
Dierdre Snedden
Lois Paynter

*have moved to new studios in
St Paul Building, 47 Wakefield Street
Private and class tuition in all aspects
of speech and drama; including mid-week
morning classes for women and Wednesday
evening classes for Speech Diploma students*

Telephone 74-140

EARN MONEY

Sell ads. for Craccum

Kei te ora te wairua o te iwi Maori

THE SPIRIT OF THE MAORI IS STILL ALIVE

Only an exceptionally gullible person can still believe New Zealand's self-perpetuated myth of full racial harmony and equality. Events, prejudices and legislation have begun to draw a mammoth ring of question around our delightful wishy-washy propaganda. Definite feelings of dissent, anger and frustration have arisen from the Maori people.

The 1971 Race Relations Council Conference, held in Christchurch from February 19 - 21, can be seen as a first formal embodiment of many grievances and declarations. The importance of the Conference was probably highlighted by its 'takeover.' It began as a formal European oriented session of liberal remit passing and became a Maori Marai, conducted along Maori lines and monopolised by Maori speakers insistent on their complaints, not only against the conservative European, but especially against the mushy quasi-patronage which had been emanating from white European liberals. This was extremely important: it marked the end of an era of 'imposed help,' usually offered more as a conscience salve than a considered token of assistance. The liberal had been 'helping' as he saw fit; he neither consulted the Maori or thought of doing so.

In any case, the Conference began with a general speech by Dr Pat Hohepa. He drew a parallel between 'River Kwai Maoris', Maoris who supported their vested interests in a continued laissez-faire domination by whites, and 'real' Maoris who are trying with all means at their disposal, to express their disgust at the white man and to change what the white man has forced upon the Maori. He mentioned the Nga Tamatoa Council several times, referring to it as a body of 'real' Maoris.

Hohepa wants compensation for land unjustly cheated off the Maori. He said that as the Government is trying its hardest to keep its 'treaty' with Comalco, it could surely look a little toward the Treaty of Waitangi. Waitangi became a farce a year after it was signed, he said.

He suggested that all future legislation concerning the Maori, should only be framed after intensive consultation with the Maori. Strangely enough, this has never been done before.

MASS REMITS

The next morning saw the beginning of a mass remit session. This was in line with the curious conviction that if you pass a remit at a conference, you've accomplished something. Moreover, if you argue minutely over tiny points of grammar, you've done just that much better. It's an easy thing to pass remits: it satisfies the conscience, shifts responsibility of action onto an executive and completely relieves rank and file from any other effort. A splendid European arrangement!

Several times Hanna Jackson stood up and berrated the Conference delegates but the remits kept on coming in, kept on being rephrased and rephrased and amended and amended and counter amended and counter counter amended. Finally, the following list was approved:

"That this Conference believes that there should be the opportunity of learning Maori in every school and that Maori be established as a core subject in the Teachers' Colleges to provide the necessary teachers, and be made available as a course at all Universities."

"That Conference notes with approval the intention of the Government to produce during International Year to Combat Racism, a booklet for schools on the questions of racial equality and racial discrimination. It urges that the proposed booklet should seek to remove the insidious widespread use in NZ society and NZ schools of derogatory racist terms."

"That Conference strongly deplores racism in all forms and opposes advertisements which exploit and reinforce racial stereotypes and prejudices. (ex Dulux golliwog, Chinese laundrymen, Smirnoff vodka) That a paper to this effect be circulated to all advertising agencies."

"That the Council examine closely all books and other materials used in schools in the teaching of history relating to the period of the NZ pakeha/Maori Wars, with a view to assessing the objectivity of these materials."

"That Conference notes with approval the successful establishment by the Ponsonby Citizens' Advice Bureau by the Auckland City Council and urges that additional bureaux of this type be established in all areas and supported. The community should ensure that such bureaux are given professional leadership and co-ordination as well as access to adequate funds."

"That Conference urges the Government to keep a close watch on the activities of the South African consulate in so far as it infringes normal consular protocol and tends adversely to effect NZ race relations and that the Government give due consideration to the possibility of closing this consulate, in line with United Nations resolutions."

"That the NZ Race Relations Council invite a Select Committee to examine NZ's immigration policy."

"That Conference notes that in Great Britain and in South Australia, Race Relations legislation has been enacted which can be shown to have had positive effects in the communities concerned and calls upon the Government to consult at an early date with the relevant organisations concerned, including the NZ Race Relations Council, with a view to drafting a Race Relations Bill which will guarantee the right of every NZer and of every visitor to NZ, to full racial equality."

NO MORE PLATITUDES

Various other motions were passed concerning our relations with South Africa but these were given only formal attention. Attention was largely fixated on the situation in this country. But the point is that these remits are all very fine and no doubt will have some effect and consequent value. However, any personal onus for the NZ racial situation is thus nicely and conveniently circumvented. The remit system is essentially a method of dehumanising an issue, of turning any consideration into a legalist debate, of successfully distancing true priorities with a gulf of jargon, platitudes and political factions.

By Saturday night the Maori delegates had had enough. Syd Jackson took over the microphone and said "for once YOU listen to what WE MAORIS have to say, instead of your telling us what you consider good for us!"

Poata Eruera, Chairman of Nga Tamatoa while Taura Eruera is in the United States, stood up and drove home the point that rights under the Treaty of Waitangi had been denied. Lobbys to Parliament, public crusades, petitions and protests had all failed to rectify the situation. He said that the white man simply did not understand the Maori and his affection for his land. Still less did the white man understand the Maori way of thought. He urged that more contact between the races was necessary. Maori language should be taught in schools. "I don't see why its such an effort for you to learn about us. We've had to learn about the pakeha. Racial equality isn't one sided is it?"



Poata Eruera . . . "I have not enjoyed learning about you"

Poata said that even if Maori land was not being used, that was no excuse to take it over. "Why use the land? Does land have to be used? Why not leave it in its natural beauty? Do you think the land has no more potential than a dollar sign?"

After Poata had finished speaking, Chris McCreedy from Christchurch addressed the Conference. He reinforced Poata's sentiments. "Gentlemen might have formed the Treaty but they also encouraged self-interested settlers who cared nothing for the Treaty. They were only interested in building as much of a British world around them as they could. You're still like that. You see our grievances through your own eyes. You are incapable of true sympathy."

A Maori Nun spoke next. Sister Adrienne from Christchurch stressed the teaching of Maori in schools, not as a dry system of grammatical declensions but as a vibrant living art. Even young pupils can be taught Maori colloquialisms and songs. It might finish up only as a passive bilingualism, but at least some understanding of the Maori would have been instilled.

David Madding followed Sister Adrienne. "The Maori voice will not be heard till the mouth is closed and the ear is open to listen to it. Why should I communicate solely on your terms? This is meant to be a Race Relations Conference, yet everything had been planned only with European practice in mind. How about a reversal. We have been forced to respond to your culture, yet you make no effort to respond to ours. You have spent years trying to train the Maori to fit into your society. Your society, which is disintegrating before your own eyes."

By this stage, guilt feelings amongst the pakeha delegates were beginning to show. Hushed silence greeted Hanna Jackson who now stood up to speak. She had been hammering away at the Conference all day to no avail. Now, all eyes and ears were riveted. No one dared think about procedural motions or items of business. Excerpts from her oration follow:

LOOK HERE LIBERAL PAKEHAS!

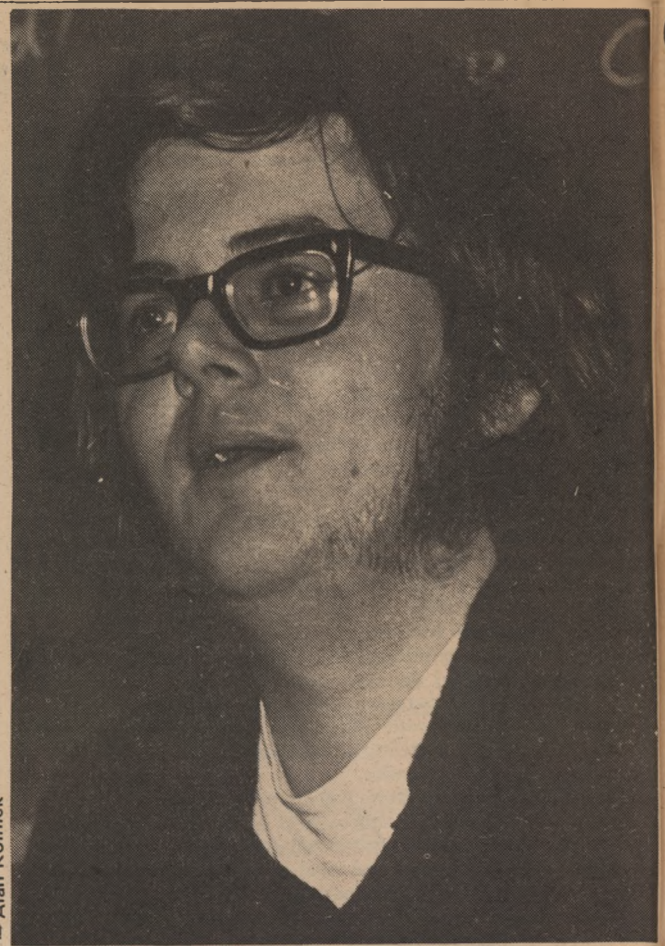
"You have deprived me culturally. You have given me abortion and the pill and nothing else. You have tried to take away the concept of respect for our elders. In fact you are killing the basic human nature of love for others."

"I point the finger at every pakeha in this room who has been busily slating South African bias and yet has refused to show racial unbias here at home. Look here you liberal pakehas, when do you stop talking and do your thing?"

"Does the Maori throw his elders into rest homes. Does the Maori try to forget the communal? What kind of society do you think you want to ram down my throat?"

"Nga Tamatoa does not sit and talk all day. It is a Council for action. But on talking, if we are one people, why do you not speak my language when I must speak yours? We are not one. We are different. Right now we have to be like you to even be accepted part of the way."

It is impossible to capture from these tiny excerpts the true nature of Hanna's talk. She is an extremely attractive woman who



Mike Law . . . "we got off lightly"

speaks with great eloquence and determination. The righteousness of her cause imprints itself wholly upon the listener. At Waitangi, she was the only person to raise a visible cringe out of Muldoon.

Such was the power of her address that most of the audience seemed stunned and overcome. Emotion was supercharged everywhere. And this again is the failing of the European. He still cannot see matters through Maori eyes; the closest he can come is through his own emotions under Maori pressure. And talking about emotion, the question is, how long will it last? It is just as easy to salve a conscience by having a good cry as by passing remits.

LIGHTLY

The Conference proper ended here apart from the election of a new executive. This was done on Sunday morning, after an unsuccessful attempt to follow completely the procedure of a Marai. This would have entailed talking all Saturday night. And there was hardly a pakeha who was not positively wilting by midnight.

But, as Mike Law later said, the pakeha got off lightly, "Hanna and Syd and the others could really have thrown the book at us. They let us off too lightly . . . too concerned with the vulnerability of our feelings. If they told you what happens in Auckland, the police bashing in cells, the chronic exploitation by landlords and petty local body bureaucrats, the mass refusal of the pakeha to believe that there is a problem in the face of overwhelming evidence the laissez-faire attitude of those who pretend to know, if Hanna had told you the frustrations relating to these specifics instead of just a rough outline, there wouldn't be one person amongst you who could plead innocence."

This is the crunch. Dr Hohepa spoke up and said "if you don't believe what we're saying tonight, don't be surprised, don't make mock protestation when Queen Street goes up in smoke. Many Maoris are no longer prepared to quibble."

What needs to be done is careful lobbying of all people in power to change Government policy. This should be incessant. But what is more important: each one of us should end those subtle racial decits which permeate our lives. We should associate with the Maori and try to see things in his terms rather than mouthe on about integration. We should at least try to come to grips with a cursory understanding of the Maori language, refuse to participate in racist jokes, visit Marais, combat local body bureaucracy (probably a field where protest is most successful), ask the Maori what he wants us to do.

If we can combine the actions in our individual lives with our pressure on Parliament, then Race Relations Conferences will be worthwhile. If we do not do these things, such Conferences are further examples of white hypocrisy.

EXECUTIVE

The new executive of the Race Relations Council are as follows: Don Borrie/Pakeha; Tim Dyce/Pakeha; Pat Hohepa/Maori; Mike Kalekolo/ Samoan; Mike Law/Pakeha; Eddie McLeod/Maori; Elizabeth Murchie/Maori; Tom Newnhan/Pakeha; Tom Poata/Maori; Bill Richards/Pakeha

This is widely regarded as an 'action executive.' They'll do things. And so must we.

THE EDITOR.

WE SET CRACCUM (how did you guess!)

If you're associated with any publication, student or otherwise

for further information
WRITE:



City Typesetters
ph 75485

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

ORIENTATION electric circii



Orientation . . . Underdogs to play



Social controller Dave Mathias

ORIENTATION DANCE FRIDAY MARCH 5

in the caf from 8 - 12 pm. Entrance 50 cents

band:

HUMAN INSTINCT

ORIENTATION DANCE SATURDAY

in the caf from 8 pm. Entrance 50 cents.

band:

FRANK E. EVANS LUNCHTIME ENTERTAINMENT BAND

ancient 'funnies' movies will be shown during the dance

MIDNIGHT HORROR MOVIES

will be shown in the quad after the dance. Bringing blankets would be a good idea.

Pentagon News

By WALTER POLLARD

Good Evening, the time is 8 o'clock and here is the news from Wellington.

The War in Indochina has finally been won and the victorious Americans are fighting their way to the sea.

Commenting upon the situation, "The Herald" wrote in today's Editorial: "It is hard to over-emphasise the heroic quality of this victory. Single-handed and aided only by New Zealand, Australia, South Korea, Thailand and the South Vietnamese Army, together with the fullest non-combattant support from Japan and the Philippines, the Americans have defeated the North Vietnamese."

"Defended by a ring of steel, South Vietnam, thanks to generous American Aid, is now the garden of South East Asia. Order and Public Trust have been restored and even Elections have been promised as soon as the Peace Candidates have been apprehended. The Chinese hordes (disguised as Vietnamese but identified by the loess on their boots) have been driven back and the Power and the Glory of Western Civilisation will continue to shine forth in the foreseeable future. "To whom can we compare these brave Americans, if not to the Army of Leonidas the Spartan, who also held a Pass against Asiatic Hordes and defended the Free World."

The final Victory Parade through pacified Saigon this afternoon was hardly marred by the absence of Negro Troops (temporarily confined to barracks for the occasion) nor by the fact that the rest were too stoned to march straight. No Vietnamese Officials were there to see them off and President Thieu has announced that the seat of Government has been temporarily transferred to the off-shore island of Con Son, which has just been given a seat on the Security Council of the United Nations.

The latest Government White Paper, just issued today, accentuates some of the positive results of Government Policy over the last decade, and goes on to enumerate: "The Domino Theory," upon which our policy was based, has been vindicated, for the defense of South Vietnam has been largely instrumental in convincing Thailand to join the United States as the 51st State.

The "Immortality of Neutralism" was also demonstrated when the Cambodian People rose as one man and demanded that Cambodia join in the War. The people now enjoy the victory they always wanted, both in the Eastern Capital of Saigon and in the Western Capital of Bangkok spontaneous demonstrations of loyalty are an everyday occurrence.

"Finally the "Nixon Doctrine" has proved immensely successful, as we go to press we learn that it has been adapted for the Home Front and that a party of Crow Indians has been wiped out by the loyal Sioux and that the Bantu Militia, undergoing training by agreement with the South African Government, has re-taken Washington from the Black Panthers."

Final items of News: The Trial of those involved in the My Lai episode, which received a lot of malicious and ill-informed publicity at the time, ended today with the acquittal of the living; the dead were posthumously docked one month's pay. Colonel Meadlo, who received a Purple Heart for conspicuous gallantry in the field against overwhelming odds, is said to be very happy in his new job as Instructor at Fort Bragg in Counter-Insurgency Warfare.

The Chairman of the Dow Chemical Company, Mr Curtis Le May (who was once a General in the United States Air Force) arrived in Auckland today where he will address the University on "Aerial Archaeology" accompanied by slides of South East Asia, where the removal of the top layer has uncovered Early Palaeolithic sites with artifacts which carbon-dating has established to be earlier than, though identical to, contemporary artifacts.

And that is the end of the News.

RUBIN'S RUBRICS

The Be-in: a new medium of human relations. A magnet drawing together all the freaky, hip, unhappy, young, happy, curious, criminal, gentle, alienated, weird, frustrated, far-out, artistic, lonely, lovely people to the same place at the same time. We could see one another, touch one another and realize that we were not alone.

All of our rebellion was reaffirmed.

It was a new consciousness.

Instead of talking about communism, people were beginning to live communism.

The fragmented life of capitalist Amerika—the separation between work and play, school and fun, property and freedom—was reconstituted by the joyous celebrants.

Neither the civil rights movement, the Free Speech Movement or the anti-war movement achieved its stated goals. They led to deeper discoveries—that revolution did not mean the end of war or the end of racism. Revolution meant the creation of new men and women. Revolution meant a new life.

On earth.

Today.

Life is the act of living.

Revolution is the act of revolution.

JASON

Secondhand books

GOOD BOOKS AT GOOD PRICES

Poetry — Science — Art — Philosophy

Politics — History — Religion — Novels

Light Fiction — NZ Books — Old Books

P & C Arcade

(opp. Whitcombe and Tombs)

50 High Street

ph. 370-266

Programme deletions

Saturday 28 February

Rugby League "Warm Up"

Tuesday 2 March

8.00 pm Collage 1. Arts Centre

Dance-Caf Wednesday 10 March

8.00 pm Folk Concert. L.L. T.

Tuesday 9 March

8.00 pm Folk Concert L.L. T.

8.00 pm Yacht Club "One Ton

Wednesday 10 March

Chan's "Music to

Tuesday 11 March

Skippers Evening" Exec Lounge.

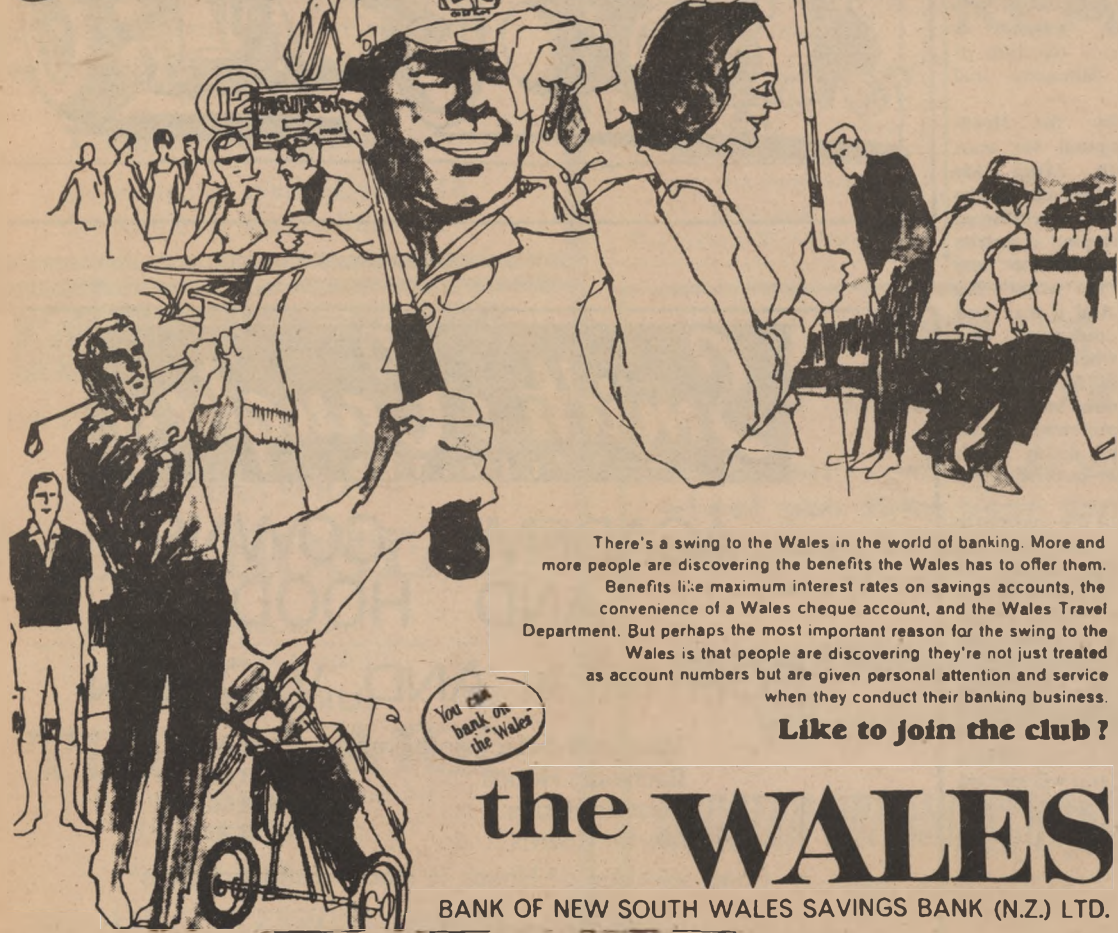
Scream Becket By"

8.00 pm Zoology Department

—Films and discussions

additions

Join the club



There's a swing to the Wales in the world of banking. More and more people are discovering the benefits the Wales has to offer them. Benefits like maximum interest rates on savings accounts, the convenience of a Wales cheque account, and the Wales Travel Department. But perhaps the most important reason for the swing to the Wales is that people are discovering they're not just treated as account numbers but are given personal attention and service when they conduct their banking business.

Like to join the club?

the WALES

BANK OF NEW SOUTH WALES SAVINGS BANK (N.Z.) LTD.

CALL AT THE UNIVERSITY AGENCY

27 Symonds Street.

JUST HALF WAY BETWEEN O'RORKE HALL AND THE CAMPUS

FULL BANKING HOURS

10 am — 4 pm

Third World perspective

BY RUTH BUTTERWORTH

Not that you would know it from reading the pages of western newspapers, but just sometimes the most significant aspect of an international conference turns out to have been the consensus found there rather than the dissension.

I'm only guessing, of course, but I'm fairly certain that what you are likely to remember from the newspapers of the Lusaka Conference of Non-Aligned Countries is that there was an argument about which Cambodian delegation should be seated and that a handful of journalists were detained and questioned by the police. Such titillating events fit in well to the western view of news as conflict and to the advanced countries' egocentric notion that all events are important only insofar as they can be related to Big Power politics.

The Third Conference of Non-Aligned Countries represented three-fifths of the world's population and its proceedings were a great deal more significant than either of the Great Power blocs has been prepared to admit.

Of course, the public proceedings of international conferences are boringly repetitious. The rituals of welcome and congratulation and commination are secular versions of long familiar sacred ceremonies.

But in this instance the repetitions were something more than mere consolatory and supportive gestures. The delegates—and there was an unprecedented number of Heads of State and Foreign Ministers gathered together—discovered that they saw the world and their situation within it through the same pair of spectacles.

ECONOMIC DOMINATION

That they shared the same basic problems was common knowledge. What was novel was the common conceptualisation of these problems as having a source in the domination of the world economy by the advanced countries. The novelty—and the functional importance of the conference—lay in this common identification and definition being made publicly by all together at one and the same time, rather than one by one in a series of state visits and joint communiques.

In one way or another, almost every delegation made the same point about foreign aid, assistance and investment. Bilateral aid with strings and foreign investment for profit both commonly return more to their country of origin than is gained by the recipient country and both are likely to be dysfunctional in the economic development of the poor countries and will tend to diminish their political independence.

Nevertheless, all recognised that no individual country could hope to develop by its own unaided efforts. The dilemma was well put by Siaka Stevens of Sierra Leone. "We cannot," he said "Pull ourselves up by our own bootstraps." He also suggested the beginning of a solution. Perhaps, if the bootstraps could be combined "we might find that we had woven a rope ladder" which would be strong enough for all to clamber up it.

For too long, it was emphasised by many delegates, the poor nations had been in thrall to the doctrine that they could not help each other because they all relied upon marketing similar products. So, it was pointed out, do the countries of the European Common Market.

The lessons learnt by the French-speaking African states were crucial in reinforcing the moral which the Third World has taken from the EEC. In another way too, the stance of the ex-French colonies has been crucial. At the Conference of the Organisation of African Unity earlier in the month they finally got around, "with many a shiver" (the phrase is Doctor Obote's) to naming names in their condemnation of arms sales to South Africa. The long decade



Kaunda... educated response

during which France has been able to get away—literally—with murder has ended.

It is not in itself surprising that the countries of the Third World should find a common perspective and language. Mrs Indira Gandhi pointed to the underlying reason in her closing remarks at the conference. We have all, she said, taken part in our own independence struggles at a time "when we had no resources, no money, no organisation and, in the case of India, no arms."

EDUCATED RESPONSES

But a number of things of more than passing importance follow from this shared experience. First of all, there is the knowledge of the need for careful planning allied to the necessity for constant improvisation. Both were equally characteristic of the independence movements.

Secondly, with severely limited resources of educated and trained manpower, there has developed a very close relationship between political leaders and their advisers. The leading men in the developing countries frequently share the same educational background. They come, that is, from the same intellectual stables—Oxford and Cambridge, Princeton, Harvard and the Sorbonne.

In many ways, the leadership cadres of the Third World are more responsive to ideas, more at home with theories and concepts than their opposite numbers in the affluent countries. The conditions of stringency in the supply of educated manpower will persist for at least a generation. This will impose restraints. But it will also guarantee a continuing responsiveness to fresh ideas and perspectives. For the new generation of graduates, as it displaces expatriates will feed directly into the top levels of government, administration, economic direction and education. Thus the developing countries may in some ways be in a better position than the advanced countries to bring about adaptation to meet changing demands and create new

situations. This will be so particularly if the new cadres can be effectively distributed through their societies and not concentrated at the centre.

This is important in two ways. First and most obviously, it is important as an indicator for the future development of the countries concerned. The shared perspective on a common experience led to Lusaka to a redefinition of the "do-it-yourself" approach that characterised the independence movements. The "do-it-yourself" approach of the new nations in the 'sixties has given way, for the 'seventies, to a resolution of "do their own thing together."

This was evident in the positive approach to support for the liberation movements. Guyana's Prime Minister, Forbes Burnham, handed over a cheque for K17,000 (about NZ\$14,000) and took the opportunity during a post-conference tour of Zambia to urge an end to "flowery speeches and the beginning of positive assistance" from outside Africa as well as inside.

ESSENTIAL HUMANITY

It was evident also in the general agreement on the need for co-operation in economic planning, mutual trade and, perhaps most significant for the West, on the world commodity markets.

Secondly, this responsiveness to and understanding of the type of functional analytical approach which is broadly comparable to that of the New Left, is important in a less obvious way.

It was not, I think, accidental that the language and perspectives of the conference were such as to be instantly recognisable by the youth of the advanced countries.

Delegates spoke of alienation, of the "objectification" of men by systems and machines. In particular, ex-President Milton Obote of Uganda spoke of the exploitation of man by man which "goes hand in hand with the hatred of man by man" and of the rapacity to control men economically which is accompanied by a rejection of their essential humanity and personal dignity.

In one way the Heath Government proposal for arms sales to South Africa has performed a signal service for the Third World. It has reinforced among the developing countries their sense of isolation and alienation from the world's Big Power systems. And it may well have brought them to that sticking point where they will increasingly carry through their resolve to go it alone and cast off the myths of commonwealth and metropole and big daddy which have kept so many in thrall in the past decade.

By the close of the conference of 10 September, a new note had been struck. The decade of pussyfooting in deference to the givers of aid has ended finally with the naming of names—not only of Britain, but also of France and West Germany. Already the West German company which is involved in the construction of Cabora Bassa dam in Mozambique has announced that it will give aid to the freedom fighters in the Portuguese territories.

In Lusaka, the era of protest also closed; in much the same way as it has closed for the Blacks in the United States. It has been replaced by a commitment to positive action. Tiyends pamodzi was the Zambian song with which President Kaunda chose to close the conference. It means "let us walk together in unity."

BOOKS

minerva has books

Good books, cheap books, all kinds of books

Trek down town, browse and

BUY, BUY, BUY

13 Commerce Street
phone 30-863

Forbes & Davies Auck Ltd

CITY AGENTS FOR
YAMAHA, SUZUKI, HONDA

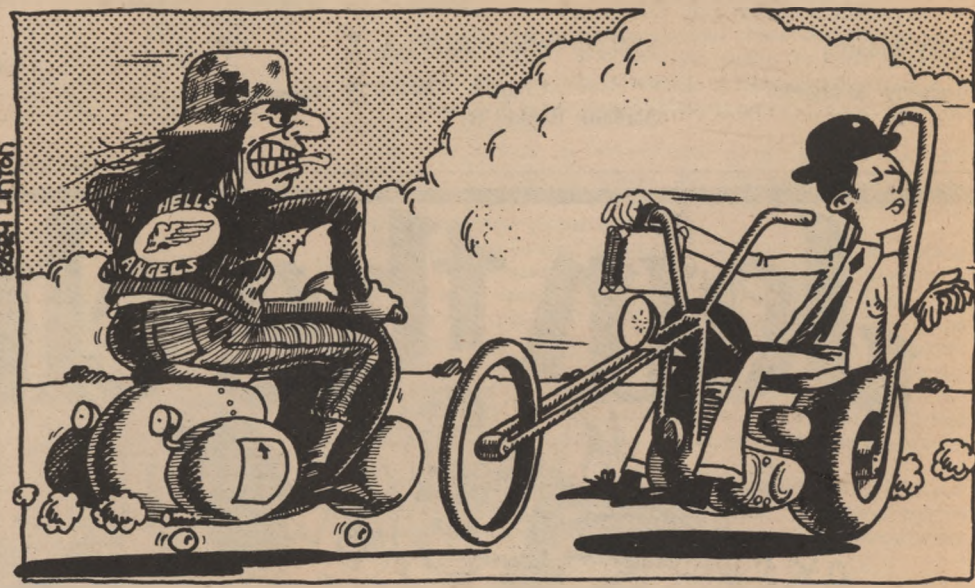
and all the world's best

in motor cycles

3-5 BEACH ROAD

Ph. 378-405

Student discount



Smith & Caughey LIMITED

ACADEMIC GOWNS AND HOODS FOR MEN AND WOMEN

Masters and Bachelors Gowns	\$38.00
Bachelors Hoods	\$13.50
Masters Hoods	\$12.50
Mortar Boards	\$10.25

Good selection of Hoods in stock of most degrees

EARLY ORDERING ADVISED

TAKE ADVANTAGE OF OUR LAY-BY

SMITH & CAUGHEY LTD. Queen Street, Auckland. Tel. 362.250



"I dwell in the midst of a people of unclean lips" *Isiah.*



Detective senior sergeant Brian Mills of the Auckland Police Car Squad, said prosecution of these types of offenders would tax police resources.

"I would rather we kept a better relationship with the public. After all, most of us are a bit stupid at times."

Youthful Attitudes

Sir,—Here I am at my Queen St counter. It is Friday night and before me parades an endless stream of hippies and drippies, unkempt, uncouth and uncivil.

Am I too old—or is the memory of that clean-shaven, pink-skinned, bright-eyed, straight-backed 21-year-old in the pressed uniform still too clearly painful to recall?

Does a youth need a uniform and a sergeant-major in order to pull back his shoulders and fill his lungs full of fresh air? One Tree Hill. Square One.

Sweet Smells the Male

Sir,—Your correspondent Mrs M. E. Hazeldine pleads for smells which are not synthetic. How refreshing! I too am just as old-fashioned, but in addition I long to meet a man who smells not of feminine-scented after-shave lotion, but of that erstwhile essentially virile scent of leather, gun-oil and tobacco.

(Miss) Prudence Wyatt.
St Heliers Bay.

Please send Craccum your discoveries of Verbiage, Verbicide, Malapropism and similar Nonsense.

Govt. trickery

"The proposals of Government in relation to wages and prices can now be seen much more clearly as a confidence trick," said the Secretary of the Combined State Service Organisations, Mr D.P. Long, on the 19th February. "The public is apparently to have no protection from a continuing flood of price increases.

"The limited coverage of the price justification scheme has already been exposed. Even prices for those items covered by the scheme are apparently to be raised in secret with no opportunity for the public to know on what grounds increases are being made, with no prior notice, and with no opportunity for the public to protest.

"If the Government is sincere in its wish to stabilize the economy then it should state this in a clear-cut policy statement, and then bring forward the necessary measures which such a policy must entail. Only when it

can be seen that Government is bringing under control the factors within the economy underlying recent rises in prices and wages should there be any consideration of an incomes policy.

"Until it becomes plain that Government is sincere in its intentions, and that it can effectively control all prices and profits, and all incomes from whatever source, then there will be widespread support from all wage and salary earners for the condemnation by the Federation of Labour of Government's proposals to place arbitrary limits on wages and salaries," concluded Mr Long.

Ken Herarty



—Resistance Bookshop Photographs



Photographs of the small demonstration that arrived at Devonport to protest Ken Herarty's Court Martial for desertion. At this stage, the New Zealand Navy had already secretly flown him to Singapore for trial.

Thanks to efforts by N.Z.U.S.A. and the Singapore Students' Association, Herarty was given only a light sentence (45 days and dishonourable discharge), and will be allowed to resume his studies at Victoria.



ART IN DAILY LIFE

Prince of Wales' Appreciation of Hoardings

The Prince of Wales, when speaking to a Royal Academy banquet, said:—"Our hoardings might now be called without exaggeration, the art galleries of the great public. Many of the greatest successes on these hoardings are reproductions of pictures which have hung in the Royal Academy. Advertisements now are a necessary adjunct to business life, and their refinement has so far advanced as to justify their description as artistic. Their influence in bringing in colour and decoration to the otherwise grey, monotonous streets is not to be despised."

HERALD.

THURSDAY, JULY 11, 1929.

this paper thanks Rothmans for a \$95 editorial bursary

MAN'S SURVIVAL

Read about 'Q', probably the most hopeful survival plan yet contrived

Enquiries:
31 (S) Huia St., Whangarei

Don't get bogged down this year!

Learn to

READ FASTER AND REMEMBER MORE

Free Trial Lesson - Varsity Discount

AMERICAN RAPID READING CENTRE

23 Ascot Avenue, Remuera - Phone 544-731.

mercury theatre
france street

ON STAGE TUESDAY TO SATURDAY
8.15pm.

BRENDAN BEHAN'S

THE HOSTAGE

Season ends March 13

Commencing March 17

JEAN ANOUILH

THE LARK

A translation by Christopher Fry

Directed by Don Farr

with Pam Ferris as Joan

STUDENT CONCESSIONS ALWAYS
AVAILABLE

phone 378.224 - anytime

IT'S A GREAT LIFE — DON'T THROW IT AWAY

Remember — when you take the wheel you take your own and other people's lives in your hands — be sure those hands are safe!

★ Learn with Leightons — you will be in safe hands

LEIGHTON DRIVING SCHOOL

Driving Consultants

5 Myers Street Phone 30-709
(behind Wellesley St P.O.), After hrs 458-483
AUCKLAND

SMITH-CORONA PORTABLES



- Discount 10% to all Students and Staff.
- Range of machines from \$63.
- Easy terms.
- Nation-wide service.
- For friendly advice to students see

THE OFFICE APPLIANCE CO. Ltd.

381 Parnell Road. Phone 33-869
(Opp. St. George's Bay Road)

Ko te whenua te whaea e Kore e mate

THE LAND IS A MOTHER THAT WILL NEVER DIE



Baxter and Tamatoa . . . the pot is on the boil and the flag is on the ground

—Kathryn de Nave

BY KATHRYN DE NAVE

Just before we arrived at Te Rapunga marae, we threw off, at a tip, the few empties we had acquired on the trip up—liquor is forbidden on the marae. We piled off the bus, then began to understand the incompleteness of our knowledge of Maoritanga—the question being asked was—what do we do? So we followed the leader. We were greeted by a welcome chant from the verandah of the meeting house. Inside we each greeted every member of the welcoming committee and sat and received welcome and gave thanks for our impressive welcome.

Tamatoa Council an Auckland based group of under thirties has gone to Te Rapunga marae to seek the support of the tangata whenua for general protest at certain grievances based on violations of the Treaty of Waitangi and perhaps support for a demonstration during the ceremonies the next day February 6, the sort of demonstration to be decided.

The Chairman of the meeting was Dr Sinclair of Hamilton, who travelled with Tamatoa, though not a member, and acted as their orator. Extremely well, too. Also present at the meeting was some sort of police chief and an Uncle Tom Anglican Reverend. Tamatoa was hampered by two things—being unable to speak Maori fluently enough, and not being familiar enough with protocol for this type of occasion. But they are seeking out their Kaumatua^{††} to learn both of these things. According to Maori tradition, discussion occurs until there is consensus; and so Tamatoa began to put its case about 11.15pm.

The main theme, interwoven with that of the Treaty itself, was land. Almost every speaker brought this up. I cannot emphasize enough the importance of land. It is not just a commercial property worth so many \$. It is regarded as a spiritual mother: in one sense to have land alienated is to have oneself left kinless. Therefore I will repeat some of the main things that were said that night before Waitangi Day, at Te Rapunga marae.

— the land is not being developed enough: the 1967 Maori Affairs Amendment Act does not provide enough expertise for the Maori.

— should the Treaty, which is basically about land, be celebrated at all, after the way successive pakeha governments have ignored its words, especially Article the Second.

— the Auckland University law school is derelict in its duty for not teaching about Maori land Law.

— “The Maori Land Court has not been an instrument of justice.” Dr Sinclair.

— a lawyer talked of records, showing illegal land dealings, hidden away in the Archives that he was not permitted to see, even though he is taking the whole land question to the Privy Council and the United Nations.

— through the Ratings Act and the 1967 Maori Aff. Amend. Act, land can be alienated by underhand, though constitutional, means.

— legislation concerning the Maori, being considered at any particular time, is not based on any consultation with the people concerned.

— the importance of the land and its retention must be stressed to the pakeha at every opportunity.

— County councils and speculators are taking whole islands, sometimes to be sold to non-New Zealanders.

ONLY THE LIPS MOVE

Three major points emerged from the meeting, three points that will be constantly hammered on different maraes, at different times, until they are satisfied:

i. The most important point is that a new legislative concept is needed for the retention of Maori land, which takes into account Maori mores.

ii. Educational underachievement must be improved. The constant denigration of things Maori must be stopped. How many of you can mention one fact about Te Whiti?

iii. The Treaty must be ratified and put into the statutes.

You may wonder why I am spelling this out. The answer is quite simple. Most readers of this publication are pakeha, and most pakehas have no idea or refuse to believe the gravity of the problems and grievances of the Maori. Most people talk happily of the ‘finest race relations in the world.’ Obviously New Zealand does not have the worst race relations but these grievances are real and need dedicated handling, now. If not now the problems are going to get much worse.

Most pakehas are not even aware of the importance to the Maori of the Treaty and its annual ceremony. Dr Hohepa, of this university, has called it a useless ritual for a covenant already broken. . . . Only the lips move, but they don’t touch anywhere because the spirit has gone. . . . We must let those people know we are screaming because we are suffering.” These are the words of a Maori wellknown and respected in the pakeha world. He is a moderate man, yet feels it necessary to use this kind of language. And, later at the Treaty ceremony, we find Dr Jones, Chairman of the Maori Council a conservative body, also using strong language to list the grievances of his people.

We finally slept at 4am. It was the second occasion I’d slept in a meeting house—it’s a different feeling. You’re all together, in contact with a number of bodies; it doesn’t matter that you don’t know them in this warm, close meeting house. And Tamatoa was feeling happy—it had received overwhelming support from the people of this marae. It is the kind of support that matters, grass roots support. And even though Mr MacIntyre prefers to believe that it is not there, it is there, and to mark the fact, Tamatoa was invited down to the East Coast to talk on maraes. James K. Baxter: “The pot is on the boil.”

BURNING FLAGS

We arrived at Waitangi marae about 9.30. The marae is below the pakeha Treaty area, itself definitely not a marae. We were given the speech of welcome by an old kaumatua who used the traditional oratorical methods and stance. Dr Sinclair replied for Tamatoa and he included a beautiful chant—true Maori music. Which leads on to the flagpole incident. The press and the government have seized on this in an effort to discredit Tamatoa, and hopefully to remove some support that was given to Tamatoa by the meeting the night before. As everybody arrived at the flagpole, yes, that one, one young Maori hauled down the naval ensign and tried to burn it. He did not succeed; another member of Tamatoa raced over and stopped the burning; the navy rescued their cloth and sent it up the pole again. A little policeman appeared, but Tamatoa handled him. No arrests.

The attempted burning itself was not too important. But what followed at a meeting under the flagpole is important, both for Tamatoa and other political groups. I think that there are two basic tactical rules: [a] never show disunity in front of press—the NZBC was there, cameras turning. [b] never discuss tactics in front of any organ of the state—the navy was there and naturally had a few words with the fuzz. The matters discussed at this meeting were important to Tamatoa’s future—group responsibility v individual responsibility; is an individual entitled to a certain form of protest when it may endanger the status of the whole group; militancy, when is the best time for it; the need for kotahitanga and the uselessness of factionalism within a group, especially when its foundations are being laid.

MACINTYRE & PLATITUDES

At 12.30, Tamatoa met the Tai Tokerau District Maori Council. Spokesmen for Tamatoa spoke and tried to elicit support from Tai

Tokerau. They were in a measure successful, although not as completely as the night before. Then the arrival of MacIntyre. He gave a long speech to Tai Tokerau, who had invited him to address them on this particular marae. His words, to use his word, were froth. He used an old trick—divide your opposition. The move over the years amongst the Maori has been to move away from tribal bickerings to kotahitanga. So MacIntyre flattered the Ngapuhi . . . “fortunate enough to be Ngapuhi” . . . “I was interested how you pointed out that Apirana and Princess Te Puia and you are the only ones to really have the Lord on your side.” He also insisted on calling himself a Ngapuhi, though to my knowledge he has not been made a full tribal member. MacIntyre continued his speech by talking on the Treaty—“I can assure you that I still feel that the Treaty means much to me in my heart”—and praising the Maori Land Court. How he could praise the Land Court in view of the rate of alienation of Maori land is beyond me. He talked of the ‘flag burning’ in ‘lorra norder’ bandwagon terms. And finally interjections broke out from the floor. This annoyed a few kaumatua for it is a breach of protocol to interrupt a speaker on the marae. But this is an indication both of the very deep feelings of dissatisfaction, and also the unsureness of many young Maoris about traditions and protocol. The Minister continued by saying that dissent must occur in the traditional way on the marae. True, in one way. But the government is a pakeha government, and pakeha ways must be used to get the required hearing and changes enforced.

The whole of MacIntyre’s speech was indeed, so much froth, and very frustrating to listen to. But he understands the grass roots support for Tamatoa and that the kind of feelings and action they represent is growing. So he later agreed to meet four representatives of Tamatoa—the whole group decided to turn up and met him, in the rain, on the lawn at Waitangi Hotel. I wonder who his couple of offiders were? MacIntyre was now no longer in a formal situation with marae protocol to think about. He was now with a group of people frustrated because he is not doing enough, fast enough. For openers: “When you said that the whole of the Ngapuhi accepts you—I am a Ngapuhi, and I don’t accept you.” Poata Eruera, president of Tamatoa. “A little less generalising please.” I think MacIntyre was trying to do two things—actually listen to the grievances of Tamatoa, and at the same time, by explaining his position, blunt their arguments and make them less insistent on their rights. Some points he evaded, such as the question of how he could allow something like the 1967 M.Aff. Amendment Act to remain on the statutes; Tamatoa for some reason did not press this home, and a very strong point they could have made was lost.

One lawyer spoke of the information being gathered around the country by Maori Land Agents, local County Councils, M.Affs. Dept., businessmen, “which shows that a guy like your secretary, Jock McEwen, should have his back broken, because there’s a very serious thing here. I don’t know why nothing is being done up in Wellington.” He then went on to criticise MacIntyre’s cabinet position, and how he is hampered either by other members of Cabinet, or perhaps by his own personal ambitions in the political field. P.M.? MacIntyre must be forced to answer certain questions, such as who is Walbrick that he can now own Rangitira C block at Taupo? MacIntyre considers that he has made a major breakthrough in leasing the deed of Lake Waikaremoana rather than buying it. Certainly this is better than buying up land. But what is needed is a new concept, in legislation, of the retention of land. Ways must be found to stop the rate of alienation. Many pleas were made for MacIntyre to move faster.

Finally at 7 pm came the main ceremony. The people from Te Rapunga and Waitangi maraes boycotted these ceremonies by remaining at the Waitangi marae. Dr Jones, Chairman of the Maori Council, listed grievances; Porritt spoke his platitudes. Then Muldoon began to speak, something about the right to dissent. And at that moment the protest of Tamatoa began. Tamatoa, about 45 of them wearing wreaths and black clothing, broke into the official enclosure. “Tihei mauriora!” rang out, along with a couple of hakas.



—John Miller

MacIntyre . . . endless platitudes

There is no t
the navy (do
were they ca
few bruised
hard to asses
the people w
but the impa
So there a
lasted about
mostly I was
eyes.

I wish to
grievances th
cannot stres
rectified, the
perhaps to th
1. Even thou
Council, thir
ratification c
lawyers, one
of Maori la
ratification p
Perhaps, Mr
Tom. The c
of past legal
was intende
neither dom
placed on th
good the pr
enacted. THI
DECISION.
2. The Maor
contention. C
incorporation
as public con
not regarded
the land, wh
matter of fin
3. Maori sho
present, but
teachers are
a year. The te

4. Linked to
very many: c
Maoris, ‘loye
5. The basta
cloaks with
disgusting. T
vigorous art
by the conc
abolishing its
6. The jails l
pattern oft
Research is t
comes from
looking for o
7. Waitangi
recognise th
platitudes, a
Waitangi Da
seems that th

— Firstly t
ratification a
Royal Com
particular ge
by having t
Maori Coun
is on the Sta
more easily.
are being w
soon as they
— A non-g
study on th
comes from
go?
— A Maori
all governme
— Maori rep
— A conc
underachieve
things Maori

To the
House of
assembled.
We, th
in Maori l
ALL those
courses be
ALL othe
promote a
E hoa
kia whaka
roto i NG
Maori, a:
Paakehaa,
koorero he

Name . . .

Address . . .

Signature

Maori or F
Petition
83 Ash
available c

There is no translation of this. Roughly, it means: Look, I'm alive. So the navy (do they carry knives as part of ceremonial dress? If not why were they carrying them?) removed the demonstrators with only a few bruised chins and squashed feet given to the demonstrators. It's hard to assess the actual success of the demonstration. The impact on the people watching and the Maori people as a whole was negligible, but the impact on the government and Tamatoa was great.

So there are the events of the 5 and 6th of February, 1971. They lasted about 36 hours, 36 strained, intense hours. Once I cried, but mostly I was elated, watching the rebirth of pride in a few people's eyes.

GRIEVANCES

I wish to continue now with words on some of the specific grievances that were talked of formally and informally at Waitangi. I cannot stress their importance enough. Until these grievances are rectified, the racial situation in this country can only get worse, perhaps to the point of bloodshed.

1. Even though Mr King, Secretary of Tai Tokerau District Maori Council, thinks that Tamatoa has now gone into the question of ratification of the Treaty enough, he is absolutely incorrect. Two lawyers, one of whom can tell of the situation of any particular piece of Maori land in the country, have spent much time on the ratification process. They are quite familiar with all of its aspects. Perhaps, Mr King, you should try other ways of being an Uncle Tom. The conclusion reached by one of these lawyers is: the effect of past legal decisions is that the Treaty, which on its form anyway was intended to create legal rights and obligations, is governed by neither domestic law nor international law. The onus was and is placed on the government of the past, present and future to make good the promises of the Treaty by having appropriate legislation enacted. **THIS IS ULTIMATELY A POLITICAL NOT A JUDICIAL DECISION.**

2. The Maori Affairs Amendment Act 1967. This has caused much contention. One of the main points of contention is that matter of incorporation, for these are public institutions and areas vulnerable as public companies to takeovers and liquidation. The Maori land is not regarded as a capital investment. The Maori has a relationship to the land, which pakehas have difficulty in conceiving. It's not just a matter of finance and tax rebates.

3. Maori should be taught in schools. 20 schools are doing this at present, but it is not enough. MacIntyre said to Tamatoa that the teachers are not available, but they could be trained and ready within a year. The teaching scheme for the teachers is already laid down.

4. Linked to this is the distorted teaching of history. Examples are very many: eg, the anti-Maori bias of history, 'the Maori wars,' 'rebel Maoris,' 'loyal (friendly) Maoris.'

5. The bastardisation of Maori culture must stop. Plastic tikis, and cloaks with bits of wool on them are sentimental and rather disgusting. There is no passion to them. 100 years has reduced a vigorous art to the mess we see today. The reduction has been caused by the conquering, naive pakehas. A change can begin by Air NZ abolishing its plastic tikis.

6. The jails have an incredibly high rate of Maoris in them. This is a pattern oft repeated amongst a people relegated to second place. Research is being done, at this university, but the way to remedy this comes from the words of Hana Jackson to MacIntyre: "We are looking for our pride, Mr MacIntyre."

7. Waitangi Day should be made a national holiday. This would recognise that at least a Treaty does exist in more than annual platitudes, and would hasten the process towards ratification. Why is Waitangi Day celebrated in our embassies as our national day? It seems that the pakeha finds some difficulty with the truth.

WHAT IS TO BE DONE?

— Firstly there should be a Royal Commission to look into ratification and placing of the Treaty on the Statutes. Even though Royal Commissions are nothing more than a mouthpiece for the particular government which appoints them, this can be safeguarded by having the commission made up of 50% Maoris chosen from the Maori Council and the Maori Women's Welfare League. If the Treaty is on the Statutes, then the land problem could, perhaps, be handled more easily. And where is an alternative land policy. Several schemes are being worked on at present. Craccum will be printing them as soon as they become available.

— A non-governmental agency should do an economic feasibility study on the removal of the Rating Act. Just how much revenue comes from rates paid on Maori land? And where does this revenue go?

— A Maori ombudsman should be set up, empowered to investigate all government departments.

— Maori representation in Parliament should be increased to 7.

— A concerted effort must be made to rectify both underachievement of Maori pupils and to teach in a correct manner, things Maori.

Petition

To the Honourable the Speaker and the Members of the House of Representatives of New Zealand in Parliament assembled.

We, the undersigned, do humbly pray that courses in Maori language and aspects of Maori culture be offered in ALL those schools with large Maori rolls and that these same courses be offered, as a gift to the Pakeha from the Maori, in ALL other New Zealand schools as a positive effort to promote a more meaningful concept of Integration.

E hoa maa,, teenaa koutou katoa. E pīrangi ana maatou kia whakaakongia te reo Maaori, me ngaa tikanga Maaori, ki roto i NGAA KURA KATOA e maha ana ngaa taitamariki Maaori, aa, kia hoatu hoki eenei taonga hei koha ki te Paakehaa, ki roto i oo raatou kura katoa, kia tika ai te koorero he iwi kotahi taatou.

Name

Address

Signature

Maori or Pakeha

Petition Forms should be returned to Mrs H.M. Jackson, 83 Ash Street Avondale, Auckland. Additional forms available on request from the same address.

These are just some of the things that have to be done. Remember—most of the pakehas in this country are descendents of the colonial peoples who came and took this land for their own. Maybe we can become that example of harmonious race relations that politicians, especially, bandy about.

† tangata whenua: the people who hold the land titles for a specific area; the spiritual owner of an area.

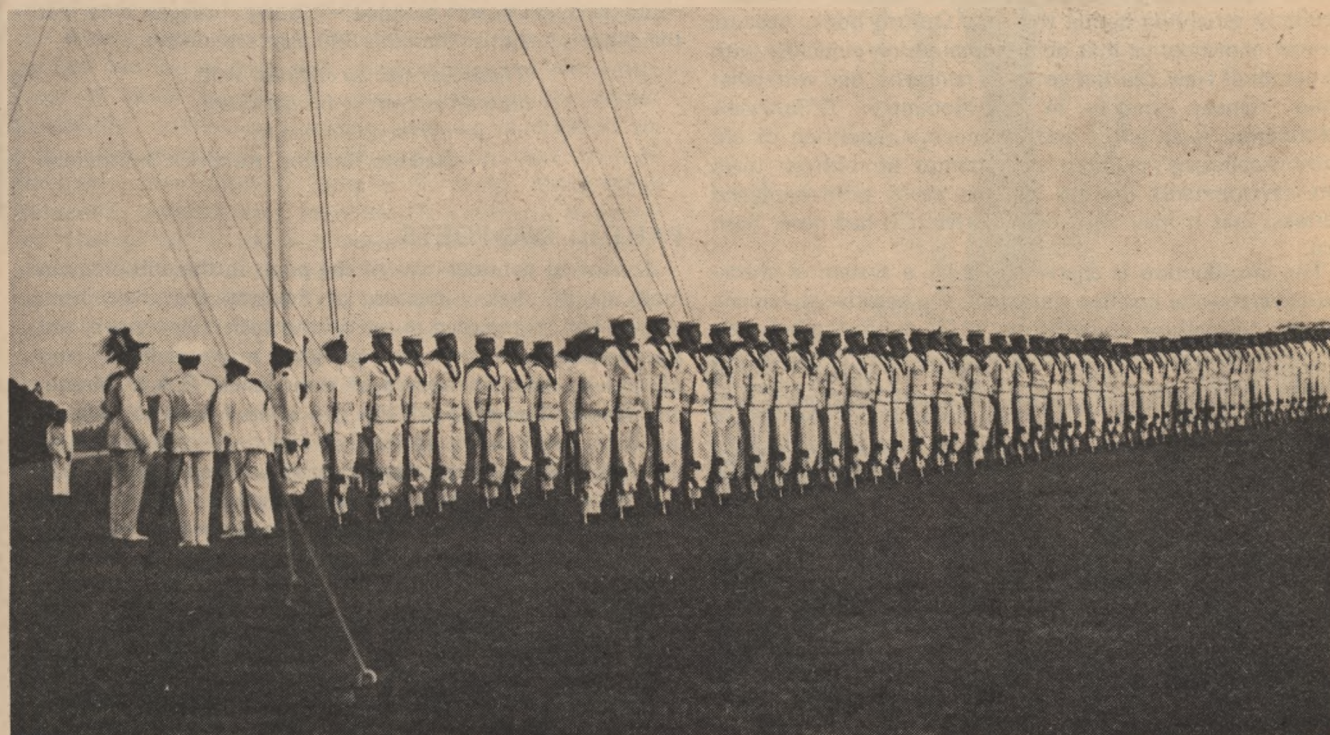
†† kaumatua; an elder of a hapu.

* Kotahitanga — unity



MacIntyre . . . confronted by Tamatoa lawyer

—John Miller



Royal N.Z. Navy . . . disciplined . . .

—Kathryn de Nave



. . . and ready to repel Maori dissidents

—John Miller



NZ verse — a Catholic gourmet's menu — priestly sanction

AN ANTHOLOGY OF TWENTIETH CENTURY NEW ZEALAND POETRY SELECTED BY VINCENT O'SULLIVAN OXFORD UNIVERSITY PRESS \$3.50

Like I am one of many circles in a literary pool I am writing a review of a review—for an anthology is always, at least, a review. But I doubt it could ever be only a review of the editor's taste in a certain area, in this case New Zealand Poetry. Here I have Editor O'Sullivan both for me and against me, since his claim in the first paragraph of his Introduction that his choice has been made '... simply because it seems good poetry' is contradicted in his fourth paragraph—'I prefer to regard this volume as a considered report on how New Zealand poetry stands now, and how it appears, looking back, from the end of the 1960's.' Immediately we have the impression that O'Sullivan is uncertain about what he is doing.

The contradiction I have noted has been a continuing one for editors of New Zealand verse: whether to play god's eye or humble reader. O'Sullivan has none no further toward resolving the old problem of 'the double standard' for our verse, but he has fished it up again in his slender Introduction as a rather smelly, half-decayed red-herring. Curnow's *Penguin Anthology* (1960) manages the impression that the contradictions of anthologising have been wedded—it remains peculiarly satisfying beside this new Oxford book, because Curnow convinces us that his personal vision coincides with the nature of New Zealand verse, its concerns and with what things remain unique in this country. O'Sullivan's Introduction is so slight and so much a repetition of old 'Curnow-concerns', without any attempt to confront them with developments in the last ten years, both here and overseas, that it may have been better if it had never been born.

The introduction is characterised by a system of checks and balances—the positive statement, the negative statement, and the neutralising conciliatory 'BUT' mediating between. 'A man who lives in this country today does not generally have to come to terms with the land ...' BUT 'The look of New Zealand, the feel of it, must continue to furnish the staple of much impulse'. This is taken from Part III of the Introduction which is typical—in this part O'Sullivan goes on to say that 'self-definition' (a large, a suggestive, term but here lacking self-definition itself) has taken over in our verse as a central concern from 'defining national consciousness', a term now 'too crude'. While raising the old critical problems and using them O'Sullivan seems to be refining them out of existence. Each New Zealand poet has a different problem, he asserts. Common experience is negligible. We have 'a number of fine individuals' etc Finally he states, as though it were some virtue for an editor not to be concerned with the practice, let alone the possibility of theory, of verse in this country, that, 'To go further, and say that in certain elements of each, one detects the flow of a 'tradition', is not to concern ourselves with what is valued most in each man's work'. This is not 'open-mindedness' but a resignation of judgement—and this from the man who claims to be able to tell what is 'good poetry' and to be able to make 'a considered report ... looking back ...' The whole introduction leads nowhere except to the old paradox—'And what at first appears to be a cultural penalty may in fact be construed as a rigorous liberty.' Curnow wrote at the end of his introduction to the Penguin book—'... isolation may be turned to account ...' but added—'Only art well rooted will ever spread its branches far'. O'Sullivan suggests to me, if only by his inability to suggest, that New Zealand poetry may indeed be 'well rooted' (though not in Curnow's sense). If so, this calls into question the whole point of an anthology.

Curnow may have been lucky in doing his book in 1960 when things seemed clearer (I disregard the outcry it raised), when there was a strong body of verse from Johnson, Baxter and Smithyman which could be construed to form a logical reaction to, and thus a progression on the 'originators'—Fairburn, Glover, Brasch and Curnow himself. Doyle's *anthology* (1965) had reasonable limitations and the form it took allowed its contributors to state their own place or lack of place. Also Smithyman's valuable book, *A Way of Saying*, (1965) is based on the groundwork of Curnow's assessments culminating in the Penguin book. Smithyman has tried in this book to do something new in our literature, but because of this he has been forced to set up his criteria and make some judgement simultaneously. Essentially his viewing point, looking back, is c.1960. Since 1960 our literary situation has become increasingly chaotic—no one 'established' has done anything remarkable beyond chalking up a few minor successes and failures—Smithyman and Baxter both still dominating in number and in kind.

To make out that some things have happened O'Sullivan has clutched at a few straws—Janet Frame's collection of

fragments-cum-phrases-for-future-novels, Brasch's two recent books, and a clean-cut little posey of wilting romantics, Ireland, Arvidson, Jackson and himself, as if to prove the heart still beats, however murmurously. But no attempt has been made to draw the straws together. D.C. Walker, in his review of this anthology in *Landfall* 96, wrote that before our poetry could reach 'fulfillment' we needed 'complete cultural development' and that 'some time' was required for this. I suggest that no time is possible, that we will redevelop a 'colonial' (for want of a better word) culture, but of an utterly different kind—an international colony which will be little more in itself than a place and a people giving evidence of influence. (I deny McLuhanism as a base here—writes Robert Creeley from London—'Fuck MacCluhan—or how the hell you spell it'—or how many times must my, our, generation-oriented minds renounce this electronic Jesuit.) I like what Walker writes at the end of his review—'And as long as the options are kept open, and the perspectives continually enlarged rather than rejected for 'short-term' fashionableness, then the influx of foreign influences—American, Latin-American, European, or whatever—can only be to the good.' What chaos we have will probably increase. This anthology has certainly failed to convince me it will not. Why then the need for this officious-looking volume dully decked out in flat greens duly taking its place in the world to make our place—? O'Sullivan certainly doesn't seem to know—I don't. I suggest here that the chaos is healthier than this 350 page assemblage

*There was also an engineer who
built an aircraft in his backyard,
which he could not fly;*

—Waikato Railstop, Kendrick Smithyman

PART II: TWO POETS

I want to consider two of the poets in the anthology in more depth, mainly because of the way they have been treated and represented in relation to their fellow-poets and also because I feel that even the small space available could be enough for reassessment of some value. R.A.K. Mason, and Alistair Campbell are the two poets I want to look at, and both seem to me to have similar major failings and to have been continuously hugely overrated despite some valid demolition-jobs that have been done on them (notably Stead on Campbell and Roger Savage on Mason in past *Landfalls* ... O'Sullivan in his selections continues to enhance the myths about these two poets. I cannot hope to mention the treatment all the other poets get in one review such as this, and I will not deal with O'Sullivan's treatment of poets since 1960—Walker makes some useful points in his *Landfall* review about this. The whole selection (Ireland, O'Sullivan, Jackson, Arvidson—Fleur Adcock somewhat excepted) speaks for its own worthlessness. I have faith that a little time will show where 'the open-ended range of current verse' is truly to be found.

MASON:

Mason still gets a generous treatment. Curnow printed 18 of his poems, and O'Sullivan 17, with 11 repeats. The choice is thus very guarded. Fairburn and Mason have so much come to be whispered in one breath that O'Sullivan has followed Curnow like a distant echo. Yet Fairburn, for all the sloppiness, gross romanticism and failed epics, is obviously the more important of the two—who should not be coupled anyway. Such a poem as Fairburn's *Dominion* still offers a few formal possibilities (temptations?) which remain unexploited in our verse—the polemic, the long fragmented structure based on juxtaposition, the power of the rambling, cataloguing voice—but I suppose all this can be learnt better elsewhere. Better the real Whitman than the failed one.

In contrast Mason's work to me seems closed-off from anything written by contemporaries or since. His collected poems stand complete, isolate, frozen—and the excitement which he once caused with *The Beggar* and *No New Thing* does not live on in the verse. Mason is pretty heavy-going for a contemporary reader, perhaps as heavy-going in genre and in particular as anything from that time. For a contrast look at Bethell's work in the anthology. Mason's verse labours under the self-reflective equivocation of a Marxist-Calvinist rather than wafting away in the effete twilight hesitancy of Eliot's preraphaelite musings on landings outside the boudoirs of fine ladies. The connections here are not arbitrary—Rossetti's romantic agony and the shingles of Dover beach, its all lost in some turbulent twilight best forgotten. I would have liked to have seen a writer of such mythical standing as Mason (notice in Bertram's *Landfall* review of the anthology how Bertram accepts Mason with such unquestioning ease) severely cut down with some sharp critical apparatus which need not have been applied so strenuously to the contemporary poets in the anthology.



Edmond ... fatherly bias

Thus, with Mason say retain Latter-Day Geography Lesson because it is lighter, less tortured than normal, and a little amusing, and perhaps also *Old Memories of Earth* since it says simply and calmly most of what is reiterated in the stoicism of the later poems. Mason's stoicism takes two diverging paths. The first is a twist towards hysteria and lust,

*There's balm for flesh, flesh that's alive and raving
To smell and touch these girls, the fiendish craving*

which sounds rather like Ogden Nash failing to obtain quite the required level of bathos. O'Sullivan saw fit not to include the above, but has printed other things, such as

*Mark how dejected tormented he lies poor lad while
shivers run and shake his fat arse;*

*For a space let us mourn here this tortured boy's
slobbering quivers*

As we laugh at the farce.

He hasn't even got Curnow to back him up here—so could I take this as an example of O'Sullivan's constructive variation of choice. Perhaps it would be a little unkind to generalise from such a particular as this. At other times Mason's stoicism becomes indulgently twisted in the other direction—a shift from rapist to martyr

*For my bitter verses are
Sponges steeped in vinegar
Useless to the happy-eyed
But handy for the crucified.*

*Nails and a cross and a crown of thorn,
Here I died the mystery born ...*

*God, I may say that I've been brave
And it's led me—? Damned and deified
Here I spurt the blood from a riven side*

O'Sullivan also includes the two poems from which these quotes were taken. Perhaps my generalisation is not so wrong.

Mason's world appears very large, but seems to me to be a very small world, one twined like a snake about his own body. The supposed universalities are nothing but a secularized dark world of faery, Auckland brooded on by a glowering romantic sky. Under this mantle of doom Mason's stoicism stands rigid blind deaf and dumb and his apocalyptic Marxism is now quite laughable. His presumed qualities of universality and objectivity are more often found in Fairburn or Glover, Curnow or Brasch. There is one other Mason poem I might include, the rather short poem from *No New Thing* entitled *She Who Steals*, which is quite unremarkable but does have in the second stanza a vivid visual image, unusual in Mason

*Here I sprawl at length
While ant like in distance and almost down to the
meadow*

Strides the thief of my strength.

It is just worth so much more than the other self-flagellatory poems such as *The Young Man Thinks of Sons*, Lugete O

Veneres, c
has includ
like that k
Mason

Housman—
Who now
seems to r
that he's j
else his ide

CAMPBELL
Campbell
observatio
beyond ob
O'Sullivan
sequence.
Rauparaha
which proi

may const
own muse
Against Te
description
golden sur
Gunfighter
laughter at
takes seri
up—"indif
seriously,
and Purple
in Campbe
sense of th
believe is
with Masc
find Cam
Apocalyps
the predic
Campbell
me?"—or
with my f
in Purple
precious i
Campbell
seams, as
This is mo
to Mè?
inconclusi
way to a
sentiment

I kn
You
You
Purp
Lea
Presum
is meant
Campbell
his blood
English r
in The Re
is still ess
one of tal
dull and n

BIG PAINTINGS

Veneres, or Our Love Was a Grim Citadel, which O'Sullivan has included. Perhaps Flow At Full Moon is all right if you like that kind of thing.

Mason writes in *Song of Allegiance*

*Housman neither knows nor cares
How this heavy world now fares*

Housman—of course! And "this heavy world" is Mason's too. Who now cares how his poetry fares—frankly I don't. But it seems to me from O'Sullivan's choice that he doesn't either, that he's just fulfilling some kind of literary obligation—or else his idea of "good poetry" is sadly confused.



CAMPBELL:

Campbell's been upgraded we note. This is not the observation of a literary political scientist. I want to go beyond observation—I feel he needs to be downgraded.

O'Sullivan has dropped the whole of the *Te Rauparaha* sequence. All of the poems of this sequence up to *Against Te Rauparaha* form little more than footnotes to this poem, which promises much, but I feel the final line—

Madmen, leave me alone

may constitute a sentiment of finality addressed more to his own muse than to the hero and haunter of this sequence. *Against Te Rauparaha* suffers from Campbell's penchant for descriptions, flat long overliterary tedious, dressed up as golden sunsets. The last poem of O'Sullivan's selection, *The Gunfighter*, with its celluloid hero seems to throw back laughter at the Polynesian warrior. However Campbell really takes seriously all that this poem purports to send up—"indifferent to all except the heroine." To see how seriously, look at *Blue Rain*, *Why Don't You Talk to Me?*, and *Purple Chaos* in the O'Sullivan collection or *Wild Honey* in Campbell's own collection of that name. "... in the best sense of the word, a romantic" or "unabashedly romantic" I believe is the excuse offered. But the result is so often (as with Mason too) an unintentional bathos which makes me find Campbell's humour in the "four horsemen of the Apocalypse" at the end of *Looking at Kapiti* rather than in the predictably trivial assault on trivia in *Daisy Pinks*.

Campbell as a love poet is whiny—"why don't you talk to me?"—or grubbing for roots amongst the clouds—"I am alone with my footsteps." "Something precious has died" he writes in *Purple Chaos*—it is evident in this poem that something precious in New Zealand verse has yet to die. In early Campbell poems where the literary language oozes out of the seams, as Stead observed, at least the poem did have seams. This is more than can be said for either *Why Don't You Talk to Me?* or *Purple Chaos*, both of which dribble out inconclusively. The jewelled words of the early poems give way to a talking voice jewelled with urgent and earnest sentiments.

*I know you are right.
You were talking of something else—
You were talking of death.
Purple chaos has surged through me
Leaving me stranded —*

Presumably the edge that such fierce intimate whispering is meant to take on is one of extraordinary sensitivity. But Campbell's world is as misty as storm-blown Kapiti. Despite his blood his poetry seems to have much more relation to the English rose than the Rarotongan coconut palm. The beach in *The Return* ("the fires going out on the thundering sand") is still essentially *Dover Beach*. Campbell's world is basically one of talking to himself, and the conversation is mainly very dull and misty.

M.D. EDMOND

Ten flaccid monsters in a gilded cage

TEN BIG PAINTINGS/CITY ART GALLERY

This has been touted as an example of "positive patronage," the Auckland City Art Gallery having arranged and subsidised the exhibition, giving each painter \$100 to pay for an acreage of canvas that "under normal circumstances would be uneconomical." (Perceiving that the artists' demands are circumscribed by the demands of the art market.) The critics seem to agree that the exhibition is "successful," that "the gamble has paid off" to quote Hamish Keith, "SEVEN HITS OUT OF TEN." Seven of the painters, like performing fleas, have turned in a good performance. The gallery has got value for its money. . . . and presumably the people who pay 10c to see the exhibition, if we are to take the critics' word. To quote the conclusion of Keith's review "The City Art Gallery could have found no better way to celebrate its return to business as usual." Art Galleries like everything else in our society, are businesses.

Art on the scale produced here is hard to ignore and on first impression has much the same effect as a collection of billboards or hoardings. There is an immediate reaction. With the hoarding the viewer has taken in the advertiser's message before he has a chance to reject it. However the gallery is not the street and art appreciation is not built on first impressions. In the gallery the viewer has the chance to contemplate the works, hopefully to experience something of the way in which the artist looks at the world. One gets the feeling from looking, that these men are creating in earnest but for all their skill, their striving and sensibility, most of them have produced colourful, empty works. Essentially, nothing is revealed. Even an experienced art critic, such as Hamish Keith, becomes very vague when he talks about the content of some of the works. About *Milan Mrkusich's* untitled work he writes "it is difficult to escape the feeling that it too is concerned with some kind of philosophical content. . . . surely the images of this work are meant to be seen and experienced on more than simply aesthetic grounds." Further on in an attempt, as most art critics are prone to do, to fill the vacuum, he likens the work to a piece of chamber music, then, almost in the same breath, the void. He can unequivocally say (and Mrkusich is only one example) that the work demonstrates the artist's control over his medium but beyond this neither he nor the painters themselves seem to be able to give much indication as to what is the content of their works. *Don Peebles* states in the catalogue. . . . "one can discuss one's methods, one's ideas; but the painting must be left to speak for itself. Explanatory jargon only reveals a need to compensate for pictorial weakness—painting is a silent art." If by that last statement, he meant that painting says nothing, then in his case it is justified for I found his to be among the most obscure paintings in the exhibition.

Another of the painters, *Michael Eaton*, hopes that his work will "totally involve the viewer in perceiving the areas of colour and shape—the way they interplay and interact on each other—thereby invoking some positive reaction or response!" The same could be said about a carpet. Unfortunately too much of the work in the exhibition remains at the level of decoration. Many of the ideas in the paintings appear to have filtered in or have been taken directly from overseas. The idea of painting on such a scale appeared in a different environment, in response to different conditions. Of all the painters *Colin McCahon* is the only one to have previously worked on such a scale, he also has the ideas to justify it. The same cannot be said about the others. Normal ideas have been blown up to fill an increased canvas space. Some of which might have been effective at a smaller scale look bloated and the effect of such an acreage of empty space is slightly deadening. The experience is similar to much of the monolithic architecture that has been put up in the city in the last few years.

I have mentioned the art criticism along with the painting because in this country as in other Western countries they are two significant entities in what is the virtually self-enclosed world of Art.

Art is looked upon as an "autonomous" activity, the artist can do what he likes, he is accountable only to himself and his art. Yet, as English art critic *John Berger* puts it, despite this much envied freedom, "the art of the self-styled free world is quickly becoming the most cramped and limited art ever produced." The bulk of current art criticism affirms this situation. The artist is, simultaneously, provided for in the way of galleries, Arts Councils, gestures of "positive patronage" and ignored. The artist is tolerated, absorbed into society and rendered ineffectual by being denied any positive function outside of being an interior decorator. The artists' freedom has become the freedom of the gilded cage and the padded cell. It is not surprising then to see a significant number of artists retreating into a misty void of abstraction, obscurity (sometimes with allegedly mystical connotations), and idealisations of "humanity."

GORDON CLIFTON.



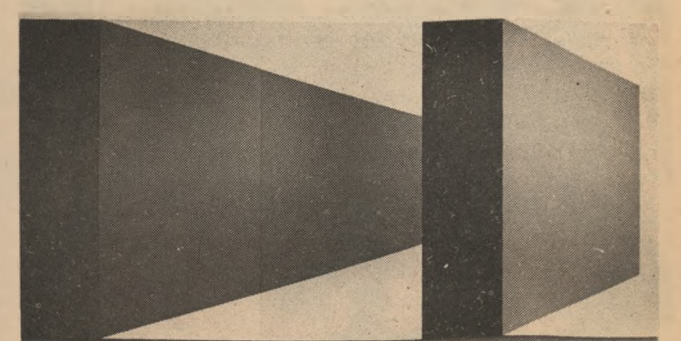
Clifton . . . flacid monsters — Alan Kolnick



Colin McCahon . . . first read the catalogue then the painting



Wong Sing-Tai . . . roughly hard edged



Don Driver



Something is rotten — the colonels in camera

Z : A Backward Glancing Analysis

How to make a good political film? Costa-Gavras in *Z* seems quite sure of the answer. The recipe is simple enough—unwavering commitment, assured acting and photography, swift, generally consistent style. And the result, perhaps, is just the way he wanted it to be. The film depicts, roughly speaking, how the way was paved for the setting up of a military junta in Greece. Dr. Lambrakis (Yves Montand), the leader of an influential, leftist-orientated party is assassinated and, tracing events as they happened in Salonika in 1963, we are shown the battle of the liberal and leftist elements to expose the injustices of the present regime, heavily influenced, if not actually run by, the military police.

Z raises a number of questions, the most pressing of which is obviously how to conjoin politics and art and really make it work. *Z* unfortunately doesn't, it goes off like a car back-firing and ends up a puff of smoke. Because politics are emotive the approach is emotive. Not that there is anything fundamentally wrong with brash, demonstrative tactics. The trouble with *Z* is that its whole appeal rests on a spontaneous 'God how awful!' response and, once you've made it, there's no further to go. While you sympathise with whom you are meant to sympathise with throughout the film, there is always the awareness that you are working on strictly one-dimensional ground. This is the major weakness of the film and it is a serious one. At no point does the film vacillate though. Costa-Gavras, decided on a line, hammers it unmercifully to the end. But because the line is so rigid, so simple, so obvious, the potential suggestibility of the work is pared down to a very large extent. As a result, though *Z* may interest us on one level, perhaps even excite us at some points, it never approaches convincing us intellectually of a political case, if it actually has one. If we are not content with the old Corruption in High Places syndrome, we must leave unsatisfied. Some, perhaps rightly, suggest that

"The theme of this 'adventure film', which is represented for me by the letter 'Z', is not a plea in favour of a political party, but a plea in favour of a Man and an Idea

COSTA-GAVRAS



the motivation behind *Z* was wholly political. If so, the prospect is even worse. For *Z* has no real ideology. At times it gropes tentatively towards one, but no more. In comparison to some of the 'political' films shown recently—*Confrontation*, *Zabriskie Point* if you like, even *Medium Cool*, *Z* doesn't fare too well. Jansco's *Confrontation*, for instance, the very technique of which serves to detach its audience, makes a political statement by quite the reverse approach. And the content of *Confrontation* is exciting because it is never naive, because it takes an issue and develops it, even when we are not wholly aware of its doing so. It has a depth and intensity which makes *Z*'s approach seem crude and witless.

Despite all this, *Z* is an intelligently made film. Though really striking images are very sparse, there is still enough visual expertise to keep one's interest. The opening sequence, with its predominance of yellows and browns and its probing close-ups is impressive. The film moves along at a consistent pace, there are no superfluous shots, instead the treatment is plain and often incisive as the narrative demands. The colour is excellent—the sequence with Papas (white dress, white walls, black hair) in the hotel room after the death of her husband is fine. There are, of course, some heavy-handed touches—the flashbacks of irritating radiance between Papas and Montand for instance—but they are minor areas in a generally well-knit whole.

Z has stylistic lapses, but they aren't the trouble. We may overlook the finer details, perhaps we should, though the thinness of *Z* its inability to make meat of the issues it touches on, cannot be excused. You can't fail to get the message, but you certainly won't learn much about the medium from *Z*.

GRANT STITT.

Groan abroad

TITUS ALONE/MERVYN PEAKE/
PENGUIN CLASSICS/\$1.00

This book is the third volume of the Gormenghast trilogy. The first volume, *Titus Groan* was published initially in 1946, and was followed by *Gormenghast* in 1950 and *Titus Alone*, 1959. Although relatively unread and unheard of eleven years ago, interest in the trilogy revived in 1968 when, illustrated by the author, it was republished in superb binding.

An analogous literary phenomenon is the indifference accorded J.R.R. Tolkien's *Lord of the Rings* when published between 1936 and 1949 and the current excitement and enthusiasm for this work. Both authors may have been ahead of their time or it is possible that our social climate has become conducive to the Gothic novel. Both Tolkien and Peake set their novels without historical time or place, their characters are fantastic or grotesque and murky, intangible evil permeates their atmosphere. As fable, allegory and grim fairy tale they are an antidote to our sceptical stainless-steel, vinyl-covered era.

Anthony Burgess, in an introduction to the 1968 Gormenghast trilogy re-publication points out that, "underneath the superficially farcical and grotesque aspects of the novel, there is a pagan grandeur and sense of desolation which is as meaningful as any allegorical or sociological interpretation."

Mervyn Peake, novelist, poet, and play-wright also has an established reputation as an illustrator of such authors as Coleridge, Lewis Carroll, Stevenson, and Dickens. It is this inner vision of the artist that contributes to the strikingly vivid imagery of the narrative and his intense, concentrated prose shows the skill of the poet.

Titus Alone, follows the progress of Titus 77th Earl of Groan, self-exiled from his ancestral home of Gormenghast. In splendidly evocative prose, arrogant, alien, Gormenghast-obsessed, Titus searches for his lost identity, for people, or a world he can relate to, and for a reality in the present. Tormented by his inability to love, pursued by slumbering menace, he moves through a Kafkesque modern world, peopled by an extraordinary range of exotic characters portrayed with all the realism of a nightmare. Brilliantly detailed and set against a bizarre background, these characters and their actions are visually fascinating but it is unfortunate that although the author's eye is superb, his ear is faulty. The dialogue between characters is stilted, even banal, and the lack of psychological insight into personalities tends to caricature them.



"*Z*" is an adventure that concerns me personally, I might even say internally."

COSTA-GAVRAS

Titus Alone, in completing the Gormenghast trilogy, concludes a fable of romantic quest and Titus, 77th Earl of Groan discovers that inheritance and the past, allowed to dominate the present, create a stultifying destructive tension and that inner reality is found when a man, coming to terms with his past, exists fully in the present.

ANN GILBERT

Feeble titillation

THE HOSTAGE/MERCURY THEATRE/
DIRECTED BY IAN MUNE

The Mercury has of late been following the traditional upper middle class formula of catering for the traditional upper middle class. 'The Hostage' is assured as a money-maker, it makes an appropriate joke of death and conscience, yet remains firmly on the level of surface titillation. This is not to degrade Brendan Behan, since his worth is questionable anyway. It is to point a finger at Mercury Theatre policy. Make the audience laugh and make money. Both the New Zealand Herald and the Auckland Star critics laughed heartily and wrote about their laughter. The Mercury patrons laughed heartily and waited for their champagne supper afterwards. But it's good to laugh. It's good to have champagne suppers. It's good to afford a professional theatre.

What is disturbing, is that Mune did not seem to know whether or not to make 'The Hostage' a total fun and games, or to allow Behan's interlacing of 'serious comment' to remain as 'serious comment'. What turned up was a stilted mixture of farce, forced Irishisms and miniscule portions of political liberality.

The 'hero', a young english infantryman, kidnapped as collateral for an underground threat of sorts, is finally shot by his own side. The play as presented by Mercury ends on a sombre note. Everyone feels sorry for the silly infantryman. Behan however, had a more absurdist notion in mind when he wrote the play. He covered his dead hero with luminous green paint and had him dance wildly around the stage as the lights faded.

The absurdist tone is the prevalent theme of 'The Hostage', or was meant to be. Mercury's interpretation cannot resolve anything as deliberate as this. The presentation suffers from its playing along with the audience. It has selected an expected response and tailored itself precisely. The play becomes predictable, dry and stupid. It follows a set formula as meticulously as a Hollywood western. Goggle-box entertainment brought to the stage in fact.

STEPHEN CHAN

Ec

On 26.
"Resol
itself in t
might att

Since tl
educational
initially we
problems w

The repo
the function
be placed
following or
i) To make
consultation
request o
members, D
Administrat
organisation
ii) To plan
on its own i
iii) To car
amount of
supervision.

"The in
teaching is
grounds th
the image o
were seen
teachers, and
to keep in t
certain d
fostering
working re
case, oppor
carry out
should be p
the careers c
iv) To assis
induction c
training for

It would
priority
University
teaching is
the Unit o
emphasis to
suggests.

The repo
initially th
people atta
the emphasi
and in-st
University i
would be
recommend
people for
immense ta

The ty
report is ac
one that i
University
quotes from
Centre for
Education

THINKIN
IN

Slippery R
UCLA, Ya
or *Wester
Call us-3
have a cha
our univer
directories
Library, 2
*Wester
scholarsh
undergra
September
UNI
INFORM

RI
CA

EdAid: Research unit

EDUCATION OFFICER

WAYNE PERKINS

On 26.8.68 the Academic Committee of the Senate passed the following resolution:
"Resolved to recommend that Senate suggest to the Faculty of Education that the Faculty interest itself in the problem and give serious consideration to setting up a research unit within the Faculty which might attract assistance from the National Research Committee".

Since then the Faculty of Education has prepared a report on the setting up of an educational research unit to be called the Higher Education Research Unit whose work initially would focus on learning and teaching in the University and on the exploration of problems which bear directly on these.

The report recommends that the functions of the Unit should be placed tentatively in the following order:

- i) To make available a service for consultation and research at the request of University staff members, Departments, Faculties, Administration, and student organisations.
- ii) To plan and execute research on its own initiative.
- iii) To carry out a limited amount of teaching and thesis supervision.

"The inclusion of resource teaching is justified on the grounds that it would brighten the image of the Unit if its staff were seen to be practising teachers, and it would enable staff to keep in touch with the work of certain departments thereby fostering morale and good working relationships. In any case, opportunities to teach and carry out independent research should be provided to safeguard the careers of staff members".

It would seem to me that the priority given to assisting University Teachers in their teaching is much too low and that the Unit could give far greater emphasis to this than the report suggests.

The report recommends "that initially there be at least two people attached to the Unit." If the emphasis on induction courses and in-service training for University teachers is increased it would be more reasonable to recommend at least three such people for they will have an immense task ahead of them.

The type of Unit that the report is advocating is similar to one that is functioning in the University of Melbourne. A few quotes from an article on "The Centre for the Study of Higher Education in the University of

Melbourne" by Mrs Barbara Falk, may serve to give a clearer understanding of the type of work that the proposed Unit might carry out.

CHANGED ATTITUDES

"Interpretations and recommendations for change are typically the responsibility of the requesting agent. Assumptions behind this procedure are that the person actually responsible for the education is best able to define the objectives of his procedures and hence frame problems and make interpretations. Desirable educational change is more likely to occur when the 'client' is actively involved in the research into his problem. Often the most useful outcome from the service investigation is not the written report but the changed attitudes of the teachers and administrators who have been involved".

"The Centre has made use of student evaluations in a number of studies. It has been found that with very few exceptions the students make frank, courteous and serious contributions to the issues raised. The staff have received valuable information which they have recognised as worthy of consideration".

"It is difficult in an article to convey the manner in which the Centre works. Perhaps sufficient has been said to indicate that the essential element in the progress of the work is that it is a collaborative enterprise of academic staff, students and Centre".

The urgent need for the establishment of a Higher Education Research Unit should be apparent to all yet the University appears to be dragging its feet in this matter. It is over 15 months since Senate approved the Unit in principle (3.11.69). It is time that the money was made available for the Unit now. If the University can afford \$100,000 for a Medical School Lecture Theatre it can afford a few thousand for a Higher Education Research Unit which is vital if learning and teaching in the University are to improve in the best possible manner.

It is perhaps interesting to note that at the present time the only full-time Research Office in tertiary education in New Zealand is NZUSA's Education Research Office.

EdAid is for anyone who wishes to participate. More specifically it has been introduced for students who have trouble in writing essays, or taking notes, or working out themes of lectures and practicals and knowing how to use the material to its best advantage.

What will be happening is that there will be a pool of people who feel that they can help in one or some of the above areas or anything else that may occur. A list of these people will be kept in the Education office and anyone wanting EdAid can go there for help or to arrange help.

TO THOSE WHO FEEL THAT THEY CAN HELP WITH THIS SCHEME.

If you feel that you can help in any way—maybe you have done the unit or even if you just want to help someone having trouble with varsity work—fill in the form below and hand it in at the studass desk, or to the ed office. For any further information phone the Education Office 30-789, Wendy Adams 370-300 or Wayne Perkins 449-218.

Subjects to help in

NAME

ADDRESS Phone

Type of help (e.g. general, essay, tutorial etc)

Also, if there is sufficient interest, group discussions on various subjects and group essay writing may be tried. The aim is to make learning a community effort, to pool ideas and talents, so everyone will benefit. Anyone particularly interested in this group aspect of learning please call at the Education Office.

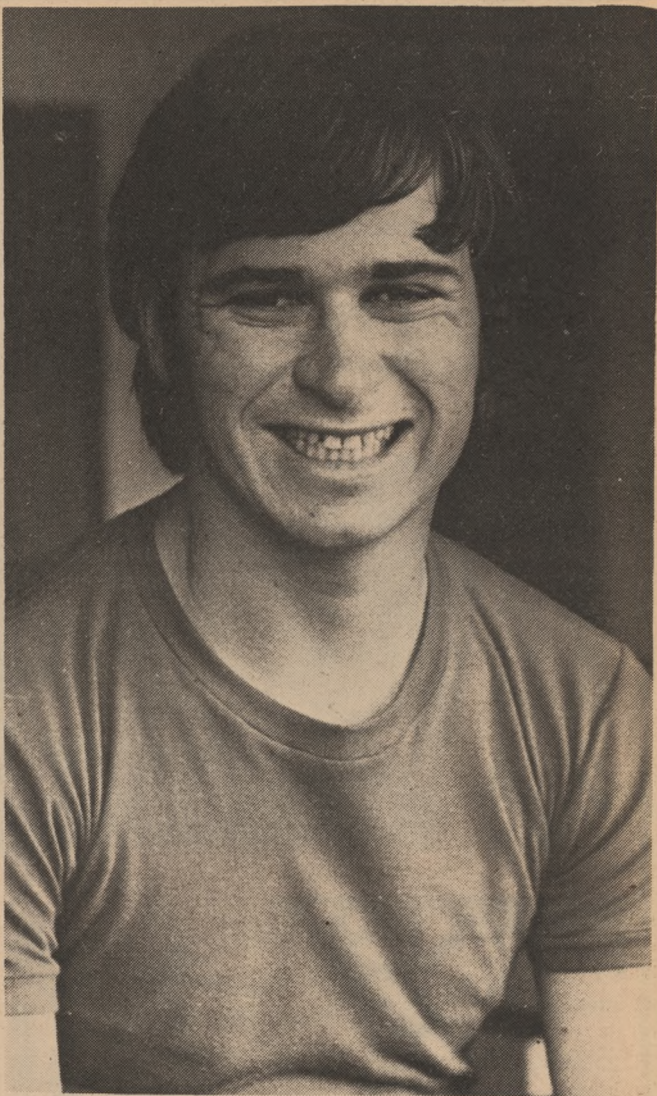
Soon we are going to be asked to elect class reps, which, for the benefit of the unenlightened, means that we will be asked to elect one person from our class to represent the class on a special staff-student committee. This committee deals with matters of common interest to both staff and students e.g. exams, over-expensive texts. The class rep really acts as a mediator between the class and the staff and can call a meeting if someone in the class has any suggestions for a meeting. That is, if you really want things to improve for yourself, it would be wise to:

- [1] Elect a rep who is aware of the potentialities of his position and who does not spend the year asleep.
- [2] Give the rep ammunition to fire and don't leave it to one person to think for, as well as represent the class. In short, it is up to you to get the best out of the system.
- [3] Get the lecturer concerned to point out what the committee has done in the past. This may give you some idea of what may be done or of what may need doing.

TO THOSE WHO BECOME CLASS REPS.

Having read the above you will find that you are a keen and conscientious person, willing to listen to all, and to try and do something about all those suggestions you get. However, because you are all those nice things you will also do your best to get the class to help you and be interested in their destiny or whatever it is by:

- [a] reporting back to the class anything that may be relevant, from staff meetings, faculty reps or anywhere else.
- [b] about once a month abusing the class for not having anything to say about what they are doing—remind them that nothing is perfect.
- [c] looking extra hard for ways of improvement yourself, and suggesting them to the class.
- [d] keeping a close eye on faculty reps and reporting relevant happenings to the right place. Too often faculty reps have no connection with class reps or with senate reps. (see handbook).



Perkins . . . education is not a laughing matter

PROGRESS ON BUILDINGS

General progress is still satisfactory on Stage C of the Science Complex. The Works Registrar, Mr N.F. Bramwell, has reported that although a formal application has been lodged for an extension of the contract time, there is as yet no indication that this will affect the University's target of occupying the building for 1972.

On the Link and Clinical Building contract for the School of Medicine there has been a continued improvement in progress over December and January, but over-all the contract is well behind the initial programme.

The piling contractor is making very satisfactory progress on the site of the Human Sciences Building. The preparation of plans and specifications for this building for submission to the University at the end of next month is up to schedule, says Mr Bramwell. Changing from oil to natural gas firing of the heating system, as directed by the Ministry of Works, has meant substantial amendments to the plans and these are being made.

The architects for the School of Architecture have discussed their preliminary sketch studies with the Ministry of Works, which

found the scheme generally acceptable. The sketch planning is reaching final detail and preparation of the Design Report has begun. Mr Bramwell says it is hoped that this will be available within the next two months.

The excavation contract for the Student Union extensions was completed last month, and the main contractor is now starting work.

Mr Bramwell says the University maintenance staff have undertaken a number of projects in the long vacation. The former Railways Hostel has been converted into accommodation for the Schools of Architecture and Fine Arts.

Number 18 Grafton Road has been renovated for the Anthropology Department. This is for staff displaced from 19 Symonds Street, which is being demolished to make way for Stage D of the Science Building.

The renovation of the Garden Lecture Theatre is well under way, to provide urgently-needed Library reading space.

A Production Technology Laboratory is being built for the School of Engineering in association with the School's staff.

Singing of the spears

Abrams often uses musical terms and once managed to outline his whole battle plan for Viet Nam with a musical analogy.

"A great conductor will rehearse his orchestra until all the members are skilled enough to do a perfect job. That's the way a military operation should be regarded. An air strike or a round of artillery must come at an exact moment, just as in a symphony one stroke of drum must come at an exact millisecond of time."

TIME February 15 1971.

"War is an art. A great warrior must be a sensitive musician. He must be able to combine the most contrasting tones, chords and rapidly changing tempi, and fuse them into one great whole."

ADOLPH HITLER.
"The Time Is Now."
Pierre Van Paassen.

THINKING OF STUDYING IN THE US?

Slippery Rock, John Hopkins, UCLA, Yale, Purdue, Cornell or Western at Oxford (Ohio)? Call us—371-633. Come and have a chat. Browse through our university catalogues and directories in the American Library, 27 Symonds Street. *Western is offering scholarships to women undergraduates beginning September 1971.

UNITED STATES INFORMATION SERVICE



sale

on now at

TASTE

4 LORNE ST.



RECORDS &
CASSETTES

RECORDS &
CASSETTES

ally, I might
TA-GAVRAS

hast trilogy,
77th Earl of
allowed to
ctive tension
ing to terms

N GILBERT

AN MUNE

ie traditional
ie traditional
sured as a
f death and
l of surface
an, since his
a finger at
gh and make
uckland Star
laughter. The
ed for their
o laugh. It's
to afford a

em to know
n and games,
omment' to
was a stilted
portions of

idnapped as
finally shot
ry ends on a
nfantryman.
mind when
th luminous
stage as the

ne of 'The
terpretation
this. The
he audience.
ilored itself
d stupid. It
Hollywood
the stage in

HEN CHAN

Protest at Woodbourne



In immediate terms, the Woodbourne demonstration might appear just a little stupid. Nothing of insidious intent was discovered. In fact, nothing of intent was discovered. The natural question to ask is 'why did the Government remain so tight-lipped about such a seemingly innocuous base?'. Loyalty to the New Mother Country perhaps. The Americans must be respected. If they want a base at Woodbourne, well then, they can have a base at Woodbourne. The Government was probably so ready to acquiesce, it forgot to enquire just why the Americans needed a base at all.

Rumours of sinister activity have spread according to fashion. Omega base, anti-personnel weapon manufacture, biological warfare laboratory, have all been suggested. That it turned out to be none of those is less the good-will of the American Armed forces, and more sheer circumstance. Point being, that purposes and intentions aside, a military base is a symbol of military power. A small offshoot of a larger and more hideous machine. And

harmlessness proven or otherwise, this is the essential point. It is anathema to young New Zealanders that the Government insists on assisting American imperialism overseas, let alone entertaining any outpost of that imperialism in their own country.

Woodbourne then, remains primarily as a symbol. A symbol of this country's position as an American point of strategy. For that power, New Zealand is little more than just another outpost for their defence. Or an ally for their various Asian adventures. The time has departed to accept such absentee landlordism without protest. If the Government feels a sense of security as another vassal, young New Zealanders certainly do not.

Woodbourne and all that it represents, has a deeper character that is completely against the interests of world peace, and wholly towards the interests of a single Power, its propagation, enrichment, prestige and oppressive ability.

STUDENT REPRESENTATIVE COUNCIL ELECTIONS

SRC is the Supreme Soviet of the Students' Association. It consists of elected representatives of student groups and faculties together with the immediate past and the present Executive. Your vote for your SRC rep will thus help create official policy.

Faculty Societies run SRC elections. However due to the amorphous nature of the ARTS, COMMERCE and SCIENCE faculties, their elections are run by Studass.

Election Speeches:
Forum Speeches:

Wed 17 March 1pm in the Quad
Thurs 18 March 1pm in the Quad

ELECTION DAY:

FRIDAY 19 MARCH 9 am - 6 pm

Polling Booths will be located at central points.

Nominations close on Wed 17 March at 5pm. Nomination forms are available at Studass Office. Address to Mr V. Preece, Admin. Secretary.

Overseas Student Rep.

Nominations close 5pm 17 March at Studass Office. Election will be held on 19 March.

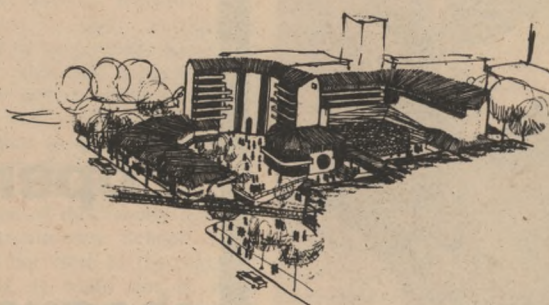
EXEC PEOPLE NEEDED

Applications are called for these vacant positions on Executive:

BUSINESS MANAGER
PUBLIC LIAISON OFFICER
SPORTS REPRESENTATIVE

TOURNAMENT CONTROLLER
for NZUSA Winter Tournament
in Auckland during August

MYSTERY



View of proposed extensions from the library.

AUSA MYSTERY ENVELOPE APPEAL
2 APRIL, 1971

to raise \$60,000 for extensions to the
Student Union for physical and cultural
purposes

WE NEED STUDENT SELLERS!

Advertisement by AUSA
Sellers call at AUSA office.

The Art of the Potter
GIFTS — HANDCRAFTS

For Friends
For Family
And Even For
Yourself

43 Victoria Street West, City.

(5% discount for students)



progressive books

CONTROVERSIAL TODAY AS ALWAYS
WE HAVE A REPUTATION
VISIT US IF YOU DARE

PROGRESSIVE BOOKS
14 - 16 DARBY ST. AUCKLAND.

Grab your winter
GEAR

glo-grae
BOUTIQUE

Guardian Assurance Bldg, cnr Queen and Darby Sts
PHONE 370-985

CARE to go to Waihi

Each year, in response to the call of the United Nations, CARE marks the anniversary of the Sharpeville massacre. This year the N.Z. Government has announced that as part of its programme for International Year to Combat Racism and Racial Discrimination it will issue a special statement on the anniversary of Sharpeville Day, 21 March, in which it will make known its strong support for the right of all races to complete equality in all countries. There will also be an official special stamp cancellation on the theme of racial equality from all NZ post offices during the week preceding Sharpeville Day.

This year, CARE plans to draw attention to the increasing co-operation between New Zealand and the apartheid system, of which Sharpeville was such a brutal reminder. While the world is increasingly recognising the enormity of the crimes of apartheid, many New Zealanders prefer to close their eyes, and actively co-operate in trade and sport with South Africa. More and more New Zealand sporting bodies are accepting the principle of apartheid in sport, and arranging apartheid sport exchanges where none existed before. This year, International Year to Combat Racism, the NZ Surf Life Saving Association has arranged the first ever "test" between a N.Z. team and a South African team from which non-white life-savers were excluded without a chance of participating in the trials from which the team was selected. This South African team, which purports to represent the whole country, in reality represents only one-fifth of the population. Thus, in spite of the most vigorous protests, New Zealand will stage its first ever racist life-saving "test" just one week before the anniversary of the Sharpeville massacres during International Year to Combat Racism and Racial Discrimination.

This year, as a Sharpeville Observance, we plan to assemble at Waihi Beach, near the scene of this "test" to remind those present, and all New Zealanders, that by participating in apartheid sport, New Zealand accepts and acquiesces in an iniquitous system.

We know of your distaste for the apartheid system and invite you to join us on this occasion. Your presence would greatly assist us in ensuring that this Observance will be a dignified and impressive demonstration of our determination to resist the roads of racism in New Zealand and in the world at large.

SATURDAY, MARCH 13
Sharpeville at Waihi Beach

SPECIAL BUSES
FARE \$1.50 RETURN

Contact CARE, Box 2794, Auckland

THE DIARY OF A COLLEGE REVOLUTIONARY!



SIMON and LINDA go to COLLEGE!
But some people think they're children —
THE STRAWBERRY STATEMENT
SUDDENLY amid the stench of Mace and Tear Gas and the chaos of swinging billy clubs THEY AREN'T CHILDREN ANY MORE!
BRUCE DAVIDSON (of "Last Summer") is SIMON.
KIM DARBY (of "True Grit") is Linda.
This searing film by a 28-year-old director won the 1970 JURY PRIZE at the CANNES FILM FESTIVAL!

In Metrocolor, with the "now" music of Crosby, Stills and Nash; Thunderclap Newman; John Lennon, Paul McCartney; Buffy Sainte-Marie and Neil Young.

the strawberry statement

NEXT ATTRACTION! CENTURY Theatre
QUEEN ST.

PERSONS UNDER 18 NOT ADMITTED

ACTION

The United Nations has designated 1971 as International Year for action to combat racism and racial discrimination

what are you doing about it?

The International Affairs Committee plans to place a series of advertisements nation-wide on March 20th, to mark the International Year to eliminate Racial Discrimination. The text of the advertisement is as follows:

"Ugly conflicts of race and colour are among the great sources of tension threatening us . . . they can tear nations apart from within . . . they can pit continent against continent."—U. Thant

We the undersigned, call upon the government to actively promote the principles of racial equality embodied in the United Nations Charter, both in its domestic policy and in the international sphere.

In New Zealand—ensuring there can be no legislation denying the human rights of any racial group.

—ensuring equality of opportunity in education, welfare, housing and employment for all racial groups.

—by promoting full equality in all its actions and activities.

—Abroad:—by supporting all United Nations resolutions that condemnatory of racial prejudice and systems of racial prejudice such as apartheid, and make this stand evident by our voting on such resolutions; and in all our other international actions so act that the commitment of this country to racial equality can never be questioned.

To make this successful we will need student participation in the form of signatories, at a cost of \$2.50 per person or group of people.

The suggested form of insertion is:

J.B. Murray, student, Auckland (cost \$2.50) or J.B. Murray, and students, Auckland (cost 50c each).

NAME
ADDRESS IN FULL
SIGNATURE

Please deliver this form and \$2.50 to Students' Assn Office by 4.0 pm on Monday at the latest.

Auckland University Students

build a valuable connection for the future

open your **BNZ** savings or cheque account **now!**

USE THE **BNZ** OFFICE IN THE OLD STUDENT UNION BLOCK ALONGSIDE THE UNIVERSITY MAILROOM
HOURS:- DAILY 10 a.m. to 4 p.m.



Registered fr

C to

At th present a their new Their su introduct

In fact, Union site Auckland Princes St of the new ultimate ex

However, Sabbatical i area was rea buildings objections Association.

The sit confused l return. He completely necessary. P the Faculty asked to pr on an c analysis of students. Pr this projec Faculty to l These were every sta Committee.

NO C

By the e the overall completed l model had b model was Maidment H Senate Mee display ou office. Plan inspection , careful and did the Com other Facult to the Stude was actual original proj streets and enclosure.

The Sena Professor W principle. TI later form

Med the

At the in the med now on, a of Medicin Medicine a official St M.D. woul standards i

In Engle postgraduate only after research. In the degree graduation i This is difi English awa category o degree', and academic d but name.

The follo example is l Auckland American v the associa highly regar