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THE UN OF AL Free to students

16 SEP 1971

Emancipation Day Issue



The ideology of male supremacy has survived the centuries and is still with us today, frighteningly intact.

Male psychiatrists, sociologists, doctors, and even anthropologists continue to define 'inherent' female traits, female roles and status, to suit the tastes of a masculine culture.

Consider the words of that celebrated patriarch, Doctor Spock. In an article written recently he devoted himself to the task of detailing how little girls could be brought up in a way that would make them 'completely satisfied with their roles of mother and wife, so they would not be forced into unconscious competition with their husbands.'

And even those more enlightened New Zealanders who no longer believe that a brown skin uniquely qualifies its owner for shearing work, still continue to act as though the possession of female organs like the uterus uniquely qualifies ITS owner for relegation to household chores and childrearing.

Indeed, male supremacy even creeps into the most rebellious forces of today. When, in 1968, the rebellion at Columbia University took place, it is reported that no sooner had the Administration buildings been taken over than the male militants were blandly assigning their sisters-in-arms the task of preparing the food. The men would prepare the strategy.

The assumptions of masculine superiority, in short, like the assumptions of the superiority of a white skin over a black one, have become so ingrained in our society that they are taken for granted, rarely thought about, and frequently not recognised.

So infused have they become throughout our entire belief structure that attacks upon them are seen as shocking, extraordinary or hilarious.

CERTIFIABLE OR NORMAL?

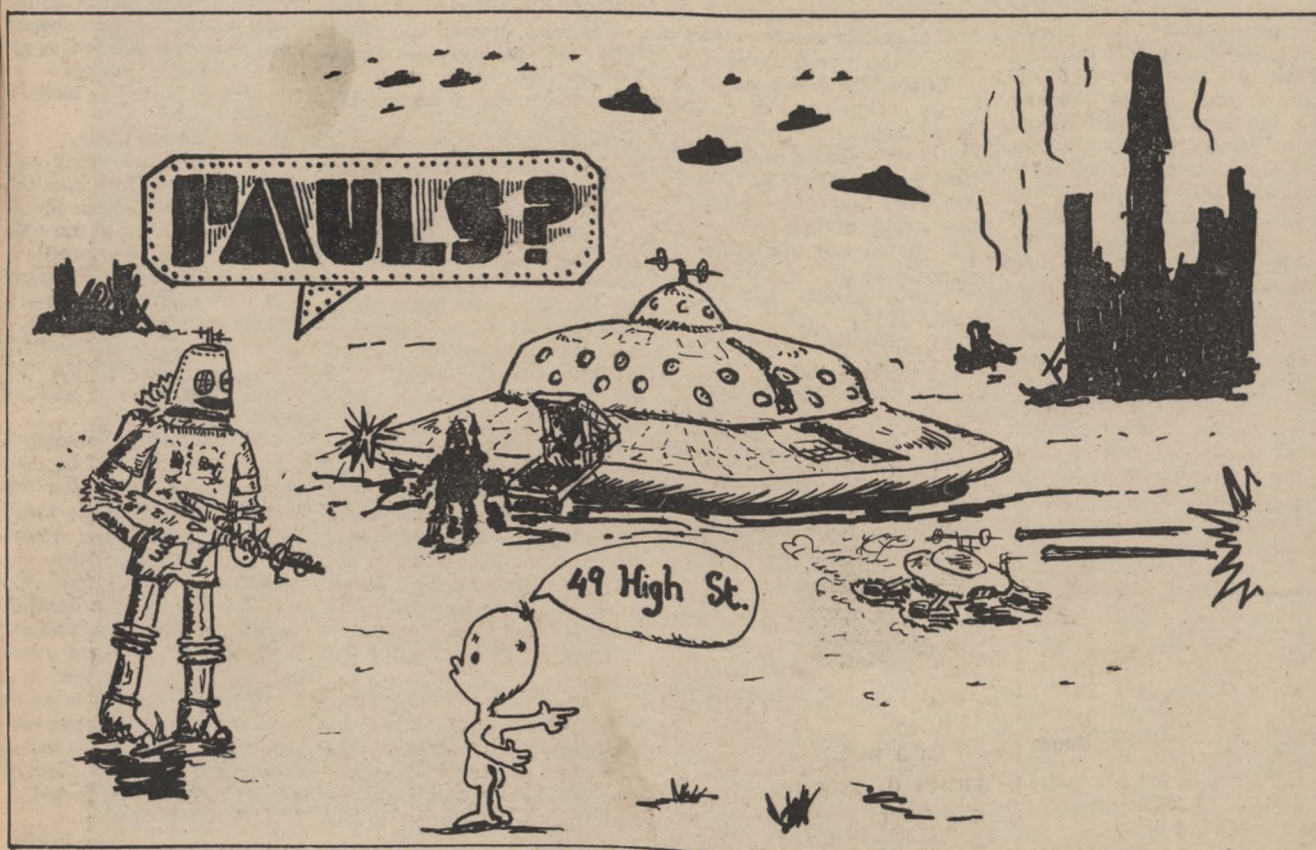
As that eminent psychiatrist, R.D. Laing pointed out so aptly in his book *The Politics of Experience*, what is considered 'normal' and 'socially acceptable' in one society, is considered 'insane' and 'socially unacceptable' in another. Thus, in the United States, a white man who considers Negroes as the inferior race is considered normal, whereas a white man who argues that his whiteness is a cancer is certifiable.

Similarly in New Zealand. A man who says women are the inferior species receives widespread social approval. Whereas women who say that they are not in fact inferior, but are discriminated against and require 'liberating' are laughed at, ridiculed or shunned. Such is the rigid nature of our patriarchal value system.

PRIVILEGES BECOME PREROGATIVES

What has happened in New Zealand, then, as in all other countries where a group of people have managed to attain for themselves a position of superiority, is that the New Zealand males' everyday PRIVILEGES and ADVANTAGES have come to be viewed as 'natural', inevitable, and acceptable PREROGATIVES or RIGHTS. Any attempt to modify these privileges (e.g. masculine exemption from household chores) are greeted with indignation and violent resistance.

Continued on p.4



editorial

BANNED!

MEMORANDUM FOR:—
Craccum Editor.

This morning (6.9.71) I received a call from Putaruru Press to the effect that they had received further complaints about obscenities in Craccum. Accordingly, they asked me to advise those concerned with Craccum that they most definitely will not print any further "four letter words" and have also contacted City Typesetters over this matter. Any copy sent down with what they consider to be obscene content will not be printed and they will contact myself to this effect.

JOHN WOODROFFE
PRESIDENT

The above I received last week. Eight days an editor and already the Bartletts were baying at my door. I went to see John. We condoled together—he was no happier about it than I was but he'd received a kind of ultimatum from the printers and that was that.

You know, at that time I hadn't even seen my first issue. And you know something else, I had had no particular desire to print "obscurities", four-letter words etc., anyway. But I have an urge to right now; I'd like a rubber stamp made with a durable, intagliated ——— leaping from it; I'd use it like a Phantom Skull ring on members of the public who feel they have some right to dictate the policy of student newspapers. Correction, not only on people who feel they have the right, but on people who obviously have the power. I know the power is there because we tried it on for the last issue; buried in the article on "Futz" was one four-letter word, honestly used; the following sentence appeared in the paper: "FUTZ is a play about a man who pigs." Very intelligible! Anyway, for those who were mystified you can take your pick between or * * * *, or ———.

I'm not here attacking the printers (if I were they probably wouldn't print it!); they are reacting as a commercial press must react to the dictates of public pressure. What I am concerned with is the general confusion over the role of papers such as Craccum, and the concomitant viewpoint that Joe Everyman has the right to tell Universities what they must and must not print in their own newspapers.

Let's begin with a metaphor: Craccum is a conversation a private conversation, between, if you like, the members of a 10,000-strong extended family. And like any conversation it is based upon and willingly honours the existence of "rules" and "conventions" without which conversation couldn't happen, but which are tacitly and internally imposed. The conventions which control the relationship/dialogue between Craccum and the students of this university are a matter which concerns only Craccum and the students, as the conventions which operate in any conversation between Joe Everyman and any number of his family or friends are only their concern. And as an eavesdropper has no right at all to censor Joe Everyman for loosing a four-letter word during a private conversation, so Craccum's eavesdroppers [albeit welcome ones], the people outside of this University who read Craccum, have absolutely no right to complain if they are offended by its content. God, the country's full to bursting with Heralds and Stars which won't offend them! And if the argument is: "Ah, but you thrust Craccum out into full public view; you sell downtown," then the counter-argument is: "We don't thrust, we offer; we — offer — those — members — of — the general — public — who — are — interested — and — can — take — it — a — chance — to — eavesdrop — on — our — conversation — providing — they — understand — it — is — OUR — conversation — and — that's — that."

We are nothing if not generous.

I will concede just one point. Where Craccum deals with external issues or individuals it must accept the responsibility for doing so. It is conceivable that an individual member of the public could be treated unfairly or unkindly in the pages of Craccum, without due reason. It is, of course, the responsibility of the Editor to ensure this doesn't happen and if it does then the consequences are also his responsibility. But, once again, on the individual level of a private conversation, the same restriction applies—the individual must take the responsibility for any undue hurt he causes anyone else. BUT SO-CALLED OBSCENITY IS NOTHING IF NOT QUITE IRRELEVANT TO SUCH A CONCESSION

Is a ban on four-letter words worth all this? Hasn't there been enough verbiage, world-wide, on just this controversy during this century? Well, yes! But, of course, the point has never been satisfactorily resolved and for that reason the fight does and must go on. However, that isn't really what we're talking about. The subject under discussion is the freedom of the student press from public interference and this is a cause I think worth espousing. Outlets must exist for all forms of human communication. The local psychologists scorn Freud but they know as well as anyone that he occasionally knew what he was about; repression is not good, it can lead to personal mental malaise. Everyone has a ——— lurking about somewhere inside themselves, a ——— which their society-built superego tends to bottle up. Well, the psychologists would agree that, rather than bottling up,

better to redirect; they should agree because they invented the term in context. And Craccum and all other student newspapers are precisely the medium through which such redirection of unsociable material can be effected.

Simply, one function (among many) of Craccum is to be a societal safety valve; an enclave of exuberant release surrounded by and in necessary contrast to the commercial press's dominion of decorous restraint. It's one place you go when you want a rest from the constraints imposed by society at large (and if you never do, then don't go; the choice is yours). But it certainly isn't going to implement that function if we have to start using euphemisms—"FUTZ is a play about a man who makes love to pigs" Very Liberating!

. . . ., * * * *, and ———, again, for a final flourish.

YOUTH E. PAKISTAN APPEAL

Tomorrow, FRIDAY 17 SEPTEMBER, a hut of the kind sent to Bangla Desh, set up in Vulcan Lane, will be inhabited by hunger strikers from 9am to 9pm.

The objectives are:

- (1) Raise money for the suffering people of East Pakistan.
- (2) Focus world-wide attention on the need for the United Nations to help Pakistan find a durable political solution.

There will be a large bath available to receive donations.

VOLUNTEERS are needed to man the information booth. Please contact Colleen Foley, AUSA International Affairs Officer, ph: 30-789 Ext. 72.

staff

Editor:
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Secretary:
Photographic Editor:
Advertising Manager:
Various Contributors:

Robert Wellington
Roger Fowler
Susan King
Alan Kolnik
Leo Pointon
John Miller,
Susan Kedgley,
John Daly-Peoples,
et al

BLOOD DAY!
BLOOD DAY!
TODAY! TOMORROW!
TODAY! TOMORROW!
Please give freely—
MAIN COMMON ROOM
Student Union Building

PROFESSOR LIBBY LECTURE

This Friday, Professor William Libby of Berkeley University will give an illustrated address at 1p.m. in the lower lecture theatre. All invited. The topic is Berkeley, its students and their concerns (especially ecological). Promises to be lively.

INKSHED

scrivener's corner

Sir,

In case anyone gets the impression that C.U.S.A. cafe is all a bed of roses, as implied by C.A. Grantham's letter in Craccum 18, here are the facts:

- 1) C.U.S.A. gets 5% of turnover from the cafe. We budgeted for \$9000 and we now expect to get near \$12,000.
- 2) The prices have just risen in the cafe due to caterer's threat to terminate their contract (three months notice).

Prices now run thus:
—tea, coffee, six cents.
—ham rolls 10 cents, (nothing in them)

- sandwiches, 7 cents and 8 cents.
- pie and gravy 15 cents (bad pies too)
- fish and veg 45 cents
- roast beef and veg 45 cents.

A good cooked meal will cost from 36 cents (sausages and veg) up to 48 cents.

—J.S. Bishop.

Sir,

A word in Ann McRae's jovial ear, and to anyone else faintly interested. The designator "MZ" is not used "to denote uncertainty" as to whether one is a Miss or a Mrs. It is used to free oneself from primary definition by reference to one's marital status, or relationship to a man. We wish to be considered first as human beings, secondly as women; our marital status should be our own business, just as it is in the case of a man. And what possible difference can it make whether Blacksmith is male, female, or what-have-you? Surely, in a letter to the editor, the sex of the author is totally irrelevant. But it shows how hung-up we can get if we are disturbed when we don't know someone's sex, even when it has nothing to do with the problem at hand.

Further, considering the designator, please ponder my case in the hope that it will shed light on the problem. I am divorced, with children, which makes it difficult to reassume either the Miss or a name different from that my children bear. However, I now consider myself remarried, although no legal ceremony has taken place. So what do I call myself? There is no uncertainty involved. I know damn well I'm neither Miss nor Mrs.

Toni Church.

Sir,

In your last issue, both in Stephen Chan's review of Arts Fest and the review of the Futz evening, it was stated that the "4 Poets" movie made for NZUAC was the work of Reston Griffiths.

It should be stated that, while he may be responsible for some of the better things in the film, he should not be held responsible for any shortcomings it contains. The movie was conceived, scripted and more or less produced by the poets themselves. Mr Griffiths was brought in because none of the four had any experience at all in film-making and he put in a considerable amount of unpaid work with the result that it is technically reasonable rather than technically disastrous.

As Stephen Chan pointed out, the film has faults, but considering the conditions under which it was made I think it's reasonable. The budget was minimal. It was shot in a day and a half on old film stock. The shooting ratio was virtually 1 to 1—everything was filmed in one take and very little was thrown away. It was made because the idea of putting poetry on film is new—to this country anyway.

Talking about new media for poetry brings me to another thing. Later this year an LP record of young NZ poets' reading their own work will be released. Any poets who are interested can record some of their poems on an audition tape and send it to:

Ed Morris
Strange Records
Box 19117
Aro Street Post Office
Wellington

The tapes should be recorded at 3 1/2 or 7 1/2 rpm and should include the poet's name and address on the tape. The eight or ten poets selected will be recorded in a proper studio in Wellington and the album will sell in bookshops and record retailers for \$2 or \$2.50.

love,

Arthur Bates

P.S. By the way. In the review of arts fest where was the review of Daddy Cool, the best live group to appear in NZ since the unheralded visit of Norman and the Necs in 1964?

Sir,

The following was made for the last Mobe but was never

published. I don't really care if you idiots who sort out this garbage don't publish it because it isn't typed out neatly. It's printed clearly you idiots. Even if you decide against publishing it because of your prejudice at least read it. It might help you!! It's about time a more truthful view was presented to the public—how about it. Anyway here goes

Well folks it's Mobilization time again. Posters are up and speeches are prepared, marches organized with their placards. Once more the beautiful people for the 'cause' group together. Once more the placards are prepared. The war is bad, bad, bad!! cry the leaders. The war is bad cry the people for the cause. The war is bad—the endless, senseless echo reverberates.

Well people you're wrong
Wrong, wrong, wrong!!

De-Mobilize and do it fast. The war is good. And if you think I'm a 30 year old short haired punk well you're wrong. I'm a bloody long-haired, radical, drug taking, one-time student bum. Yeah so you think I'm insane then read on.

Don't you realise this good old world is over-populated. Don't you realise that if all the U.S. troops now fighting in Vietnam were sent back home an unemployment fiasco would develop in the States. And if all the money they now spend on defence was free it would probably be used to develop MIRVS, nuclear weapons, brain research, space research, chemical research, or some other development bringing us yet closer to Orwell's 1984 and Huxley's Brave New World. And not as some of you willy-nillies think on pollution problems, welfare aid, or loans to under-developed countries. It's true.

Think people, think. Vietnam may be an unwanted problem but it is an outlet. For every good creation there must be a compromising bad one. For every inlet there must be an outlet. It would not be normal otherwise. All this talk about Peace, Love and Brotherhood is crap. Hate must exist as an emotional outlet. Without hate man would be a yes-man, a cabbage. We must have balance.

Now you've got me wrong. It's not that I love death but that dying is necessary. Life is a chance. You die old or die young. You die happy or die in hatred. It's your luck. I'm no sadist but isn't it necessary for some people to die. We can't have everybody living. It's impossible.

Three people died this morning.

When all the troops go home not only will there be unemployment problems but adjustment problems. Ten years is after all a long time and this problem will be greatest to the drug addict and the sadist. The

junkie will find it much harder to live legally and much harder to adjust to the price differences, police action and the feeling that he's an outcast. Sadists who have previously overcome their emotions by going out to shoot a 'commie' will now have a big problem. Both types will possibly end up either in prison or mental institutions.

Is this right!!

Man should have his choice—if he wants to kill let him go to Vietnam. Sure I don't agree with the present U.S. draft system, but I still believe that volunteers should have their fun.

Kill a Vietcong today!

What fun! Yippee! That's what it's all about people. Life is meant for fun. Let's forget the wars and all our troubles.

Free yourself now!!

Stop becoming a sheep and think. Do any of you realise that you grow your hair long, wear jeans and old army jackets, wear beads or bells around your necks, protest against the war (and anything that Nixon or Holyoake say), believe in Woodstock and drugs and rock music, only because Hoffman, Rubin, Cleaver, Seale, Leary, Woodstock and Shadbolt do the same.

So you think you're individualist eh? That's utter crap. It's time for a change.

Say what you like when you like how you like—and don't follow the herd. Clear your heads you stupid fools.

Happiness is what life is

Forget the war today.

Be happy and joyful I say.

Wars are a necessary evil. Wars are a part of human nature. Why try and change human nature? That's the start of man's downfall when instinct is changed. A new Man would emerge. An exterminator. Don't be sucked in people.

Start a new war today.

It's time to think and realise—that wars have been with us for all but 200 years (if that) of our existence. If in our 6,000 or so years or written history only 200 years have been peaceful (and even those involving minor class clashes) what hopes have you for changing the basic nature of man when so many people have already failed—and of what use and effect.

Mobilisations are meaningless.

I mean, why set one day apart from all others to protest? Why wear those stupid little badges? (Are they your status symbol). Why protest in such an unwelcome, useless, way? Why not set a day aside to FORGET the war?—a much better idea than those now in circulation. Forget the war people forget it—it doesn't exist. Reality is in the mind. Anyway out of the many people I know against the war not many constantly worry about the war as you supposedly should.

Explode into Space.

Steve Freeling.

we feel we must somehow
express our bewilderment....



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Brother, it's not your penis we've been envying

Continued from p.1

The result has been an unquestioning acceptance of an unequal status quo. Just as the White South African has come to regard his superiority as 'normal' and 'acceptable', justified by history and circumstances as well as by the biological whiteness of his skin, so the New Zealand male has come to accept his superior position as equally 'natural' and 'inevitable', equally justified by history and circumstances as well as by the very nature of his sex.

So in New Zealand it is seen as entirely normal and utterly acceptable that there are no women in the New Zealand Cabinet; that only four out of 84 MPs are women; that there is only one woman in the entire Auckland University Senate; that women are not paid equally, outside the Public Service, nor even given equal opportunities.

Or if we have been persuaded, some of us, to believe that for economic reasons at least, the female species should be encouraged to enter the workforce, it is still viewed as only right and proper that the implementation of equal pay should wait until our male mismanaged economy can afford to foot the bill it has so long refused to pay.

MR BERNADETTE DEVLIN??

It is still viewed as socially acceptable and 'proper' that a female should take on her husband's name when she marries. Indeed it is viewed as inconvenient and annoying when a female opts to keep her own. The fact that a male retains his 'Mr' throughout his life, whereas a female is defined as 'Miss' if she's single, 'Mrs' if she's been lucky enough to 'catch her man', seems to worry most females not at all. If a Mr Bernadette Devlin graced our 'global village' (ie nuptial namechanging experienced a sudden reversal) I am sure the outrage would be greater even than that which greeted the news of her 'illegitimate' child.

Acceptance by females of their defined, inferior, restricted status, has been a primary factor in perpetuating this unequal status quo. Just as the slave system survived only so long as the slaves themselves believed they were fit for nothing more; just as the negroes so long as they saw themselves (consciously or unconsciously) as the inferior race, inevitably collaborated in their own oppression, so women, accepting, and frequently not recognising, assigned inferior status have been instrumental in perpetuating their own secondary status within our society.

For all the apparent changes of the 20th century, the image of women has changed hardly at all. The respectable little lady, gracing Jane Austen's books, was seen but never heard. Today's exemplars are seen—ad nauseum—on television advertisements, in Miss New Zealand contests, as models on shopping floors; but how often are they heard?—or ever listened to? Not all that more often than Jane Austen's Emma, who cautioned all her sex that 'A woman, if she had the misfortune to know anything, should conceal it as well as she can.'

Why is it then that women, collaborators in their own oppression, are so seldom able to perceive their discrimination, compared to the negro or Maori, for example?

INTIMATE OPPRESSORS

The most obvious reason that springs to mind is that women live on far more intimate terms with their oppressors than any other oppressed group in history. No colour bar or de facto segregation can separate the sexes. Women are brought up to believe their only true path to happiness is via a male, within a marital situation, and of course the silken bonds that weave women's dependence on their husbands are infinitely more subtle but, in many cases, no less oppressive than the heavy chains of the negro slave, for all that the marital setup provides paternalistic shelter in this male dominated world.

A second major reason lies in women's separateness and isolation from one another; closed up all day in their quarter-acre sections, women especially in the suburbs, have little opportunity for sharing their problems, understanding their sisters, or developing a group consciousness.

And whereas the Maori or the Negro is usually brought up with other Maoris or Negroes, women are brought up with men—a fact that decreases their sense of separate identity.

This isolation of women from one another largely explains that complex, theoretically inherent female trait—the cattiness, jealousy and sheer dislike so many women display to other women. This behaviour is in fact typical of all minority groups, the self-hatred, and self-denigration of the negro being no less apparent in the heyday of their oppression than it is amongst women today.

Then, of course, there is our ever so subtle conditioning process. When the proverbial donkey follows the proverbial carrot, he is induced to act as desired by being persuaded that it is in his interests to do so. The same principle is applied in the upbringing of the New Zealand female, who in general acts out a self-fulfilling prophecy, with, at least initially, her own enthusiastic assent.

THE CINDERELLA MYTH

Told from their first encounter with Cinderella that it is their primary role to attract a Prince Charming with whom they can re-enact for themselves the middle class myth of love, marriage and happiness ever after, small wonder that so many New Zealand females devote themselves almost exclusively from girlhood to the most compulsive and most competitive of national sports—Catching a Man. Small wonder that most do so to the detriment of education and career, for these are, after all, only means to that all important end—a husband, symbol of female social and economic survival in our patriarchal society today.

And we must not overlook the importance of the Auntie Tom syndrome. Whereas ambitious women are often regarded suspiciously as uppity niggers once were, Auntie Toms are often rewarded handsomely for their efforts. Just as the Southern whites derived—and still do—satisfaction out of the subservience and humbleness of the low class negro, so it is evident in our society today that many men derive immense satisfaction out of the subservience of the women who wait upon them at home and at work.

Consider that girl Friday position, the Secretary, in our society today: The only reason it has come to be regarded as 'truly feminine' is because of the social relations involved. The Secretary ministers to the requirements of her Boss: he dictates the letters, she transcribes them; he gives the order, she carries them out. A pattern of social relationships that is found, in an intensified form, in so many New Zealand homes today.

Mention must be made of the genuine Auntie Toms, so intoxicated with the minor, trivial compensations they receive for their overall state of oppression, that they cannot bear to contemplate any changes in their status quo.

Said Mrs Stevenson, MP for Taupo: "I cannot accept the full equality of the sexes, because I like them the way they are. If there was full equality you would have to open the door for yourself, and carry your own parcels... I like to have the door opened and my parcels carried...!!"

Well, all that Women's Liberation can say to the Mrs Stevensons of the world is that we don't mind if YOU have to rely on these VICTORIAN gestures to be assured of male respect, but that WE object if we have to suffer a Girl Friday job, a two thousand dollar salary loss or spend a lifetime washing socks and making beds....

PENIS LACK FINE

If we have, in effect, to pay an annual fine to the New Zealand government for the penalty of having been born with a uterus instead of a penis... just in order that the Auntie Toms of this world can cling to little niceties (which gestures serve, after all, only to reinforce female dependence and need for protection), then we strenuously object.

It is for this reason that Women's Liberation has chosen to dedicate this year's Emancipation Day to the Auntie Toms of New Zealand who have been largely responsible for women having progressed so falteringly towards emancipation.

Certainly masculine discrimination has been a barrier to emancipation; certainly the pervading assumptions of the doctrine of male superiority have blinded and lulled many women into complacency. This is understandable.

What is not so easily explained, nor so easily forgiven, is the daunting number of Auntie Toms who betray the Emancipation Cause today; for as the areas of male supremacy become daily more exposed and visible, as the second feminist movement gains momentum, so surely should women offer their assistance—not their resistance, to their struggling sisters.

In America, Canada and Britain the second feminist wave is swiftly gaining real momentum. In New Zealand all feminist efforts have encountered staggering resistance—largely because our nation is still riddled with Auntie Toms.

FUMBLING PROGRESS

We might have been the first nation in the world to have taken that first step towards Female Emancipation by giving women the vote—but our progress since then has been more fumbling, more timorous and more difficult than in almost any other Western Nation.

It is for this reason then that we have chosen not to celebrate Emancipation day, but to declare it a Day of Mourning, dedicated to the early Suffragettes whose actions have been rendered largely futile—as well as to all the Auntie Toms of this world who have played such an untiring part in preventing the realisation of those early feminist dreams.

SUSAN KEDGLEY

THESE PAGES ARE DEDICATED TO ALL THE AUNTIE TOMS OF THE WORLD WHO HAVE PREVENTED THE FULL EMANCIPATION OF THEMSELVES AND THEIR FELLOW-WOMEN.

Women & the Media

The tragedy of the media is that it reflects and reinforces reality. Women are not manipulated into being domestic servants and mindless sexual decorations, this is our position in society. Rosemary Scatterboys is the clear example of the pretty empty-headed woman, who knows only how to sell herself—not cars.

Women's products appeal to 'use this and he will want you', whereas ads for the male counterpart emphasise how virile these products are (giving them names like 'brut', showing the man who uses them hunting or flirting with admiring women who, incidentally, remain decorative objectives when the sell is aimed directly at men) but it is never claimed that the product is essential to masculinity only compatible with it. To convince a man to buy, an ad must appeal to his desire for autonomy and freedom from conventional restrictions; to convince a woman an ad must appeal to her need to please the male oppressor.

The media motivates desires that are already there. The chief effect of heavy sexual emphasis in advertising has been to stimulate a national pre-occupation with sex, sex as objectification rather than as a meaningful expression of love. Women's only aggressiveness, her only sign of independence, is allowed to be sexual. One stereotype is substituted for another. A prime example of this is the poster of a New Zealand woman, who will soon begin urging the Japanese to change their 'dull' habits and eat New Zealand lamb. This poster presents a full-length, back view photograph of the girl, kneeling and looking around. Black lines are marked on her body and individual areas are named as 'cuts' of meat. The 'cuts' range from shoulder to shank (upper arm) to back, loin and chump (around the hips) to leg, shank (thigh) and soupbone (lower leg).

Any streak of independence or sexual aggressiveness disappear as soon as marriage, the harsh reality of life, begins. The National Mutual Insurance Company, in showing a couple on their wedding day, acknowledge that "this is where all the fairy stories end". The AMP Insurance Company appeals to girls to plan for reality—'planned happiness' in marriage, children, a home, her own roast beef on Sundays.

Yet the media, in recognizing and catering to women's desire for more 'things,' acknowledges that marriage is not the complete answer. Perhaps all she needs is a few male concessions to make her happy—buy her a Women's Weekly, they say, \$6.40 gives you a happy wife.

The American media has jumped on the bandwagon for Gay Lib, Black Lib and Women's Lib. The Virginia Slims cigarette advertisement in Playboy is blatantly campy. 'Virginia Slims are made for women because they are biologically superior to men... The Makers of Virginia Slims find it highly inappropriate that women continue to use the fat stubby cigarettes designed for mere men.' Women's frustrations are still to be channelled through using her body, rather than her mind. On another page we find the 'liberated' woman expressing her liberation through drinking men's whisky.

So Gay Liberation has not gained force in New Zealand, we have no black power movement and we cannot offend our brown brothers, but we do have Women's Lib, a good target. We're not quite as ready as the American public for such blatant advertisements but the dishmaster advertisement with the visual emphasis on the bra in flames, is a beginning. We would agree that a dishmaster does make a

**SISTER
-HOOD**

**IS
POWERFUL!**

We make Virginia Slims especially for women because they are biologically superior to men.

Virginia Slims
Slimmer than the fat cigarettes men use
With rich Virginia flavor women like

You've come a long way, baby.

housewife's work easier in the absence of socialisation or sharing of housework. But the aims of women's Lib are preventative not curative.

Liberation is not an easy path found through buying a dishmaster, nor burning one's bra (as they advocate we do), nor burning hubby's dinner (as they advocate we tell married women to do). The only healthy sign is that the media is reacting to real feelings in realising that some women are dissatisfied with the status quo. A change in our conditioning and second class status has to be culturally transmitted through education before the advertising media will reflect this.

THE AIM MOVEMENT

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Gt. fra

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all these years, but your freedom manifesto

THE AIMS OF THE WOMEN'S LIBERATION MOVEMENT

If the Women's Liberation revolution is to come into its own in this new decade, a lot has to happen. Mothers will have to stop grooming daughters from childhood for marriage and motherhood; men will have to accept and work with women as full partners in decision-making in all areas that affect human society. Advertisers will have to stop selling products by showing women only as teenage playgirls whose whole function is sex, or as matrons whose whole purpose is housekeeping. And women themselves will have to forgo the luxury of dependence by assuming the burdens of a separate and equal identity. It could take more than 20 years to emerge from centuries of brainwashing.

In order to urge a society such as this into existence, Women's Liberation has formulated six basic demands:

1) **Equal Pay and Equal Opportunities:** This will allow women to choose careers which they desire—it will open many fields of employment previously denied to us on the grounds that we are women. This aim is very important as money is the mark of value in this society. It is also the key to independence and to the feeling of self-reliance that marks a free human being.

2) **Free Contraception and 3) Abortion on Demand.** We believe these are two basic rights every woman is entitled to—the right to control her own body.

4) **To change the image of Women in the Media:** We resent the sexual sell in advertising, the girlie magazines and pornography, the not very subtle brainwashing by cosmetic companies, and the attitude of men who praise our appearance but refuse to act as if we had any brains.

5) **24 Hour Child Care Centres:** These are essential for all mothers whether working or not. No mother should have to be tied to a child all the time. The centres should be staffed equally by fully trained men and women and should be Government subsidised to be within the means of all.

6) **Non-Discriminatory Education:** The education system in New Zealand reinforces the traditional sex roles from the time children first start school. By doing this the community is denying itself a wide range of much needed skills as well as limiting the choices for women.

At the centre of the feminist critique is the recognition that women have been forced to accept an inferior role in society, and that we have come to believe in our own inferiority.

We are taught that getting and keeping a man is a woman's most important achievement. Marriage is an aspect of men's lives, whereas it is the very centre of most women's lives; the whole of their lives. Men usually want children too, yet no one expects them to choose between families and work. Children are in no way a substitute for personal development and creativity. If a talented man is forced into a senseless menial job it is deplored as a waste and a personal misfortune, yet a woman's special skills, education and interests are all too often deemed incidental and irrelevant, simply a focus for hobbies or volunteer work.

Our sexist system has hurt men as well as women, forcing them into moulds that deny the value of sensitivity, tenderness and sentiment. Men who are not aggressive worry about their virility just as strong women are frightened by talk about their being castrating females. The elimination of rigid sex role definitions would liberate everyone. And that is the goal of the Women's Liberation Movement.

The Women's Movement promises to affect radically the life of virtually everyone. The necessary revolution will overturn the basic premises upon which rest stereotype notions about family and the roles of men and women, fallacies concerning masculinity and femininity, and the economic division of labour into paid work and homemaking.

Gt. Northern fracas

On Friday 25th June, at 7.30pm, the management and clientele of the Bistro Bar of the Great Northern Hotel were shaken by the arrival of members of the Women's Liberation Movement, intending to change the norm of 'males only' drinking in that bar.

After initial opposition from the management, and some transactions with the law, the group succeeded—this success, however, was limited: on Friday 6th August women were banned from that particular bar, and this prohibition was apparently legally sanctioned.

However the basis of this prohibition seems to be somewhat questionable:—

Sale of Liquor Act 1962:

1) No licensee shall

ON AUNTIE TOMNESS

The original Uncle Tom (as created by Harriet Beecher-Stowe) epitomised the dumb happy black slave of the ante-bellum South. It was this kind of stereotype imposed upon, and accepted by, the black community that shackled black aspirations for equality for a hundred years.

Today's Auntie Toms come in a variety of ages, education and background but, sharing their unenlightened selfish bigotry, they sit on their smug, girdled derrieres and in the name of femininity (whatever that means) sneer at their sisters' efforts to liberate womankind.

Dr Fraser McDonald, who sees the most acute damage caused by our pernicious social attitudes towards women, calls New Zealand women the 'negroes of our society' but his is a male voice crying in the wilderness cultivated by Auntie Toms.

Auntie Toms of all ages are too fragile to light their own cigarettes, open doors, pour drinks or order meals in public. Actually it's very pleasant to receive social courtesies but it would be just as pleasant to share the public niceties as well as the private ones (like darning socks and cleaning baths).

An Auntie Tom is a woman who suffers a series of incompetent male bosses, and does not apply for promotion or added responsibility. It is this shirking of responsibility on the grounds that it is unfeminine (so irresponsibility is a feminine trait?) that has led to a proportionate paucity of women in the higher echelons of the work force and in consequence doomed thousands of other women to unequal rates of pay.

An Auntie Tom perpetuates the sexual double standard. It is understandable for a man to 'do it' and such indulgent phrases as 'sowing wild oats' and 'playing around a bit' contrast sharply with the attitude shown to a girl who 'sleeps around' or 'gets a bad name.' This double standard explains in part why so many girls are without adequate contraceptive protection and hence swell the growing illegitimacy figures.

Auntie Toms believe a girl deserves only sufficient education to keep her financial until she marries and has children. After which presumably her uterus entitles her to life-long shelter and support. This selfish parasitic attitude places a frequently intolerable burden on husbands as evidenced by the statistics on male stomach ulcers, heart-disease, and shortened life-spans. Auntie Toms' daughters, even if capable, frequently find the prospect of 'going back to school' daunting after years in the suburbs, cut off from intellectual stimulus, and take jobs either below their capacity and potential (which are frequently boring) or fritter their time away baking peanut brownies and playing bridge.

An Auntie Tom believes a 'woman's place is in the home'; how curious that men, children, and teenagers all live in homes but nobody suggests that their 'place' is there. Obviously if one of a mated pair is going out to hunt (i.e. earn money) then a great deal of the responsibility for domestic drudgery and the care of young offspring will be taken on by the other; but all of it? All the time? The Auntie Tom mums martyr themselves to their husbands and children; the country picks up the inevitable tab for tranquilisers, stimulants, and sleeping pills; Dr Fraser McDonald picks up the casualties when these fail; and sometimes police and welfare pick up the battered babies.

ANNE GILBERT

a) Refuse to admit any person etc
b) Order any person to leave etc
c) Refuse to supply liquor etc to any person on a licensed premises by reason only of the race, colour, nationality, beliefs or opinions of that person.

However, Section 188 (2):— subject to the provisions of sections 186 and 199 of this Act, the licensee or manager may refuse to admit any person to any part of the premises other than a public bar.

This effectively means that the licensee can refuse admittance to any person whatsoever other than those listed in Section 199. This decision can be quite arbitrary, and the citizen has no cause to redress.

'Bar' in the act is defined thus: Bar in relation to any licensed premises includes any part of the premises that is used principally or exclusively for the sale, supply or consumption of liquor.

Nowhere in the Act is 'PUBLIC' defined.

Section 187

(1) says—'public bars shall be marked as such'

(2) says—there may be 'private or other' bars on the premises.

Thus it would appear the licensee can designate any bar he so wishes as private, or serving some other particular function, and thus govern the clientele he admits.

Undoubtedly, these provisions may have legitimate implementation—for instance he may demand a higher standard of dress in order to encourage, or maintain, more exclusive patronage.

But his powers seem far too wide; there is nothing to stop him refusing to admit anyone with bad breath, buckteeth or body odour. We feel that this power is open to abuse.

A more specific example is the Bistro Bar, sometimes known as the Lily Pond and recently rechristened the Private Bar by the Licensee of the Great Northern. The Licensee decided that only men will be served in this particular bar, on the grounds of section 188 of the Sale of Liquor Act subject to the provisions of Section 199 of the same. One may therefore assume that any Licensee has the right to exclude women from any bar, apart from the public bar, which is male dominated anyway. Not only are women banned from most public bars, by the unalterable convenience of inadequate toilet facilities resulting from the solosex drinking establishment, despite the provisions of Section 188 (2), but they are also denied entry into any other part of a licensed premises according to the whims of the Licensee.

That women may be refused entry to a public bar on grounds of the 'boozing only with boys' convention is one issue.

That they may be refused entry to any other bar on the grounds of a managerial decision, is quite another.

As women, and as people, we question this—the Great Northern will make news again.

NGAHUIA VOLKERLING

ACCOMODATION WANTED!!

Mrs Williamson, the University Accommodation Officer, informs us she is building a list of overseas and N.Z. students who will be visiting Auckland and requiring accommodation for the summer vacation. So, if you are leaving Auckland for the whole or part of the vacation, and want your flat/house etc occupied, and rent paid, while you are away, then see Mrs Williamson post haste.

HOME TYPING

Lea Kelsey wants to do typing at home—theses, stories, anything. Very reasonable rates. Telephone her at 662-526.

emancipation day

TOMORROW (FRIDAY, 17 SEPTEMBER) IS EMANCIPATION DAY: a Day of Mourning dedicated to the memory of those early suffragettes, whose actions succeeded on September 17, 1893, in getting the suffrage for New Zealand women—the first nation in the world to be so favoured.

78 years have passed since then—and little further progress along the road to Female Emancipation has occurred.

One of the prime reasons for this lack of progress has been the presence in New Zealand society of a frightening number of Auntie Toms—women, who, for one reason or another, have sold out to the Patriarchal Establishment and accepted, complacently, our unequal status quo.

Such women clog our society—and can be spotted almost everyday in the media—carefully explaining to the reporters that they don't support Women's Liberation and that, anyway, they personally live in such an ecstatic status quo that they don't require liberating, thank you very much. Members of Parliament, an inestimable number of housewives, professional women, nurses, factory workers, comprise this alarming category of New Zealand womanhood.

To these women we will lay a wreath tomorrow at the foot of that symbolic Auntie Tom of all Times—Queen Victoria, whose statements deploring the 'mad folly of women's rights', have become legendary. We hope during this ceremony to deliver the death blow to Victorian attitudes towards women in society.

So come at 1 o'clock tomorrow to Queen Victoria's statue in Albert Park (next to the fountain) to join with members of Auckland University Women's Liberation Wreath Laying Ceremony.

Other "activities" have been arranged for this service, as well as general speeches by Connie Perdue, probably Dr Fraser MacDonald, and, of course, members of the Womens Liberation Movement.

Also, the winners of the following awards will be announced:—

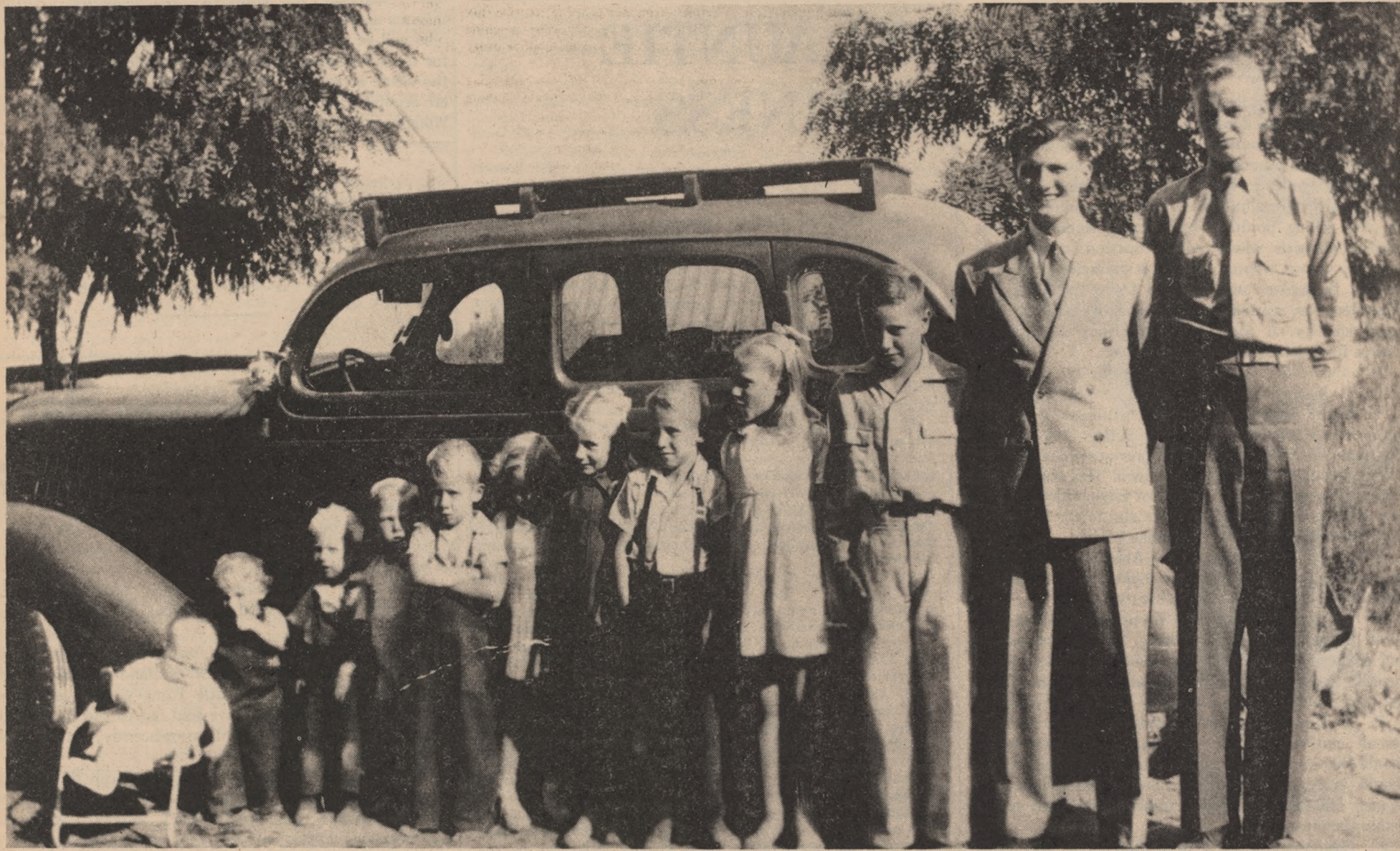
THE AUNTIE TOM OF THE YEAR AWARD
THE I AM SIMPLY NOT AWARE AWARD
THE MARY MAGDALENE AWARD
THE LITTLE RED RIDING HOOD AWARD
THE MARQUIS DE SADE AWARD
THE HOLIER THAN THOU AWARD
THE DEFENCE OF THE REALM AWARD
THE PENTAGON PAPERS AWARD
THE FAMILY BENEFIT AWARD
THE LAUNDRYMAN OF THE YEAR AWARD
AND MANY OTHERS.

SUSAN KEDGLEY



now turn to page 12....

Alternatives to the family



My task, since I have no special knowledge, is to state the broad issues, the context, and the problems encountered in a moment of social change.

The modus-vivendi upon which the West European white man has based his existence, has been the closely-wrought blood-unity of a family in which the parents are one man and one woman joined for life.

For better or worse, this form of family has long been viable in the context of our culture. Even today it is prevalent. Its resilience is self-evident. Through the overwhelming consistency of one blood-tie between two parents—symbolised in the offspring conceived exclusively by themselves—is achieved a multiplicity of functions. These include the ethical and social conditioning of the children, the sexual-libidinal containment of the parents, the money earning role of the father, the child-rearing role of the mother etc. Given the overall dynamic and expansionist action of western economics; given the condition of an elite formed by selected financial survivors in free-for-all context of financial throat-cutting, it is easy to see why a tight family organisation is practical. It is centred around the will of the male parent to survive in competition with a host of other male-parents, progenitors of a myriad of tight-assed families.

The Western family accommodates and is at once the cause and effect of that paradox in the community of European civilization—the role of the woman. She is the object of a rather conditioned veneration, the vessel of a spurious sexual purity; She is tacitly excluded from the world of fact, where male will and intellect still hold sway. Yet she is by no means powerless. For the Western woman is in a bizarre situation, and it has not got any less bizarre in the 20c. She is a kind of holy slave, who, although she never attains the outward forms of political power, still contributes enormously to those values that political power implements in actuality. We are a patriarchal society, but a mother-dominated community. This paradox is expressed in the form of the Western family.

The ethos of Western culture is distinguished particularly by a deep veneration for symbols of purity and perpetuity. We are a fearfully provident civilization, taunted by the possibility of being swallowed up in the future. The western woman is at the roots of such providence, in her symbolic role. She finds one of her prototypes in the Virgin Mary and another in the hard-headed administrator of the household, epitomised on a grand scale by Elizabeth I, who although she held immense power, and despite her obvious capacities, was still regarded as a vastly magnified female administrator, fit better to be a wife to a monarch than a monarch herself. The western woman is expected to be at once exemplary and practical within such spheres as the male allows her; but she must never enlarge her role on her own initiative. The monogamous marriage allows her to experience sex, yet retain the conditional purity of the wife—the Magna Mater who passes life on into a future with a boundless horizon.

MALE PSYCHOPATHOLOGY

The male ego expects this of the female. The male ego is intimately involved in the idea of a particular woman, who, as symbol of purity, can share in an ultimate union, that sends the male soaring out, far beyond the limitations of his much-despised body. The particular woman is deeply embedded in his psychopathology, and infects the very quick of his ego with her presence. The particular woman is perhaps an archetypal mother of his psychic past in whose womb he rested inviolate, safe from the outrage of a world that takes him into no count. Perhaps he first contacted her, or such vestige of her as remain in the context of his modern family, in the persons of his real mother, or even his sisters. She is an obsession, and his whole effort is directed towards recreating the inviolate condition of the archetypal womb, or the absolute security of a primordial family. He will always seek a mate who will help him in this search for security. Hence the need for an abiding mate—with its logical conclusion in yet another tense monogamous family. The marriage he finds allows him to admit to the lust of his body; his sexuality finds its absolution in

the time-honoured role of the patriarch engrossed in the purpose of perpetuating his name. Within the tautness of the monogamous marriage, his agonised libido finds gratification, and his sail, legitimacy. Now he can say he is "in love." What he means is that he has reconciled his biological need with a high symbolic purpose, and can now live in the full confidence of a sacrosanct sexual tie. That is, until this particular delusion begins to pall.

Very few are the intelligences who can pass beyond the symbolic view of the woman, and live with her as a person.

The ethical-symbolic aspect of the male's relationship to the woman is the means his culture has given him, that he may ascribe a timeless significance to the fleeting moments of sensual warmth—a significance that transcends the earthy vicissitudes of appetite, and, carrying him beyond the unavoidable transience of pleasure, comforts him in his bitter knowledge that all flesh is temporal, subject to the grossness of sweat and decay.

Of all men, it is the Western white man who is most beguiled by the mirage of infinitude. The family, as we know it, is one expression of his agony.

The symbolic role of the woman also has implicit in it the condition of her fidelity towards the male. Such fidelity is a prerequisite of that purity which is the essential quality that makes the female worthy of maintaining the blood-line. From the idea of purity springs the double standard; for in the mind of the befuddled male, whose ego is so intimately involved in the fidelity of his woman, one fact is paramount;—that those women who fail to effect their part in the historic purpose of western culture by being faithful and fecund, are a lesser breed than those who succeed. The woman who would live differently is unacceptable to him. She does not nourish his ego with the promise of an endless future for his line. She therefore threatens his sense of self and wounds him in the most tender part of his psyche. Nor can she allay his cosmic guilt, his rage against the flesh—for she cannot assimilate it into the exonerating role of procreation. Such men call unconforming women whores spinsters lesbians sluts with a derogatory sting in their offended tones. There are no pedestals of historic purity for such women, unless they be the platforms of calumny.

In this bewildering jungle of ego-centred libidinal confusion (the psyche of the western white-man), the mistress is stereotyped as the dark sensualist who corrupts the radiant purity symbolised in the wife and the marriage. She is the latter-day Eve tempting the purposeful male to another fall. On a few occasions she is ranked higher in the hierarchy of virtue than other female renegades; for she can be the object of a romantic love, howbeit a fruitless one. But the family is powerfully exclusionist towards even the illegitimacy of the beloved mistress. She is doomed to an embittered isolation.

VISION OF FAUST

There will be a tight form of family organisation as long as we have our obsessive cultural purpose with its future orientated dementia of "progress." The monogamous family, with its patriarchal tendency to hand on name, blood and property in a straight line into

Denys Trussell examines society, the family as its basic unit, and the possible changes to both which may be wrought for the betterment of individual life.

an infinite future, is the expression of a deep seated idea of being at the foundations of western civilization. The family is, in its narrow purity and its narrow will to perpetuate even the physical stream of blood-purity, instrumental in the thrust of purpose into infinity. This is the Western, Faustian vision of existence. (Faust, thwarted by the limitations of the flesh and of human knowledge, made a pact with the devil. In return for omniscience and omnipotence for freedom from the condition of human life he sold his soul. He engrossed the universe but destroyed his essence in the enormity of his purpose).

The Faustian vision is ruthless, dynamic, and now destructive. A broadly based, relaxed communal family could never have given it expression. The communal modus vivendi would dissipate the singleness and fury of purpose that the monogamous family symbolises. It would lessen the will to encompass the void. It would change the position of the woman from that of a peculiar exclusiveness (a kind of subordinate yet vital partner in realising the Faustian myth) to being simply a person amongst other people—man and woman.

The Faustian vision, actualised in the thrust of Western purpose has involved the whole planet in its symbolism and its myths. Even now the mantle of western purpose and its instrument, the machine, is passing into the African and Oriental world. Humanity not just a section of humanity, is now involved in the working out of Faust's rage against life. With an issue before us of such magnitude it is naive to subscribe to a male-ogre theory that depicts a white male imposing his expectations upon a white female, for European men and women shared the dream of infinitude, and lived out its logic together. It is from their joint efforts in forging an existence under the aegis of relentless will that our civilization sprang.

The anti-libidinal nature of Western sexual ethics arises also from the distaste of Faustian man for anything that may moderate the momentum of his purpose. Therefore, children born outside the exclusionist family the fruit of an illicit passion which implied a lapse in historic purpose, are to this day regarded as a bane, a burden on a dynamically expanding economy, an irresponsibility. The figure of the western superman carving out some bloody destiny only after he has liberated himself from any kind of sensual passion (apart from attenuated passion he may have for his wife, which is virtuous and able therefore to be reconciled to his purpose); this prodigious slaughterer is legion in western history. Our anti-sensual ethics are inseparable from the huge effort of Europeans to dominate the globe. It was Freud who discerned the source of western purpose in the pulverized libido. Then he, a westerner himself, mistakenly described it as a characteristic of all civilization builders. But no civilization has censured the flesh as determinedly as ours, and none has been so entirely purposeful. Ours is the barren purpose that made men such as Melville's Ahab turn even from the moderate comfort of domestic shore-life and vent their fury against the warm-fleshed animal kingdom in an orgy of will. Ahab, in his ecstatic rejection of the flesh dragged down the mammoth whales whose physical grandeur was anathema to him.

Now our world is reduced. The myth of infinitude has been actualised on a global scale and we begin to grope out towards the stars. The great proselytising public moralities of Europe, whose repressive logic enabled such an enormous projection of will that tiny groups of Europeans could ravage whole continents, have transformed the planet, infecting all its peoples.

THE NEED FOR CHANGE

For us, the inheritors who look about us at the carnage that has been wrought, these moralities seem cruel, crude and violent. There is a need for change. The form of the family which is the expression of accepted morality needs to be modified.

Let it be established that we are speaking of an enormous matter. The family, whatever its pattern, is still the means whereby life is

ALTERNATIVE

translated from cohering group the pattern of years, it teaches societies have configurations analogous to Faustian vision.

When we speak of a basic character.

The fact that we feel constricted time—indicate are, in a sense actuality of life of experience may cause within the psychological involve the in is being asked relationship from anew the for destructive process could be modified depths of being they are not of psychic effects for we idea of himself.

We who in the present must realise that our schematised minds we envy of our lives: circumstance to be a compromise. And it is on everything else visions, our created in the achieve any society we interact with facts and living it was in its context.

Thus, it is to with Puritan women has been from Marx's a revolution, and the way for Russians.

This intention: absolute reality an ironical dream. It is in the future", living reform it is doomed within the new the condition regenerate. This is a crisis, at their viability ossification.

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ALTERNATIVES TO THE FAMILY (Cont.)

translated from one generation into the next. It is the primordial cohering group in any human society and constitutes the basic unit in the pattern of inter-related groups which is society. It conditions, it rears, it teaches those who are the continuity of life—the children. All societies have had families, and their families have in their configurations, expressed the basic view of being in a manner analogous to that in which the Faustian family has expressed the Faustian vision.

When we speak of an alternative to the family we are speaking also of a basic change in civilization.

The fact that we are speaking of just such a thing—that millions feel constricted by the family milieu of the West at this moment in time—indicates that history has already swung on a new course. We are, in a sense, speaking after the fact. Our vision of change, and the actuality of change, are part of a common ethos that effects all areas of experience contemporaneously. It is not really at issue as to what may cause what; in this matter of the family, changes are occurring within the psychopathology of the society and they are changes that involve the individual in a crisis of re-orientation deep in his being. He is being asked, and is asking, to take another look at the blood relationship from which he sprang. He is being asked to investigate anew the forces that drove Oedipus to his doom, yet whose destructive potential, given a different social and cultural context, could be moderated or even avoided. These are forces involving such depths of being, such large areas of raw, pre-rational existence that they are not reducible to a simple pattern of cause and effect—a kind of psychic mechanics. Here there are no sure causes and no sure effects for we are dealing with the thousand phantasms that are man's idea of himself.

LOGIC V. LIFE

We who would change, who would propose alternatives to the present must bear in mind the discrepancy between logic and life, and realise that our quest tends to be an intellectual articulation that is a schematised view of deeper changes occurring in actuality. With our minds we envisage a sum of possibilities and then, with long moments of our lives, we spend ourselves living out the unavoidable circumstance which we call 'actuality' or 'reality.' This in turn seems to be a compendium of our dreams interacting with the world of fact. And it is only possible to live out the most viable alternative, for everything else is unlivable and remains a theory. Our reason, our visions, our individuality and our ideals are at once creators and created in this relentless onward movement of life through time. To achieve any perspective about the changes we would have occur in society we must realise that the greatest visionary and his vision interact with, and are conditioned by the larger, harsher world of facts and living action; and that no change can be as absolute in fact as it was in its conception.

Thus, it is that in Russia, now, the monogamous marriage is held to with Puritanical rigour while Marx's ideal of the community of women has been waived indefinitely. Something has been amputated from Marx's thought by the pressures of actuality. Yet, some kind of a revolution, with an approximately Marxist bias, did occur in Russia, and the way in which it reshaped society is a portion of everyday life for Russians.

This interaction between conception and reality, between the absolute realm of ideas and the pragmatic world of power, constitutes an ironical drama, forever enacted within the flux of history. We, a temporal species are fated to exist in, and move through a baffling web of time. Alternatives to this or that must have all the adaptability of life itself if they are to retain any suppleness in the face of time piling ages up against the frail fabric of the reformers' dream. It is idle to expect that the rigid brain-plan—the "blueprint for the future", will, having attained the flesh and blood condition of a living reform or revolution, retain the pristine logic of its conception: it is doomed to distortion by the very fact of its implementation within the myriad of accountables that is life. Life only accords the condition of existence to that which will renew itself—the regenerate. This is true of every family in every society. Each new day is a crisis, and familial links survive by drawing on their resilience, their viability; or they wither and become null through their own ossification.

The relentless application of any simply rational scheme will result in a Utopia that is hell. Totally planned societies and totally planned people are the outcome of a rather terrible form of intellectual consistency that takes no count of the irrational. And it is the irrational in which life consists. Inchoate psychic and physical forces are the basis of existence—the pre-rational universe antedates the ordering mind. Pure intellection would create the society that is fixed and frozen, timeless and perfect. The perfect society is a monstrous fact. It is Huxley's "Brave New World" in which society is a machine stamping out humanoids to order. It is a society devised according to the laws of absolute worlds of pure mathematics and theoretical physics. The fact that life is always evolving, always in motion, and therefore doomed to perpetual imperfection, is all too often ignored by the will-driven planner of Utopia. He has a blind faith in a Utopia impoverished in life, and devoid of human significance.

A modicum of intellectual honesty enables anyone to see that pure reason will do no more than give us the poise of a healthy perspective, and that the absolute answers of the thought-world are fantasies that would be the most absolute tyrants ever to have ruled mankind. Such constructions of the intellect would preclude the emotional and biological rhythms that are the essence of life, and being human, replacing them with the awesome anonymity of the test-tube and the incubator, and solving the problems of our humanity by eliminating it.

ESSENTIAL IRRATIONALITY

Some kind of blood-tie, some kind of family, irrational and untidy though these may be, is an essential part of our lives. That is if we wish to retain the ebb and flow of our blood, and not substitute for it a gleaming console that would finally manipulate even the contractions of the bowels.

Therefore we must accept some form of family subject to constant modification. A human scale of action springing from the creative flux is becoming more difficult to maintain every day. The machine principle encroaches on the vitalistic universe a little further every year.

But here there is a paradox. Some aspects of our enlarging technology can liberate us from baneful aspects of the family; making a happier situation a possibility.

The pill is the product of a very sophisticated knowledge of endocrinology. It has created an entirely new circumstance, it has removed the bane of necessity from sexual relationships. Wherever such sophisticated contraception is available there can be relief from the pressure of the untimely conception. Therefore it is now possible for individuals to know one another sexually without one great fear that has plagued Western man. As I have said, the fruit of sexual passion has weighed about Europeans as a millstone abating their purpose, their efficiency as fierce economic and social cogs in the great machine—the great effort of Western history. Now sexual passion can be enjoyed. There is no longer any need for a hatred of the flesh, earthbound though it remains; for its fruit can be controlled.

Previously society had intervened massively by way of taboo and psychological terrorism in sexual relationships. Sexual regimentation was tacitly present in every sexual union, the individuals in it knowing well the consequences of carelessness or abandonment. Therefore the individual bowed to society to survive. His most intimate self accepted the gigantic act of anti-passional castigation and the illegitimacy of his own desires.

Now society need no longer intervene. It can leave the individual to the sensitivity and singleness of his own decision, in choosing how he shall relate to others sexually. In this area of experience at any rate individuals can decide how their family shall function. If such a basic liberty is achieved both within the individual and on a supra-individual level, society as a whole could reshape itself; for a greater freedom for the individual to lead his sexual life would result in his being thrown upon his own integrity in order that he could relate fulfilling to others. Since the beginning of his social consciousness, man ultimately has solved his personal problems by control, by appeal to external authority or morality, cultural myth, or even war. He has never, en masse, looked for answers in himself. He has remained an infant—an eternal child, rebellious, but finally obedient in the face of an eternal father-coercion and authority. As a result, society, which is neither more nor less than the sum of his strengths and weaknesses, remained an infantilism, imposing its supra-personal will upon him, conditioning him for further folly.

INDIVIDUALISM V. AUTHORITARIANISM

Now every individual can create his own morality in a communal context, not an authoritarian one. The pattern of family can become more flexible, expressing the infinite variation of individual inclination with a chance to experimentation in an adult world. The euphoric confusion of Victorian courtship can be replaced by the full-blooded realities of all means of communion with other individuals, preceding any blind commitments to procreation. The exclusionist, monogamous family can open its ranks and admit the children of a passion unsanctioned by arid authoritarianism.

It is time that the bland cruelty of public morality was replaced by the sensitivity of individual decision; just as it is time that the individual grew up and ceased wallowing in the excreta of a banal authority. The form of relationship between the sexes has, until now, been intimately associated with the public welfare, and the public welfare of societies. This fact mars Utopian thinking as well. Plato's republic and Marx's community of women both imply sexual regimentation for the good of society.

It is time that this long association of personal relationships and public welfare was ended and that the private world of the individual became at least as important as the public world of the state. Something quite new will have been achieved when these things come to pass. Society could become less of an ogre and more of a relaxed community.

Of course I am placing the onus of choice on the individual. History has indicated that the individual has been most reluctant to accept the burden of such a freedom. To accept such a condition would carry with it the rigorous discipline of self-knowledge and honesty. There would be no laws and no restrictions to hide behind, for man could, if he chose, live in a state of creative anarchy.

It is idle to suppose that change on the political level would achieve such a revolution within individuals. Social legislation, tolerance, intelligent educational processes, can at most create a situation in which the individual is asked to choose his mode of existence and choose it well.

But then the individual has to choose, and it is at this point that revolution or regression will occur. Some may lapse into the line of least resistance in the choice, and lay the foundations for new patterns of conformity. Others will be more adventurous, and accept the fact that a rich personal life is an endless revolution, and endless adventure. These are the ones whose endless readiness to experience life, may help reform human society; whose acceptance of being may lead us away from the apotheosis of the Faustian idea—the destruction of all life.

"Of course, such a society of free spirits would be no society at all." (Thus speaks the wary, frightened man). "It would be a promiscuous shambles ridden with feuds that would force the spectre of power back onto the stage. Then we would be back where we began—forced to resort to transcendent and impersonal authorities, such as law, the state and coercion. Monogamy introduces into the family a very necessary restraint upon the unruly temperament etc. etc."

To the wary and frightened man one can only say, "Your reservations are very justified—if we remain as we are, viz. juveniles. Freedom in any sphere is a terrifying proposition. Man's ego is so bound up in his terror, his power symbols, his property symbols. Of course you are right wary man, freedom for such men is a monstrosity—it is unthinkable."

It is because when one looks about that one sees juveniles, that one is tempted to agree with the wary man, and become yet another who would take the line of least resistance, and create new modes of conformity to replace old ones. We have all too good a reason to distrust ourselves when we look at human history; but if we think a little further it becomes apparent that man's fear, and distrust is something, *causa sui*, that has haunted him and caused him to distrust himself more. He has lived in fear of himself and blindness of self. Now we have a society with huge fears and huge armies ruled by geriatrics, psychopaths, ghouls and ignorance. This society is so powerful, and despite all admonishments of the wary man, the strong-spirited individual must live his own life by his own choice, or all life which resides in the individual will be obliterated. The problem of kinds of families and modes of sexual morality highlight the bitter clash of individual temperament and public will. Now that technology has offered the physical possibility of sexual freedom through the agency of sophisticated contraception, the individual must seize his chance and create alternative ways of life. With sufficient alternatives

being lived out, society as a whole may achieve a more enlightened ethos and form.

I can only allow myself to feel a mild optimism about the opportunity we now have. Certainly no dreams of a life without pain and limitation will be fulfilled, but a better relationship between the sexes may emerge.

Potential parents can decide on the basis of experience of one another whether to continue into child-rearing or not. Anachronistic mores need no longer drive virgin couples to the marriage bed. A few obvious stupidities can thus be avoided.

THE ECONOMIC FACTOR

One great limiting factor to any real change in the Western world is economic.

At present the monogamous family is the consumer unit in a consumer society. It is the receptacle of a host of gadgetry and status symbols—a veritable mountain of trashy baubles. To form a family is to inevitably drown in this deluge of commodities—which make their own demands, and create their own pace of living. The family as it stands, is a financial trap for the unwary. Its insecurities propel it into ever greater needs—earning needs and spending needs. Its commodity expectations increase as it sinks further into the quagmire of the great materialist delusion that sweeps across the globe. A vicious circle sets in, in which unreal needs and useless commodities chase one another's tails in a spiral ending in dementia. A living pattern of banal acquisition within each unit-family repeats itself endlessly throughout an urban nightmare. The moguls of advertising and industry seek to stimulate the whole process, by manipulating fantasies and desires of the anonymous urbanite. It is something of a psychological necessity for suburban man to possess tinsel, regardless of its functional or aesthetic worth. Hence the need for ever newer ever worse automobiles, laden with ludicrous gimmickry; hence the compulsion towards television with its maudlin fantasies and crack-brained delusions; hence the preoccupation with an empty novelty catered to by planned obsolescence. All console a lost humanity face to face with a reality it does not comprehend.

The family as a consumer unit is locked into the vast irrelevancy of modern economic production.

It is not simply a question of substituting socialist production for capitalist production. The fate of communist Russia indicates that the imagination of its rulers is still entirely dominated by the bourgeois production that Marx said resulted in "too much civilization, too much means of subsistence, too much industry, too much commerce." The dream of Marx, that the dialectical movement of history would result in the destruction of bourgeois production, has so far been unfulfilled. Somehow the dialectical process ground to a halt in the outer suburbs of Inanania, and left the overburdened Western family stranded in an enormous scrap-heap—the terrible dross of a diseased productive principle.

Economic realities are such that it is nearly impossible for any family to tear itself from the scrap-heap and wander unencumbered across new landscapes of the imagination. Any family that would form itself by a communal instinct rather than a conventional fear, could never prosper materially in our present environment—for the relaxed communal family is the concomitant of a relaxation of 'progress' and the peculiar competition in acquisition that characterises our present society.

Those who would live at a more moderate tempo must be reconciled to poverty, political impotence, and the abandonment of the megalopolis. A subsistence relationship with the land would have to be re-established in which primordial needs are fulfilled the simplest possible way. The onslaughts of the powerful and the wealthy could only be survived by avoiding the centre of the financial and political storms that decide the fate of city man.

This is an answer that has been embarked upon with a spirit of experimentation ever since the early 19C when the pressures of urban living manifested the full menace they intended towards the individual.

Society, as a whole, has not gone back to the land. Its masses have not been moved by the all-fertile mother symbol of the soil. In all likelihood the great city populations will never return to the countryside. But some essence of regeneration as embodied in the soil will have to be part of any new collective frame of mind for any real revulsion against consumer materialism.

SIMPLICITY V. NEED AROUSAL

Such a frame of mind would reject the complexities of commodity living, and demand that society as a whole live more simply, and restrict its productive effort to essentials. Such a society would have the individual ornamenting his own existence, through his own ingenuity and his own idea of beauty; this rather than being reduced to drivelling spiritual impotence by the bombardment of media and the savvy of advertising.

It is not hopelessly Utopian to suggest that our actual needs are more simple than commodity production implies. It need not be ridiculous to suggest that our formidable technology be restrained in its use to serve a simpler society; this, instead of being a mechanistic ogre, ever expanding, and ever creating its own demands. Man must free himself from the thralldom of his machines. At present he is bewitched by his own creation, and his family has formed a dependence on superfluous mechanical impediments.

Unless some such change ramifies throughout the whole of society, there will be no alternatives to the family. There will be no future in which such alternatives can be sought, and lived out. The earth will be a maze of pylons, served by Epsilons and Gammas, or a blackened, stone, plunging through an indifferent universe.

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craccum talks to grocc, h

Back from China last week, three of the twenty-strong student team talked of their impressions.

Craccum: Has any one of you come back with one overwhelming impression?

Frank: What impressed me most is the coherence, the stability of the country: they have a Marxist-Leninist ideal and Mao Tse Tung has applied this to Chinese history as background to the revolution.

Paul: Everybody is actively involved.

Frank: I got the same impression; the masses, the great multitude of the people were generating the revolution themselves.

Craccum: Genuinely? You felt that they were living the way they felt?

Frank: Yes—since the cultural revolution their political consciousness has been heightened. They're just wrapped in the whole idea and they want to purify it. The values of the revolution are perhaps incarnate in Mao Tse Tung's life and thought and they want to renew it.

Paul Grocott



John Miller

Craccum: Presumably you contrast this with a country such as New Zealand which you would feel does not have one single principle as impetus?

Frank: Our characteristics are mostly individualistic and that has led to a fracturing of the fabric of social harmony.

Kitty: They're involved, totally involved, and we aren't. That's just it.

Craccum: And you're implying that this is good?

Kitty: Well,

it is I think. There's a fantastic feeling of unity and community, that was everywhere. There's tremendous enthusiasm. You get a great feeling out of being with these people; there was just no alienation at all. They were involved with doing something, they had a purpose. They had a future which is something which is out of fashion in our society I think. You live for today.

Craccum: Yes. I hate to ask what may seem a trite question but; they have a united, guiding purpose but would you say that the individuals are happier, more contented?

Paul: In my view they certainly were. Because the purpose we were talking about in very general terms is a commitment to a community ideal and everything that takes place, takes place within the framework of the commitment of the individual to an ideal of community service. And they do not see a role for the individual outside that of benefitting the whole community. And the benefit and satisfaction for the individual is in working for and within the community.

Craccum: This is an ethos and in a way it is obviously not an ethos of freedom. In western countries we value individual freedom highly. Where a total population espouses one principle or one national idea, it perhaps doesn't leave room for any other ideas or principles. Would you agree?

Frank: Its a very good point but it has to be seen in the

context. In our society the individual becomes ego-centred. We think of the individual as doing something for himself, his education, his job, or perhaps a small group of people—his family. In Chinese society today the distinction is not important. The person ploughs all his efforts into the community, but so does everyone else. So the individual's progress is enhanced. It's not as though he's wringing all his energy out and getting no return. Morally they seem to be a much healthier, much finer society. It's just that the terms of freedom as we understand them lead to self-centredness.

Paul: The freedoms you're talking about, the freedoms that we in our society would refer to under the general heading of Civil Liberties, they do not see as liberating the whole community. In a sense I feel that they are quite right and I didn't need to go to China to learn this. They are interested in freedom from exploitation. In a sense our society is interested in freedom for the individual to do what the individual likes and I personally have never been convinced that that is an ideal worth pursuing. You see what the Chinese are saying is something which the Negro militants in America and also the Women's Liberation people have been saying: that until all people are free, until the whole community is free, none of us, none of the individuals within the community, can be free either. And so individual freedom follows community freedom it does not precede it.

Craccum: Do you believe this?

Paul: I certainly do.

Frank: So do I

Kitty: I think so too. There's also another point too, that even if you do believe in things like individual freedom, and freedom of expression, which I think are a fob off to our society to prevent us from successfully changing society, there's also got to be a climate for it—it is essentially a luxury and one that is often squandered. And its a luxury that China

can't afford and I think people in their society recognise that it's something that's not possible in their context, at the moment.

Craccum: Will it ever be possible? If everyone works together with one aim which would seem to require a certain lack of suppression of individuality, are they going to be able, when they've achieved their unity or ideal to become free individuals or are they going to be completely lost as free individuals?

Frank: They don't lack or suppress individuality. We had discussions with people on the streets and they were articulate, and this is an important thing. They could argue, reason and answer tricky questions that we'd pose.

Craccum: But I don't think articulateness is necessarily important. Somebody well indoctrinated can be articulate, can have the right answers all the time.

Frank: Are you using a Western concept of indoctrination?

Craccum: Well, I suppose I am, but I'm trying to point out that it isn't necessarily indicative of personal freedom or individuality if someone is articulate and is able to answer any critical question that you propound. It can mean simply that he's well trained, that he's been taught well.

Kitty: But they had no inhibitions. They just seemed to act by right within their society. I think that because they discuss things they recognise the framework within which they're working but I don't think its indoctrination. I think its mobility. They are critical within their own framework.

Paul: This is the way they work. Unity, criticism, unity. They start off together, they critically look at the stance that has been adopted and they end up with a revised stance (if it needed to be revised) to which everyone is aligned.

Craccum: Can I ask one last question on this freedom idea. Did you feel whenever you met people you were meeting individuals or did you ever feel you were meeting stereotypes, puppets?

Paul: I think this is quite a good question because this is something that I wondered about myself—I wondered was I going to meet real people or was I going to meet something out of a text book. And very early on in the visit, the most overwhelming impression that struck me was that each individual had a personality and there was something about every individual that gave them a particular characteristic. And I didn't feel that they were responding to text book ideas at all. People got on buses and went shopping and went to work and walked with the family beside the river. Everything in that context, talking from my New Zealand experience, was very normal. And in fact I felt very much at home among these activities and I did find that there were individual characteristics of personality which varied from person to person, from place to place, and which convinced me that there was a great deal of variation.

Kitty: Sometimes you felt you were being given the 'right' answer. I did a couple of times, but that didn't mean that there was no difference in the types of people you met. I never felt that I met a stereotype or someone who was putting across a slick line. You'd ask people questions and they'd word their answers differently.

Frank: The answers to the questions we got in factories, they seemed to be consistent, but I can't say that this conformity was a fear to show me their doubt because the overwhelming impression I got was there was this unity of belief. Perhaps it was a unity of direction. And they seemed very alive and in factories they'd think nothing of bringing out new innovations and experiments. It was encouraged right through and they just got a lot of shit off their shoulders, that we've got, pressures that we've got on our shoulders that divide you and I.

Paul: And there were disagreements in some of the discussions we had with students, particularly at one of the universities in Peking where they were quite open about the disagreements and differences that the students have had during the cultural revolution—this is just one example that comes to mind. And although there was a considerable consistency for example in the attitude towards President Nixon's visit we found that this idea had obviously permeated the entire nation. But at the same time people were very open in their admission of past differences and past disagreements among themselves and what impressed me most and I wonder if you'll agree with this Frank, was that there seemed to be a common agreement about the need for unity; not necessarily a previous agreement about the particular direction that they would end up taking but an agreement that whatever that direction they would be there together.

Frank: Yes, it was clear that they had chosen a line—they were on the revolutionary line and it was becoming more clear which values promoted the revolution and which ones didn't. Many of the systems which we studied were in a process of struggle, criticisms and transformation, which does demand differences of opinion, but out of these they will get a unity.

Craccum: Your mention of President Nixon's visit reminds me that I want to cover briefly the impressions you may have gained of what the people themselves feel about the rest of the world. What they feel their role is, how they see the rest

of the world President Nixon

Kitty: Well essentially the peoples of the feeling.

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cognise that of the world, other systems of government. How they view text, at the President Nison' visit. This sort of thing.

Kitty: Well I think essentially the people in the street really want the oppressed peoples of the world to free themselves—this is an important feeling.

Craccum: Would they align themselves with American blacks and other oppressed or so-called oppressed peoples? I was just thinking that Eldridge Cleaver for example takes the line that American black people should work with any other oppressed peoples they can find.

Paul: Yes, they feel a unity with other oppressed peoples of the world because they feel that they themselves were oppressed for so long and they are still throwing off the last remnants of the oppression. But one comment that I would like to make—its a moral commitment to other oppressed peoples, and time and time again particularly at the higher levels, it was made clear to us and I certainly felt very convinced by the sincerity of the explanations, that the Chinese are not interested in the export of Chinese Revolution.

Craccum: No proselytising?

Paul: Not at all and the reason is very straightforward and very simple: the Chinese Revolution is a Chinese Revolution and it will not have application in India or Indo-China or in New Zealand and these people are going to have to work out their problems for themselves. As far as change in these other countries is concerned the Chinese are not interested in exporting their model at all. Their model is totally applicable only to the Chinese situation and the emphatic way that I am presenting this is simply the emphatic way it was presented to us. So their commitment to revolutionary struggle elsewhere is a moral commitment, not in any way an indication that the Chinese are interested in spreading their particular ideas of revolution into another country.

Craccum: Do you think it could conceivably happen, as Eldridge Cleaver might like to hope, that various oppressed peoples of different skins, of quite different races and so forth could come together in a revolutionary mood? Could it happen from the Chinese point of view, do you think?

Kitty: The important thing is that they believe in a People of the World. And they'll support anything that is to them a people's movement and they are forever stressing international unity and the rising of oppressed peoples against imperialism. But for them to actually export Chinese Revolution would be imperialism; they've got to give moral aid and sometimes material aid, like they're giving to the North Vietnamese, but they can't give anything else—that would be imperialistic because it would be intruding on other people's movements, and trying to influence them would be morally wrong.

Paul: Right, and these ideas of expansionism or imperialism are to them the worst possible characteristic that could be applied to anyone. Incidentally, there is one other very good reason for this too; it is not only their genuine hatred of imperialism in any form, whether Soviet imperialism or American imperialism (they see them in a very similar light even though the ideologists see them as different), but the Chinese themselves are very convinced of the need for what they call a policy of self-reliance and in a crude way you could say this . . .

Craccum: On a national level, that is?

Paul: Yes, and you could say this, that unless one is able to do this for oneself it is not worth doing. This idea of self-sufficiency has been ingrained into their whole way of thinking so they would say, even if by aiding a revolutionary people of one country we can help them to bring about their revolution, it would not be worth it because unless they can do it for themselves it will not be totally successful. So one has to wait until the revolutionary spirit is strong enough to run the country for itself.

Craccum: I see. Now that's an interesting point. You say a revolutionary people must be patient?

Paul: Yes, the Chinese understand patience, of course.

Craccum: Do they? We don't do we?

Paul: No.

Frank: Is it worth mentioning the screwing of the 516 Brigade at the moment?

Paul: No, I don't think people know very much about the 516 Brigade here.

Frank: That was the civic group that was pushing, wanting to speed up the revolutionary movement, and there was a reaction against it because it was going too fast and it would have spoilt the whole thing.

Paul: It wasn't a spontaneous and natural reflection.

Frank: This was the group that sacked the British Embassy

Paul: They are regarded in the Chinese context by the Chinese as being "ultra left".

Craccum: This is an interesting dichotomy, isn't it? We couldn't, or I don't think we could, stop. If we had an ideal, we couldn't oppose people who we thought had some reasonable way of speeding us up, could we? We don't have that sort of mentality, do we?

Frank: We believe that we are compromising our ideas if we slow down, or if we plan. But they don't think . . .

Paul: The reasoning behind the Chinese outlook is fairly clear



Frank Hogan and Kitty Hayward

John Miller

and another concept, a characteristic that is well ingrained, is not only the idea of self reliance but the idea of the close connection between theory and practice, and they would, I think, regard the speeding up of these ideas as allowing theory to get ahead of practice, and that's only one step away from the collapse of the Revolution. So theory and practice have to be very closely in touch with each other, and these two ideas, the proximity of theory and the need for self reliance are really the twin pillars of the cultural revolution and it is these ideas that dominate China today, I feel.

Craccum: Put differently: the theory is that any progress must be gradual; rapid progress won't be very effective?

Frank: It would depend on the concrete situation as they face it. The actual speed or tempo would depend on the situation.

Paul: "Context" is almost the most important word. Everything must be viewed in context and this point was made time and time again and you can't say that revolution must be gradual or revolution must be violent or revolution must proceed at a rapid pace. Those sort of statements are not made, or weren't made to me by the Chinese people. They talk about the application of revolutionary theory to the practical situation.

Kitty: They used to answer, 'it depends'. You'd ask them something and you'd get 'it depends'. We used to laugh at this but it was important. It does depend and it depends, as they always used to put it, on the revolutionary needs or revolutionary situation.

Craccum: Let's talk a little about education. You visited schools and universities. Would you like to perhaps compare and contrast, or at least give a few impressions. You visited a primary school, Frank?

Frank: Yes, I'll begin with the primary school we visited in Nan King. The central feature of the education there is to ensure that no streaming occurs, that there is no preference, there is no advantage or privilege for those people who we would call in our terms 'bright'. They give the students initially an appreciation of the ideology and revolutionary thoughts of Mao Tse-Tung so that they can be applied in everyday life. The way this is reflected in their actual systems now is in workshops where the children are taught techniques of production. At the school we went to the kids were making air filters for trucks. The question was raised that this was a sort of slave labour, a way of keeping production high, but the answer was no. The aim is to teach the methods of work, to teach skilled techniques. And there was crop-growing and seed-planting. They also go out to the countryside for about a month and a half of the year. To live, to learn.

Craccum: They were enjoying a good practical education?

Frank: Yes. Marrying of practice with theory is very important.

Craccum: What about classroom methods?

Frank: Well, we only observed one classroom in practice. We just sort of looked in through the window. We couldn't find the teacher at first. She was sitting right down the back and there were kids getting up and giving talks about their living application of Mao Tse-Tung's thought, how they'd applied different ideas. But the most fascinating part for me was

their exams. The ideas behind their exams. Formerly they had a similar approach to ours, but they recognised the error in this. Teachers were treating students like they would treat an enemy. That was the term they used. Because it wasn't assessing the pupil fairly, there was a lot of pressure on him, unnatural pressure. They still have exams, but they exist more as a form of assessment of the efficiency or effectiveness of the teacher the success of his teaching methods and whether he can get his ideas across. That's the idea behind the exams.

Craccum: This is tough on the teacher.

Frank: Yes, that's what they said. They said that before, the teachers saw themselves in a position of privilege, authority, which they did not always earn. They got it without earning it. So they see it now as a working situation. While on the exams, to complete the picture: they will have the exams and then the teacher will gather up the papers and will mark them initially then hand them back to the class. They will discuss whether the marks have been fairly given and in discussion they will toss this around.

Craccum: The pupils themselves?

Frank: Yes, then the teacher will listen to their criticisms and then take the papers back for final marking.

Kitty: Another thing which might be mentioned, about the middle schools which are their colleges or secondary schools, is their discipline, in contrast with the caning and detention in our school system. The first step was criticism and self-criticism in the classroom. And the most serious thing that could ever happen to anyone was a warning from the School Revolutionary Committee. No one was ever expelled, they emphasised this to us—they must have heard about it happening over here.

Craccum: What comprised the School Revolutionary Committee?

Kitty: It was made up of students, teachers, and the local parents and workers.

Frank: Bringing it back to the New Zealand situation, we have the teachers and the board of governors, parent-teachers association, then we've got the teachers demanding more say on school councils. But over there all those three are wrapped up, they're coordinated, whereas in N.Z. they're working on different levels for different objectives and therefore they're brakes on each other. It is just the difference in values. Here we've got the structure, we just haven't got the unity, the aims.

Kitty: The biggest important thing, I think, is this thing that came out of the exam system that Frank was talking about: that the school is regarded as a unity, that is, as all its members working together for education. There is not this I'm over you bit. There is a structure. The Revolutionary Committee is a sort of hierarchical structure in some ways and has some authority in the schools but the emphasis is on everybody working together.

Craccum: Talking about the free discussion idea of exam papers and so forth, you obviously approve, and I think now the point may be raised that if as many people seem to think, Chinese education is indoctrination or inculcation, this idea of free discussion which could satisfy the people and give them a feeling of being in command of their own destinies

Continued on p.11

review: elam exhibition

PHOTOGRAPHS: JOHN MILLER

One does not always expect Elam to produce amazingly new and vital works of art. All one really expects is a degree of competence, the ability to express in chosen materials whether it be paint, steel or glass. To give at least an indication that there is a sympathetic understanding of the materials and methods related to the work.

The desire for comment, for an expression of value judgement, sometimes intrudes into the works in ways that seem false and contrived—this is a serious fault which, thankfully, does not apply to many works in this exhibition. The business of art is not primarily instruction or comment. More important is the creation and transference of a feeling and insight, something which shows an understanding between the artist and his work.

There are some who attempt things which are more involved than they can manage. Paul Johnson's work featuring a Buddha—Christ figure is not very successful for the associated ideas are more meaningful than the created work.

There are brilliant pieces of work like Rachel Powers' two landscapes with Rousseau-like foliage. These have an excellent blend of colour and natural forms. There is a discerning clarity of observation and fine style. She adds a subtle dimension to bush landscape which is most impressive.

The large piece by Bruce Barbour of massive wooden piles and two slim steel bars is a fine piece. In an essentially simple construction he has expressed the whole sense of compression and tension. There is a beauty in the simplicity which impresses as much as the control over size and weight. The balance of the components and colour and texture is very rewarding.

Max Brown's macro microcosm is immediately interesting. There appears to be enough information for the work to be read in greater depth and this becomes more noticeable as the work is surveyed. There is the fascinating quality of the reflection given by the glass background which is well handled. There is a continual transition between the glass surface and the viewer and his background and the reflecting surface of the glass.

David Brown is well represented by several works which are all very fine. His Man Trap is an excellent Iron Lady. There is a marvellous variety of texture: the interior and exterior wood panels, the sharp brass nails and the play of light through the entrance and on the panelling. In this work and others he shows an admirable blend of Surrealist humour and a technical ability.

David Brown



Alexander Pushkin's 'TALE OF TSAR—SULTAN'. A beautifully illustrated little book at 50c. Very popular with students.

A folk tale in the traditional style—dedicated to Rimsky-Korsakov.

Of its class content we make no comment.

Available at:

PROGRESSIVE BOOK SOCIETY LTD
14-16 Darby Street

The set of drawings by Liz Grant are very sensitive, tracing the outlines of hills, valleys and ridges with a delicacy not found elsewhere in the exhibition. There is a fine feeling for form which is well transferred to the paper. It seemed unnecessary to include the various quotations; compared with the drawings they are almost banal. The words make statements but they are out of context; the drawings speak far better than the words.



Liz Grant

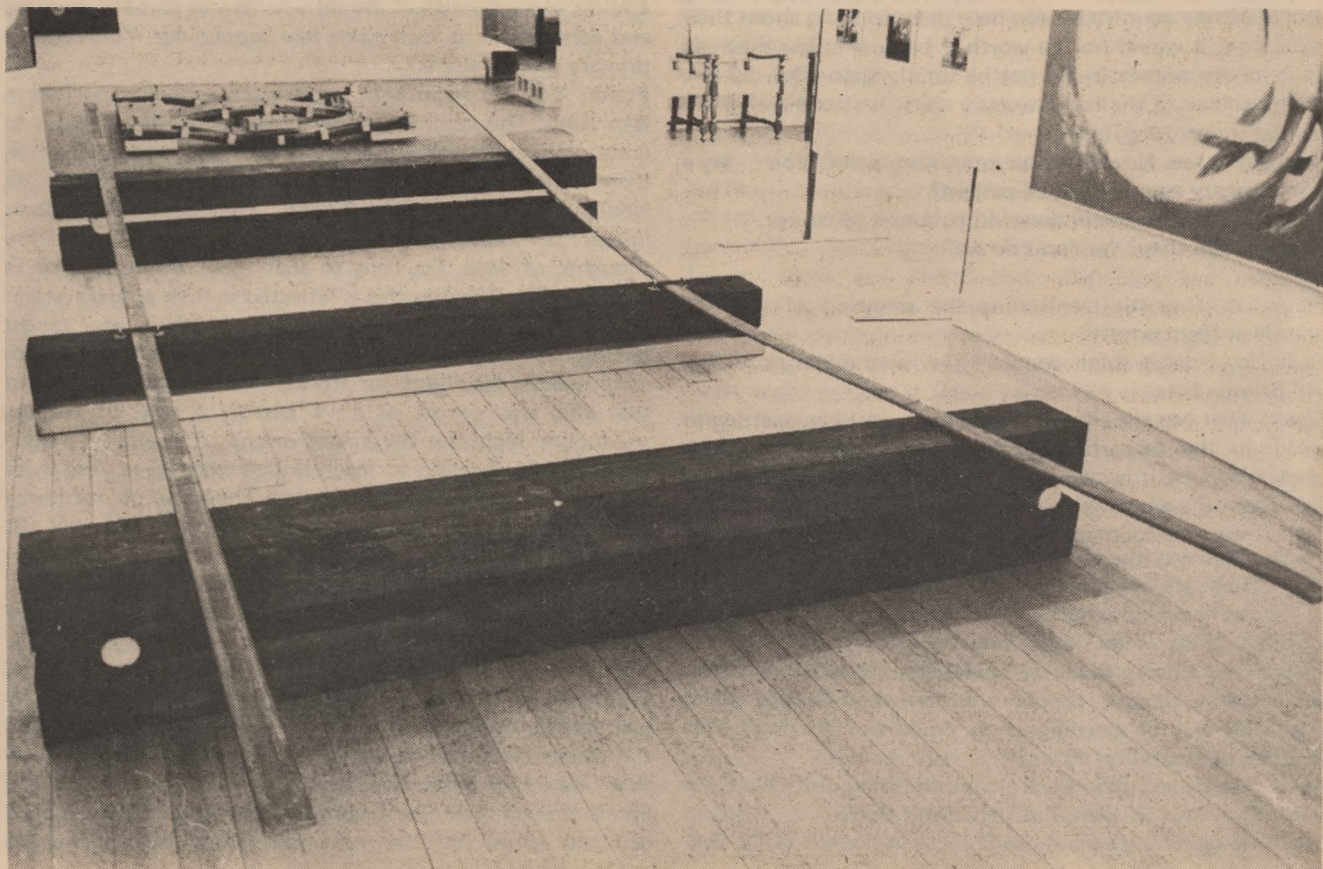
Dawn Miller using a conventional form displays a very fine sense of proportion, character and life. Her two portraits (one of herself) have a firm and determined line to them. There is a sureness which shows her to be in full control of her media.

Martin Ball—such sweet faces full of love hope fear. These were delightful little works; every home should have one.

So Elam has at last pulled away from the shores of McCahon land and seems to be voyaging well. There is a new freshness that makes this exhibition much better than the young contemporaries show of a month ago. And already the young painters have a traditional few who have been exhibiting for several years and who remain very competent, people like Marilyn Hogg and Liz Grant. There will be better and more interesting art coming from these people in the next few years.

JOHN DALY-PEOPLES.

Bruce Barbour



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general meeting
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A SPECIAL GENERAL MEETING of the STUDENTS' ASSOCIATION will be held at 1.00PM TODAY in the LOWER LECTURE THEATRE, to discuss the raising of the Studass Fee. The following matters will be considered.

1) A motion to increase the Building Levy from \$10 a year to \$12 a year.
2) A motion to increase the General Levy from \$10 a year to \$15 a year.

While it is important that you attend the meeting to hear the arguments advanced and, of course, to vote, I will attempt to summarize the background to these motions. First the Building Fund Levy:

WHERE WE'RE AT FINANCIALLY

YEAR	FINANCIAL COMMITMENTS	INC.FROM B.F. @ \$10	STATE OF B.F.	INC. FROM B.F. @ \$12 FROM 1972	STATE OF B.F.
1971	127,171	90,000	-37,171	90,000	-37,171
Extensions start	(Present Union)				
1972	160,500	92,000	-105,671	110,500	-87,171
Theatre starts	(Extensions)				
1973	260,000	95,000	-270,671	114,000	-233,171
Theatre finished	(Theatre)				
Mid-73					
1974		100,000	-170,671	120,000	-113,171
1975		100,000	-70,671	120,000	+6,829
1976		100,000	+29,329	120,000	+126,829
Gym-Squash Courts Start					
1977	400,000 (Gymnasium)	100,000	-270,671	120,000	-153,171

Continued from p.9

could be a fob, could in fact be a specious freedom. Indoctrinating people from the word go, you then when they are eight or nine give them some responsibility of discussion, being pretty well assured you're only going to get back what you have in fact inculcated in them. In other words you're lobbing them off, you're keeping the masses happy. Have you an answer to this?

Kitty: I don't see it like that. The thing is that, okay, they learn the same as their society and they have decided to work within it, to be uniform within it. I don't see it as indoctrination myself.

Frank: Let's put it this way. They're not free to be destructive. They're not free to tear the progress down that they've been making. But what they're taught is not formulas and answers, they're taught a method of critical analysis. There is a lot of room for manoeuvre with this critical analysis. They know the values and they know what seems to promote revolutions. They're wording it and it is a participatory thing. Indoctrination we think of as coming from a central thing and being imposed right down, but in China it's very much a self-generating thing.

Craccum: Would you say that there was any more indoctrination or inculcation than, say, in the New Zealand system?

Paul: Well, I didn't feel there was. When we were being entertained by some primary school students I couldn't help but think of what we called (and perhaps still call) Sunday School anniversaries and it was the same sort of thing. Sunday School children singing particular hymns and chanting particular slogans or particular verses. I found it really familiar. It didn't seem to me that there was any greater indoctrination than what I had experienced in my upbringing.

Frank: I had a religious education too and I felt there were a lot of irrelevancies, a lot of unnatural pressures created by that. In China there seemed to be a healthy education system.

Paul: A comment which I would like to add: Frank said that there is room for manoeuvre within the framework within which things are taking place. This appeared to me to be so, time and time again. When we met students from one of the universities in Peking they told us about some of the disagreements they had had in the early part of the cultural revolution, and that the grievances had been very strong ones and it took them some while to talk out. And still today they have disagreements over the application of theory, the way in which theory is going to be put into practice. And this was something which they were quite happy to talk about; it was part of their social progress. And there were other forms of disagreement, e.g. perhaps where one person found himself out of touch with what was going on around about him. Well, in N.Z., the general response, and this applies to me as much as to anyone else, is to think there must be something wrong with society and merely to look outside ourselves for the source of the problem. The Chinese do exactly the opposite. They immediately turn to themselves, and they say 'if I am out of touch there must be something wrong with me. What is it that has caused me to be so indifferent to what is going on about me?'; and the result of this attitude is not to put the blame into some external, impersonal form but to recognise that it is within the person's own ability to adjust or to understand what is happening in his own environment. And everyone recognised this and when someone was in such a position other people helped, they also felt that they were responsible for his dissatisfaction; so they all were helping each other and it is this community ideal, this way in which they are constantly aware of the need to work together to solve their common problems which constitute their unity.

Craccum: This contrasts very much, it seems, with what is current in N.Z., America, England, etc., where many young people hold widely different views from those with which they've been brought up. Now can this happen in China or are they not the kind of people, the kind of students we have here, who do protest, who can espouse radical views which contradict established policy? Do people become like this in China or do they not? You said they disagreed, but you

seemed to imply that they disagree very peacefully, that they all understand unity at the end of their disagreement.

Paul: Well, they certainly didn't disagree peacefully during the cultural revolution and from the story that we were told I would say that some of their disagreements were as active as they have been anywhere else in the world. Really, the answer to your question, I feel, lies in the dynamics of society; the reason why they are prepared to work for unity is because there is a process of dynamic social change taking place and for university students, for example, there is a constant process of reforming the educational systems, reforming the universities, and this is a part of their life and they (and this is extremely important to my understanding of the situation) have a direct chance to influence the changes that are taking place. And, you see, the idea of change is built into the system, not the idea of an established method or established form. The idea of continuous change was built into the system and the students were guaranteed an opportunity to affect the directions which this change was to take. These two points, I feel, make the situation so very different to that which I have experienced in New Zealand. And it was to me very understandable that even though students found themselves in a minority from time to time they were happy to accept the enlightened line that most of the students were able to agree upon.

Frank: I wondered whether your question was perhaps getting around to the point, is the thing ever likely to become watered down? Is the momentum ever likely to change and fragmentation be experienced?

Craccum: Well, that's partly it.

Frank: Well, this is something that you couldn't answer with any precision but they are aware of the constant possibility, they were aware of it before the cultural revolution. They constantly bring peasants and workers who were oppressed before the liberation into the schools to remind the students and children what it was like. They are aware of the need to maintain the dynamism. All I can say is that we don't know whether it will slip or progress but I think the tendency is that full progress will be likely.

Craccum: Lastly, there is an apparent paradox that people like yourselves who have been brought up in N.Z. in what we might term a more open society or at least in a certain sense of the word, a more free society, having visited China, have obviously been very impressed. You see a lot of good in the society which you've just visited, which you tend to contrast with your own. In a sense there is a paradox here because you're in a position because of your environment, the one that you've been brought up in, your educational system, to judge and assess what you've just experienced. It may be because of the education that you've received, that of the country that you've been brought up in, that you can take the rational and open and free view that you take of Chinese society? Could that be correct?

Frank: I don't think it is because of, but despite of.

Craccum: Can we see it the other way around. Would a 19 or 20-year old Chinese now, be able to make the same free assessment of another society that you have made of theirs?

Paul: Well I certainly think so. They're doing this indirectly through the information they get. Say, for example, we're talking about University students. They're the sort of people we're interested in. And they are making assessments which seem to be very similar to our own in many cases. I won't try and comment as I would like to in detail on your question because it seems to me to be predisposed to lots of things which I do not regard as being correct or valid. To me there is no paradox, even in the terms which you have presented, and I don't actually agree with your terms; but according to your terms, I still do not see that paradox, and the reason for this is very simple. To me the extent of equality in China is far greater than I have ever seen anywhere else and to me equality is far more important than freedom. Indeed, without equality, for me there can be no freedom. So in our country I see a large number of inequalities and in Chinese society I saw far fewer inequalities and therefore in my mind they are much closer to the ideal of freedom than New Zealand has ever been.

The Association's Building Fund Levy is payable by each student for his first five years at University and is used to provide student buildings and amenities. For several years this levy stood at £3 (\$6) but it was raised to \$10 last year on the motion of the then Treasurer Tony Falkenstein, to provide adequate finance for the Union extensions now in progress. Earlier this year the S.R.C. received a report from Bill Spring on future Union developments and set up a sub-committee to study the financing of the development: it is from this committee's report, later adopted by both the Exec, and the S.R.C., that the present proposal arises.

The Association's immediate financial commitments to the University for buildings completed and/or under progress total \$287,671; \$127,171 for final payments for the existing Union, and \$160,500 for the extension now in progress.

The S.R.C. has decided as policy that the next priority is the Theatre complex, which will cost the Association some \$260,000. This proposal has received the approval of the University Buildings Committee and has been sent to the Grants Committee for approval of their financial commitment of \$100,000. The next priority is the gymnasium-squash courts complex to be sited behind the present Union. This will cost the Association an estimated \$300,000 to \$400,000 and cannot be started until 1976 when the houses now occupying the site are demolished.

The attached table shows the state of the Building Fund at the beginning of each year after the levy for that year has been collected. The deficits, indicated by negative signs, mean that this finance must be found from some other source for that year—the most obvious first source of such bridging finance would be from the Association's Accumulated Reserve which stands at slightly over \$100,000; the recent Annual General Meeting directed that this Reserve be set aside for this purpose.

As will be seen from the table the reasons for increasing the Building Fund Levy are:

1) So that the Theatre can be finished by mid 1973: as will be seen, even with a \$12 levy and using the Accumulated Reserve it will be necessary to find about \$120,000 of outside finance for the period from the completion of the Theatre in mid-73 to the collection of the 1974 Levy—this is a reasonable proposition. If, however, the levy remained at \$10 it would be quite difficult to meet the same timetable, and it is likely that the Theatre might not be finished until 1974-75.

2) So that planning and drawings for the gym-squash courts complex can be completed in 1975 to allow the commencement of building as soon as the site becomes available, and so that any progress payments can be met during the construction of the complex without recourse to outside finance.

Note: Rapid increases in inflation and building costs may necessitate a further increase in the Building Fund Levy at a later date, and certainly when planning commences on the final Union extension in the late 1970's.

Secondly the proposed increase in the General Levy:

This levy was last increased in 1967 when, despite considerable opposition, it was raised from £2 to \$10 even though a lesser amount would have solved the Association's financial problems: the direct result of this long-sightedness is the present large Accumulated Reserve which, as can be seen above, is proving of great assistance in financing the building programme. Now, however, we have reached the situation where inflation and expanding Association activities have caught up with our income: a more detailed account of our present financial position appeared in Craccum earlier this year, but basically the Association showed a working profit (transferred to Reserve) of \$21,200 in 1968, \$15,600 in 1969 and \$4,000 in 1970, but anticipate a loss of about \$5,000 this year. Thus an increase of \$2 is required just to allow for inflation and the increased costs of our present activities.

Further to this are the special items. The recent Annual General Meeting adopted the policy of devoting at least 1% of the Association's annual income to overseas aid. Since our total annual income is rapidly approaching \$1million, an increase in the levy of \$1 will be necessary to finance this. The implementation of equal pay in the cafeteria will cost the Association about \$7,500 a year at present wage rates, but the union and the employers' federation are at present negotiating on a wage demand of over 20%, so with the increase in the wages bill that will arise from these negotiations a levy increase of \$1 will be required.

Finally there are several smaller matters that are expected to increase our financial requirements: (1) an Association Secretary has just been appointed to replace Vaughn Preece, but since she will be responsible to the Association rather than to the University we will have to pay all her salary rather than going halves with the University as at present. (2) Radio Bosom is expected to figure in our budget next year, though it has not yet been decided to what extent. (3) With the Graduates' club currently seeking new premises, and with our need for increased common room space, it is possible that we shall lose the rental from the club premises within the next twelve months. (4) With our now static roll of 10,000 members and with costs always increasing some source of finance is required other than the continual raising of fees: while no specific plans have yet been approved various possible commercial developments are being and will be investigated, and it is likely that some capital will be required for such a venture.

For these four reasons and to allow a degree of flexibility for unforeseen circumstances a further increase of \$1 is proposed, giving a total proposed increase in the General Levy of \$5. Such an increase would allow for the continuation and expansion of the Association for perhaps two years before further increases were necessary: it is however to be hoped that a successful commercial venture such as opening a pub on campus will prevent this.

To summarize: a General Meeting, open to all students, will be held today at 1.00 pm in the Lower Lecture Theatre to discuss and vote on proposals to increase the AUSA annual levy from \$20 to \$27, this being made up as follows:

PRESENT BUILDING FUND LEVY	\$10
PRESENT GENERAL LEVY	\$10
PRESENT AUSA FEES TOTAL	\$20
PROPOSED INCREASE IN BUILDING FUND LEVY	\$ 2
PROPOSED INCREASE FOR GENERAL INFLATION	\$ 2
PROPOSED INCREASE FOR 1% A.I.D.	\$ 1
PROPOSED INCREASE FOR EQUAL PAY	\$ 1
PROPOSED INCREASE FOR NEW EXPENSES	\$ 1
PROPOSED AUSA FEES TOTAL	\$27

This meeting concerns YOU. Be there.

BOB LACK

assorted opinions on women

It may be that a second wave of the sexual revolution might at last accomplish its aim of freeing half the race from its immemorial subordination—and in the process bring us all a great deal closer to humanity.

KATE MILLETT

But I suffer woman to teach or to usurp authority over man but to be in silence. . . . For Adam was first formed, then Eve. Adam was led to sin by Eve, not Eve by Adam. . . . It is just and right therefore that women accept as Lord and Master him whom she led to sin. . . .

THE BIBLE

Men should have authority over women because "Allah has made the one superior to the other."

THE KORAN

We must look upon the female character as being a sort of natural deficiency.

ARISTOTLE

Woman was made to yield to Man and put up with his Injustice.
JEAN JACQUES ROUSSEAU

The Queen is most anxious to enlist everyone who can speak or write to join in checking this mad, wicked folly of Womens Rights. . . . with all its attendant horrors, on which her poor, feeble sex is bent, forgetting every sense of womanly feeling and propriety. . . . It is a subject which makes the Queen so furious that she cannot contain herself. Women would become the most hateful, heartless and disgusting of beings were she allowed to unsex herself. God created men and women different—let them each remain in their own position.

QUEEN VICTORIA

To allow women to vote would "trespass on their delicacy, their purity, their refinement, their elevation and their whole nature."

GLADSTONE

A woman, if she have the misfortune to know anything, should conceal it as well as she can.

JANE AUSTEN

I will not have it said that the majority of this house are under petticoat government. . . . We shall have to look well to our laurels and assert our prerogatives. . . .

RICHARD JOHN SEDDON

What does woman want, Dear God! What does she want?

SIGMUND FREUD.

Be good, sweet maid, and let who will be clever.

CHARLES KINGSLEY

The Womens Liberation movement is throwing away their capacity for silent suffering, their mystery, their genius for making the drabdest of men appear an heroic figure.

GODFREY WINN

Trust in God: SHE will provide

MRS PANKHURST

The first class antagonism appearing in history coincides with the development of man and wife in monogamy, and the first class oppression with that of the female by the male sex. Monogamy was a great historical progress. But by the side of slavery and private property it marks at the same time that epoch which, reaching down to our days, takes with all progress also a step backwards, relatively speaking, and develops the welfare and advancement of the one by the woe and submission of the other. . . .

Prostitutes . . . are ostracised and cast out of society, in order to proclaim once more the fundamental law of unconditional male supremacy over the female sex. . . .

FRIEDRICH ENGELS

As we learn from psycho-analytic work, women regard themselves as wronged from infancy, as undeservedly cut short and set back: and the embitterment of many daughters against their mothers derives, in the last analysis, from the reproach against her of having brought them into the world as women instead of men. . . .

Little girls . . . notice the penis of a brother or playmate, strikingly visible and of large proportions, at once recognise it as the superior counterpart to their own small and inconspicuous organ, and from that time forward fall a victim to envy for the penis.

SIGMUND FREUD.

FROM THE SUBJECTION OF WOMEN (1869)

The principle which regulates the existing relations between the two sexes—the legal subordination of one sex to the other—is wrong in itself, and now one of the chief hindrances to human improvement: . . . it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other. . . .

People are little aware . . . how early the notion of his inherent superiority to a girl arises in his mind: how it grows with his growth and strengthens with his strength: how it is inoculated by one schoolboy upon another: how early the youth thinks himself superior to his mother, owing her perhaps forbearance, but no real respect: and how sublime and sultan-like a sense of superiority he feels, above all, over the woman whom he honours by admitting her to a partnership of his life. . . .

All causes, social and natural, combine to make it unlikely that women should be collectively rebellious to the power of men. They are so far in a position different from all other subject classes that their masters require something far more from them than actual service. Men do not want solely the obedience of women, they want their sentiments. All men, except the most brutish, desire to have, in the woman most nearly connected with them, not a forced slave but a willing one: not a slave merely, but a favourite. They have therefore put everything in practice to enslave their minds. The masters of all other slaves rely, for maintaining obedience, on fear: either fear of themselves, or religious fears. The masters of women wanted more than simple obedience and they turned the whole force of education to effect their purpose."

JOHN STUART MILL

on growing a baby

I am having a baby. It has been growing inside me now for about seven months. During this time I have had no sickness or discomfort, but I have had some new and very good feelings. My reason for writing this is that my experience of having a baby does not seem to match what I was taught about pregnancy, and what most people say about it.

Most women and some medical doctors seem to say that having a baby entails having various pains, discomforts, sickness, emotional upsets, and special needs of food and rest. I have heard one or two other women say that having a baby was an entirely healthy and happy experience, but I have also heard their claims rejected by doctors and women who say "but they are so happy with their new baby they have forgotten what pregnancy was like." Well I have never had a baby before and this one is not likely to come out of me for another two months, so what I have to say about pregnancy cannot be rejected on the grounds of "post-natal elation." (It is strange that "post-natal depression" is also standard jargon—take your pick). That is why I am writing this now, before the birth.

One of the first things that is commonly said to happen to a woman who is growing a baby is:

(1) "Morning sickness". This means that you are supposed to feel sick or actually vomit in the mornings. It is also commonly said that while growing a baby:

(2) The mother's breasts and their nipples become sore;
(3) The mother may find it hard to sleep;
(4) The mother will want to eat unusual kinds and unusual amounts of food;

(5) The mother will suffer heartburn, nausea, vomiting, cramps, indigestion or constipation;

(6) The mother's stomach will sag, her skin will stretch, and her legs will swell from the strain from carrying the extra weight of the baby;

(7) The mother will suffer from dizziness, and will need extra rest;

(8) The mother will need help in her usual physical tasks;

(9) The mother will be annoyed or disturbed by the baby's movements, and she will be unable to relax;

(10) The mother will feel tensions, and the "pains" which eventually become "labour pains";

(11) The mother will become less willing or less able to have sexual intercourse, the more the baby grows;

(12) The mother will become emotionally unstable, may have tantrums, feel insecure, and suffer from countless other physical and emotional problems "caused by the pregnancy."

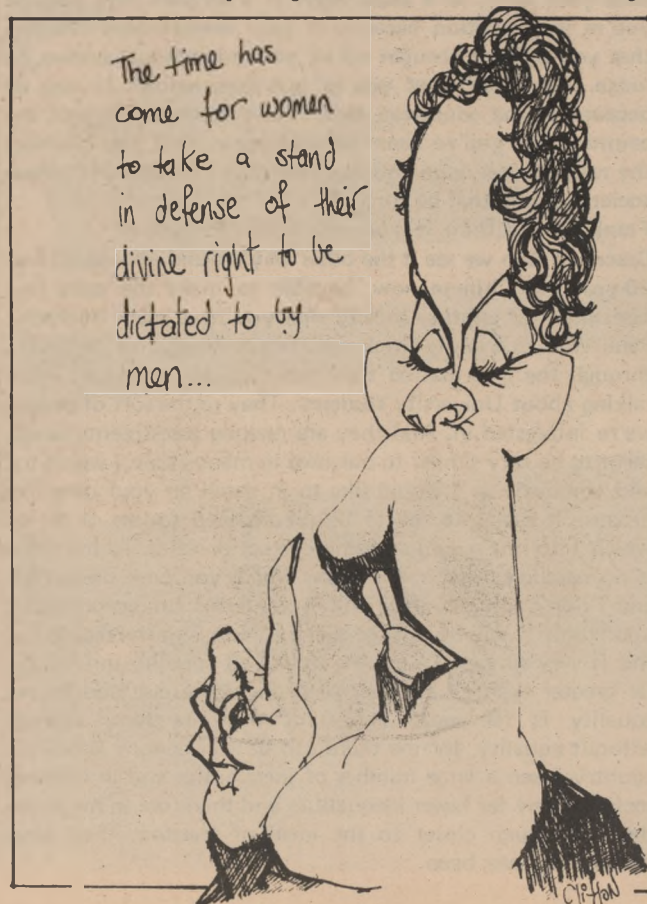
I have not suffered any of these conditions. I am not suggesting that other women who have babies do not suffer, but I am wondering what the real cause of this suffering is. It is certainly not necessary to suffer in any way, I know this from my own experience. I have had no medication, drugs, special exercises or training programs. I have had no unusual emotional distresses. Indeed I have felt physically and emotionally good throughout. I can only guess at the causes of these common complaints, but my suggestions may be of interest. Taking the above problems in turn:

(1) I have never had morning sickness. The only obvious changes in my body were that blood ceased its usual flow from my womb each month, that my breasts grew slightly larger, and my nipples browner. My overall health and alertness seemed to improve.

(2) Women buy special maternity bras to "support" their enlarged breasts and "protect" their sensitive nipples. I found that my breasts were firmer than before, and thus, as usual, needed no support. My nipples did not ache but only tingled. They felt best without any covering at all.

(3) Women take sleeping drugs or sedatives to make them sleep. I have never had any trouble sleeping when I have felt like it. My sleeping habits have not changed since I became pregnant. But even if I did find myself wanting to sleep more or less or at different times, I don't see why I would need drugs—the "solution" seems simple—sleep when you are tired. If you worry about not being able to sleep—or about any other "symptoms"—you might only become more tense and chronically tired, and thus more in "need" of drugs.

(4) I think people in our society generally eat too much and don't often have a natural appetite for what they eat. During pregnancy when the body seems to be healthier and busier, maybe the natural appetite comes more to the fore. But women try to numb this feeling by eating chocolates or cakes or carrots, or whatever they imagine they "need." I have not felt the desire for more-than-usual food, or cravings for exotic foods. This condition of fatness that some women get is due, I think, to the fact that they eat too much. Many women still use the myth that they need to eat for two as a reason to overeat. Others fill themselves up with gallons of cows' milk—as if the cows go



around drinking milk in order to produce milk! But as I suggested above, I think people eat too much anyway, and maybe during pregnancy when the body is trying to operate at its "best", it is less tolerant of unnecessary food. This might explain why some women get nausea and vomiting, heartburn, indigestion, and constipation. The swelling of the womb in later months must also leave less room for the stomach to be swollen with food. Thus overeating may also help to explain sickness and tiredness in later pregnancy. I have felt sick for one day during my pregnancy and that was last week when I caught the stomach virus that is going around—nothing unusual.

(5) I think that special elasticised undies, and pantihose for "expectant mothers" and other devices for "supporting" sagging flesh, could be discarded in favour of a simpler, smaller, healthier, diet. Pregnant women are said to be "expecting." So they run around "preparing," getting all sorts of maternity gear, and anticipating all sorts of needs and emergencies that take up the energy that could be devoted to enjoying the actual pregnancy. As I see it, pregnancy is a natural happening, and like other natural functions, it need not cause the pregnant women any inconvenience, fuss, discomfort, or damage to her physique.

(6) I have found no unusual tiredness or weakness. I can only guess that these problems are caused by anxiety or overeating. The unnecessary rushing and fussing with which many women do their work, household chores etc. causes tiredness and nervousness anyway. This unnatural stress may show up more during pregnancy.

(7) The baby's movements and the contractions of my womb—which I first felt in about the fourth month, and which have become more frequent and stronger—are, despite warnings, actually pleasant. The various movements in my womb are sexually exciting! I did not expect this, and no other woman has told me of it. I am not sure why. Either I am unique, which I strongly doubt, or women feel shy about these pleasures so don't mention them; or else most women are so strongly influenced by the common idea that pregnancy is some kind of sickness, that they expect it to be so. They have been talked into feeling their own womb movements as irritating or painful. The new feeling of tenseness in the abdomen scares them and prevents them from relaxing and experiencing the feeling fully. This reminds me of the Victorian myth about female sexuality—that sexual intercourse was unpleasant and painful for women. Maybe it was—maybe social myths can so strongly affect a person, that what is naturally pleasure, can be felt as pain.

(8) The idea that a pregnant woman "goes off" sex must also be one of these learned, self-verifying myths. So far my sexual desires have not lessened. Some people believe that it is somehow physically necessary to give up sexual intercourse some time before birth. I can't comment on this yet, but two of my friends who have recently had babies, had and enjoyed sexual intercourse right up to birth. Many people seem to have the attitude to pregnancy that it is something abnormal, something which needs to be hidden. Thus some women may think that they are unattractive when pregnant, and avoid sexual contact. I don't know. I feel beautiful. I have experienced an added sexual delight with pregnancy; namely having my sensitive nipples sucked. As from about the sixth month the nipples can be "milked", and I have found this surprisingly pleasant (I am told that this does not become genuine milk until shortly after birth).

(9) Countless other physical and emotional troubles are said to be caused by pregnancy. But my impression is that these are caused by the secrecy and mystery surrounding having babies. General secrecy about a subject always seems to cause fears, superstitions, and expectations which lead eventually to pain. These fears are maintained by the warnings and advice of "old wives" who believe that sickness and suffering are necessary for pregnancy. This includes nurses and doctors, who still talk of "confinement" and "helping to get it all over and done with."

My basic point is that pregnancy need not be sick, painful, miserable or secret. It need not be something to be "over and done with." Whether I am a "mother-to-be" or not—whether my baby lives or dies—I can honestly recommend pregnancy as a wonderful experience in itself.

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youth conference :

The congress was held at Otaki Central Mission Camp for one week and was made up of about 140 people between 16 and 27. They had been selected by the 1970 World Youth Assembly delegates from New Zealand. The selection seemed to have been made on the basis of:

- (i) the degree of awareness and concern for the world's and New Zealand's "problems".
- (ii) geographic distribution.
- (iii) an occupational distribution especially aimed at reducing the number of supposedly radical students and thereby supposedly increasing the congress's credibility as being representative of "New Zealand Youth".
- (iv) current involvement in community action be it Meals-on-Wheels, PYM or the Young Nats.
- (v) willingness to DO something.
- (vi) it helped if you were related to the media.

The result was very impressive with hill country farmers, Maori separatists, bank clerks and a couple of people from communes. My vote for the most beautiful person there went to a guy who grows flowers for a living. He was telling me about a conference of flower growers where they were discussing mechanisation and automation in the flower industry which made him sick.

The hui (gathering) was divided up into five councils: Race relations, Environment, Education, International and Social. At the initial meeting of these councils the people who had chosen to be in them reworked the material to be covered by smaller working sub groups of between 3 and 20 depending on the appeal of the topics.

By Wednesday most of the councils and their constituent working groups had covered the ground they set out to, and reached consensus on the issues involved. This may seem pretty incredible so I'll briefly run over the progression of discussion in Social Council Group 1A on "General Directions for N.Z. Society".

This group consisted of some school pupils, a school teacher, a training college student, a bank clerk, a person from Resistance Bookshop, the flower grower and a few others—plus me.

Having introduced ourselves we started on a general moan about what was wrong with the Kiwi way of life. People being evaluated in terms of wealth and status, Rugby, Racing and Beer as our modes of social communication, the lack of community spirit in our work situations. The indoctrination of conceptions of MATERIAL security instead of human security, the allegiance to the system and the use of the law as legitimization. The loss of real freedom due to the increasing monopolies and bureaucracies. The standardization of life styles and education. What is needed is for the humans to regain control to be able to feel we are working for others instead of just money; to feel we are creating as well as doing up bolts. There was some concern for the lack of national identity. People lower down in the bureaucracies should be allowed to take responsibility. We must stop adapting to the system and adapt the system to us. We want more "feeling towards others" and a "feeling" towards the natural environment.

One of the assumed ground rules was that we don't talk about "isms"—the result was unanimity! People should be free to do what they want to. On the 'meaning of work' question it was suggested that large scale cooperatives in industry, especially the basic ones like the food industry, should be re-established with worker / producer / consumer ownership. New Zealand has reached a point where the quality of life is more important than the standard of living, and the wealth should be more evenly distributed.

In other groups consensus was reached more slowly. For example the group on Maori education was fairly lively on why, since Maori was not compulsory, should English be compulsory.

(b) being subject to an independent quality control policed by the Consumer Council of the Dept. of Industries and Commerce.

That marijuana be legalised.

INTERNATIONAL
To abolish the armed forces as such and form a para-military group to:

- (a) perform U.N. peace-keeping duties
- (b) carry out emergency relief duty and work.
- (c) fishery protection and air-sea-rescue.

YAC

By Tuesday night there were murmurings of discontent about the "planning committee". Who had chosen the people to go on TV? How come the student's associations and others were not supporting the conference? A problem was growing but before it got to disruptive proportions it was brought into a plenary session on Wednesday night and "discussed". The fundamental question was, were we all being used as a "political bandwagon" for some of the members of the planning committee? We were assured that we were not and the tremendous emotionalism of accusation, counter-accusation, defence, reassurance and apology was caught on the point of explosion and expressed in Maori action song and dance. (This sounds ridiculous but it wasn't at all.)

It seemed as if the conference was designed to become some sort of youth pressure group, another organisation dying as it was, conceived, but on the Thursday it was all thrashed out and an acceptable compromise reached. The result is that those who want to set up a Youth Action Centre (YAC) in Wellington can do so. Their job will be to provide an information collecting and distribution centre and also to make appropriate representations to the government or other bodies on behalf of the "movement" as a whole where consensus is reached. The spokesmen from YAC will be rotated so that theoretically no one person is always in the limelight. Whether this works or not we shall have to wait and see. Its failure is not critical.

JOURNAL
Some others in Wellington will try to set up a periodical, documenting views ideas and

examples of actions to a wider audience. I was amazed at how many "actions" are already going on throughout the country, many of which are applicable elsewhere.

POLITICS OF LIVING

Another group of volunteers are going to organise a much larger, probably open, hui at Otaki for Easter next year. Its aim will be to get together to experience each other and learn from each other, perhaps coming out with resolutions, although this again would be subsidiary. A sort of large scale Maori hui / Woodstock / Party conference, or something.

It seems likely that people will also organise local hui.

LOCAL

The local action groups will be looking to use existing organisations where appropriate and working to solve local problems by real action. Obvious examples are environmental problems, food and other co-ops, and youth organisations. These are political acts—there are no rules—they are just to be done.

If you are interested; have a problem; have an answer; want help; go down to Resistance and tell them. Ph. 75-693.

If you have done something and it worked (or failed) and you think others might be interested let us all know:

YAC Box 11140, Wellington.

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ARTS



Scene from 'Futz'

Alan Kolnik

FUTZ / BY ROCHELLE OWENS / KEN REA'S LIVING THEATRE TROUPE*"Ya don't have to know me—just let me be!"*

That line comes about four or five from the end and expresses the play's essence. A man can't even screw a pig in the privacy of his own barn without the rest of the world feeling the urge to express violent disapprobation*. And of course, implies Rochelle Owens, the people who comprise the rest of the world have no reasonable grounds for their revulsion except subjective hypocrisy—my sex is unimpeachable; yours is ever suspect. It's a fair and true point. But, unfortunately, it's also one that those who do understand, understand well enough without the aid of Futz, and those who don't probably won't, even with the aid of Futz. That's the trouble with simple message plays and movies—they don't work. Only genius can make message work—and there isn't a lot of genius to be found in the underground theatre. The filmic equivalent of Futz as far as the irrelevance of a good message goes, was "Easy Rider".

So, per se, as drama, Futz is fairly non-significant. But its significance as drama is not the only level on which to assess a play. Futz does score in being the ideal vehicle for the expression of the talents and enthusiasm of a small group of people (and this is a valid *raison d'être* for any play). Such a group can, if they're prepared to work hard at it, make such a play work. And Ken Rea's troupe did just that.

Futz demands from its cast a temporary demolition of the superego, various sections of the ego, and almost total reliance upon or resurrection (real or apparent) of the id. In other words to make Futz work you forget your hangups. Once you're over the hurdle of kidding yourself you haven't any that is.

I saw no evidence of hangups the night I went to Futz. It was a very id evening and I appreciated it for that reason. Ken Rea's discussion of his approach to the play in last week's Craccum—all that talk about "relaxation exercises" and "group meditation on pictures of Hieronymus Bosch's paintings" in an attempt "to achieve the intensity demanded by the play"—could have been taken as so much hogwash (never listen too carefully to an artist of any kind talking about his own work), but the production provides an imprimatur.

All the cast were good and very believable. The primal, napetickling, moaning, groaning, ululating, chorus emitted by the cast in toto at various points helped create an ambience in which they could be believable. I have no complaints with any of the acting, only praise. The cast channelled their enthusiasm into the play and for that reason, mainly for that reason, it was worth seeing.

The lighting (David Feary) also contributed well to the ambience—surprising because I long ago gave up hope of lighting in small productions doing its proper job. Ragini Werner, the narrator, read clearly and well and there were only a couple of seconds at the beginning where she was drowned out by the howling of the cast.

Preceding Futz (it was "a multimedia show") were some contemporary dance spots, a couple of short films (one, on poets Russell Haley, Murray Edmond, Arthur Bates and David Mitchell, was reviewed by Stephen Chan in last week's Craccum), and a fine, subtle guitar played by John Donnan.

* The point whether a pig can be classified as a consenting adult is not raised. The ethics of consent are relevant to the couplings of people with animals presumably—how do you distinguish a 'yes-oink' from a 'no-oink'?—but this is no doubt irrelevant to the play's meaning.

ROBERT WELLINGTON

SERGEANT MUSGRAVE'S DANCE / JOHN ARDEN / produced by Roy Hope for the MERCURY THEATRE

Some academic critics become nervous about the vulnerable status of their sensibilities. The study of literature has been respectfully defined as a 'discipline' and adopts the clinical procedures of positivist analysis. A scrupulous scalpel dissects generic minutiae and explicators pick at the dry bones.

To some extent the plays of John Arden have resisted the attention of such genteel necrophiliacs. The best criticism respects the integrity of his solid and boisterous drama, the Dionysian vitality which Arden has restored to a theatre retreating into grim, silent rooms. Scientific fervour however, is finally irresistible; one critic at least, has castrated *Sergeant Musgrave's Dance* and sterilised its dramatic experience. The play is reduced to a quaint exercise in mediaeval imitation: 'a contemporary folk ritual; specifically the Mummers Play of Plough Monday serves as his model . . .'

Roy Hope, the Mercury producer, found it equally explicable and—apparently without any intentional irony—proclaims the play 'as simple and straightforward as a protest march'. Perhaps this ingenuous comparison answers the frequent objection that Arden is difficult but the simile is unfortunate. The point of *Sergeant Musgrave's Dance* is surely that protest—and specifically anti-war protest—involves very complex human attitudes and responses. This insistence on simplicity might explain the tendency of this production to underplay those positives set by Arden against Musgrave's fatal discipline. The play is not so much the tragedy of Sergeant Musgrave but a complicated demonstration of war and discipline, love and anarchy. The 'moral' of the play, Arden suggests, may be found in the roles of Attercliffe, the complete pacifist, and the women who scribble over all the regimented plans with life and love. The Mercury Attercliffe became involved in too much violence, his role as mediator is obscured in clumsy grappling with the more pugnacious characters.

During a Vietnam protest carnival in New York, a theatrical extravaganza of dissent, Arden suddenly announced that he was being paid by the C.I.A. to produce an innocuous diversion for the malcontents. This hoax was contrived to shock the audience out of their indulgent self-righteousness, the facile identifications of an Aristotelian theatre. The Mercury production of *Musgrave*, played as a tragedy, introduced unnecessary problems of empathy. David Weatherly as Musgrave dominated the stage, providing little chance for the sub-dramas of more sympathetic characters—Sparky, Attercliffe and Annie. If this obsession with a tragic hero had been avoided, the play might have suggested its significance in the shadow of My Lai, Belfast, the Weathermen, the Angry Brigade, renewed demands for birching, execution and military discipline, the experiments in anarchist community living . . . the present implications of this play have become wider and more relevant than Arden could have realised writing it in 1959.

Sergeant Musgrave's Dance was provoked by a night of reprisal attacks on Cypriot civilians by British troops angered by the killing of a soldier. Musgrave and three privates desert the army after a similar incident in a protectorate during the 1860's, and return with the skeleton of Billy Hicks to his Northern home town. Musgrave plans a revenge play culminating in the slaughter of those responsible for perpetrating this atrocious colonial war. His protest is to be carried out according to a disciplined logic, the 'mechanism of God'.

The play exploits the resources of theatre; song and verse, stage machinery and violent movement. The Mercury stage became cluttered at times with gratuitous extras colliding with a vast and complicated set, the vital market-place scene was performed rather too near the wings to sustain interest in a long succession of alternating climax and release. Although producer Roy Hope has apparently misread the nature of the play—Arden calls it an 'un-historical parable' which demands a style radically different from tragedy—his version is played with competent consistency. If Arden has dramatised the fallacy of imitation, one of the dilemmas of both theatre and protest, the Mercury might have responded by seeking a performance independent from preconceived techniques. The final statement of Arden's play is strangely betrayed by this production. If significant life results from the action, it resides not in the failed ethos of Musgrave but in the courage of Attercliffe, Sparky and Annie. The faint optimism of the prison scene has been insufficiently supported by the performance of the 'positive' characters to be any more than an maudlin afterthought. Message and medium have become wrenched apart and the Mercury production is another play, albeit quite exciting in its own rather senseless terms.

RICHARD KING

**VEXATIONS**

The first New Zealand performance of 'Vexations' by 20th century eccentric composer Erik Satie will be given by six conservatorium pupils on Thursday 16th September (tonight) at 9.00pm. This will be the fifth performance of the work and the youngest group to perform it. The composer has stated that the work has to be performed 840 times.

Their approach to the work is similar to John Cage's (the American composer who gave the first performance). Each 'Vexation' is one minute and twenty seconds duration. The total time being 18 hours and 40 minutes. The performers are Paul Ellery, Christine Sly, Camilla During, Martin Ryman, Jan Preston and Rosemary Stuart.

The performance will be held in the Stage I Lecture Theatre of the Conservatorium of Music, at 30 Princes Street.



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smoker's guide to the euphoric weed.

NEPALESE

Temple Balls: so named because of their frequent presence in Buddhist rites. Handrolled into irregular shaped balls, with an opium additive to provide a unique euphoria. Hard, fine textured. The coarser the texture the poorer the quality. Rarely seen in New Zealand.

Police Fingers: Again hand rolled with the opium additive. Slightly thicker diameter than a tobacco cigarette and sold in lengths of 6-8 inches. Again hard, with a fine texture. Rarely seen in New Zealand.

The ordinary Nepalese hashish is of coarser texture than the two mentioned above, which are perhaps the finest smoking hashish produced anywhere in the world. Sometimes ordinary Nepalese hashish is available for sale in New Zealand.

LEBANESE

Colours and consistency denote quality in Lebanon.

Rose of Lebanon: Light yellow, easily crumbled pieces which are in a class of the finest hashish produced. Sometimes called Attar of Baalbeck. Recently available in New Zealand.

As the loose powder is hand worked and then pressed in canvas or cheesecloth bags, it takes on a darker yellow colour and a sandstone-like texture.

More handling tints the hashish red until a deep-russet colour is reached with such a hardness that a hot knife is required to cut the pieces. Lebanese hashish is seldom available in New Zealand.

PAKISTANI

Pakistan mass produces slabs of fairly high quality hashish, mainly in the rugged northern Pathan territories. Each slab weighs 8 ounces, is exceptionally hard, usually requiring a hot knife to cut, and bears some sort of seal, a practice coming from the custom of Frontier Constabulary to stamp gold customs seals on the slabs as the hashish passes through the border posts.

Also from Pakistan is a type of hashish that sizzles when heated. Texture slightly finer than dry cow dung, but having the same coloration, both externally and internally.

Pakistani hashish is the most common available in New Zealand. Much of it purchased in India.

AFGHANISTANI

Normally bound together with mutton fat and so exudes a distinctive earthy odour. As it is very easily broken down to powder and small nuggets it is normally sold in cloth and leather pouches.

KASHMIR

Noted for its hand rolled charras possessing the texture and grain of sugar cane. Seldom available in New Zealand (at least this variety.)

MOROCCAN

As the Rover car has been called the poor man's Rolls, so too is Moroccan hashish the poor smoker's hash. Of poorer and less consistent quality than the products of other regions. However Moroccan hashish is widely distributed, often under the names of other region's products, most usually sold as Afghanistani hashish which it does often resemble. Or sold as Lebanese—as the kif is worked and packaged to look like Lebanese, though not possessing the quality. Moroccan hashish is the halfway point between good grass and reasonable hashish. Kif is often sold in New Zealand as hashish.

DURBAN POISON

The name now commonly given all marijuana emanating out of South Africa. However the title of Durban Poison should be reserved for the product of the region. Claimed as the finest marijuana grown anywhere in the world. A few takes of D.P. will produce the effect of finest hashish.

Rarely available in New Zealand.

PANAMA RED

Recognised as the finest grown on the American continent. Similar in texture to New Zealand Green, though deep red in colour. Connoisseurs on the U.S. West Coast have paid up to \$US100 an ounce for this fine quality marijuana, even though market price of the ordinary Mexican weed is no more than \$US20 to \$US30 and hashish from Lebanon and Pakistan only up to \$80 an ounce. Rarely seen in New Zealand.

MEXICAN

Acapulco Gold: Grown in the Mexican state of Guerrero. Golden brown top leaves and flowers, no stems or seeds. Among the finest grown.

Michoacan Light brown in colour sometimes though with hints of green. Again, usually top leaves and flowers.

Oaxacan: One of the better producing areas of Mexico is the State of Oaxaca; quality slightly less than Michoacan. Often sold freshly dried but still on the plant stalk i.e. not pressed into Kilos.

All other marijuana grown in Mexico is of a generally good quality. Price will depend on quality of leaves versus stems and seeds. Colour of a lighter brown than Asian Bhang or Ganja, and without much clinging powder. Quality is similar to that of fully matured, properly dried New Zealand Green. Mexican marijuana, because of an insatiable market in the U.S. rarely appears in sufficient quantity to reach the New Zealand street market, though much is available for private use, or in private caches.

JAMAICAN

Growing and marketing controlled by the Black Power groups. Fine quality, equal to Mexico's best. So confident are they of their product that they (the Black Power wholesale distributors in Chicago, U.S.A.) will send bulk dealers sample kilos which can be paid for when more is ordered. Never available in New Zealand.

BHANG OR GANJA

The two grades of marijuana marketed in the East. Bhang is the lowly common garden variety of equal quality though to good Mexican. Ganja is the fine quality dark brown (as is all Asian marijuana) powder covered leaves, with flowers. Estimated between two and three times as powerful as Bhang.

If the place of growth is Bali, Indonesia or Afghanistan, the Asian varieties are of consistent high quality (when uncut), Bhang being the most commonly found grade on New Zealand markets. However as New Zealand smoking habits haven't, as yet, developed a great degree of sophistication, Bhang and Ganja fetch roughly the same price in New Zealand. Depending on demand, between \$30 and \$40 an ounce (usually underweight). Distinction in New Zealand is usually between the local product and overseas products.

VIETNAMESE

This deserves a special mention as the local product of that area, and Laos, commonly comes cured in opium and like Temple Balls and Police Fingers, produces a unique euphoria. However the 0 cured product is rarely seen in New Zealand.

NEW ZEALAND GREEN

The home brew of the New Zealand pot smokers. Great variation in quality, though all produced tends towards a mild quality. Characteristic green colour is more a symptom of general paranoia towards the period of growth maturity and during the critical drying stage.

Best of the 1970-71 crop was strangely enough from Porirua area, though the product of the Coromandel Peninsular was good. It is recommended that local growers get their seeds ready late September, testing for dead seeds by floating these off in water. Allowing for a full growth cycle and keeping fresh grass out of the oven will improve the quality.

This article is not put forward as an all embracing cover of hashish and marijuana produced, rather it touches on the various varieties known to the writer. It is hoped however, that it will stimulate in the New Zealand smoker, an interest in the various varieties and their individual qualities.



N.Z. UNIVERSITY STUDENTS' ASSOCIATION EDUCATION RESEARCH OFFICER

Applications are invited for the position of Education Research Officer with the above Association.

The appointee will be responsible to the Executive for preparing reports on educational matters and for undertaking on his own initiative, some research into an area of university education.

The position calls for a person with academic qualifications, some qualities of leadership and the ability to co-operate with students, academics and university administrators.

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Applications will close on October 8, 1971, and the successful applicant will be expected to commence work in Wellington, on or about November 8th, 1971.

Conditions of Appointment and other details are available from—The President, New Zealand University Students' Association, P.O. Box 6368, Te Aro, Wellington, Phone 555-630.

discrimination

Last issue we published two letters by ALLAN NG complaining bitterly of the immigration policy of both N.Z. and Australia. We received the following from Allan shortly after publication of these. We think it deserves recognition. —EDITOR

Referring to my two letters in Inkshed, last week Craccum (Volume 45) Issue No. 20), I have yet another grievance to be voiced due to the racially discriminative Immigration Law of New Zealand.

I have two brothers in Sydney and I want to spend the coming Summer Holiday with them. I want to leave for Sydney right after my final paper which is on 6th November. Because I am a yellow Britisher I have to obtain a visa before I can leave for Sydney. I went to the Australian High Commission to get a visa. I was told that I had to obtain a re-entry permit from the New Zealand Government before my application would be considered. So I hopped along to the Labour Department to apply for a re-entry permit. I was told that my application would not be implemented until my examination results are out which will be sometime near Christmas.

For Heaven sake, I seem to have been trapped in a vicious cycle.

This could mean that my trip could be delayed for two and a half months and I have to devote a lot of my time and energy running around between the Australian High Commission and the New Zealand Labour Department applying for this and that, filling in forms and being interviewed and answering questions merely because I am a yellow Britisher who wants to stay for the Summer with my brothers whom I have not seen for two years.

If one of my examination results is out late at a date near Christmas, I will not have enough time to obtain all my necessary travelling documents to Sydney before the 3 weeks' Christmas Holiday has its start. In other words, I will not be able to meet my brothers until sometime in mid-January next year. It won't be long before I shall have to come back for 1972 enrolment. Contrast me with my white British friend again who comes from the same place as I do; if he suddenly decides to visit my brothers, he can just go to one of the airline companies, book a seat on the next flight to Sydney and meet my brothers in less than ten hours' time. This is a 'privilege' I could enjoy under the present immigration laws of New Zealand and Australia if my skin was white.

Moreover, if there were no such visa-re-entry-permit obstacles in my way, I could have booked a return trip with the Student Travel Bureau which could save me fifty dollars.

Let me put the argument like this. Under the present discriminative Immigration Laws, the re-entry permit gives me the right to re-enter New Zealand. The issue of the re-entry permit depends on whether I will be holding a current student permit at the time of my proposed re-entry which will be in the last week of February. My student permit is renewed every January. The renewal of the student permit is judged from my academic merits. The fact is that even if I fail all my units this year (highly unlikely) and am refused re-enrolment in the University next year, I am allowed to enrol with the Auckland Technical Institute and my student permit will be renewed. So, why the hell keep my application for the re-entry permit pending until my examination results are out? This may delay my trip for two and a half months, cutting my holiday with my brothers from fifteen weeks to five weeks. Worse still, I may have to cancel my trip altogether.

Would all morally conscious New Zealanders bring justice into their own Immigration Laws at the same time as some of them are trying to fight for justice for racially oppressed people OVERSEAS, like the black South Africans!

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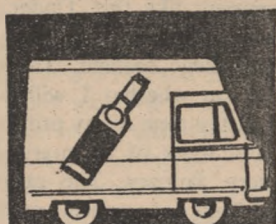
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By next issue we will have opened a bigger parlour in Customs Street next to South Pacific Hotel.



In a weak moment we agreed to sublet some space to Auckland's liberated ladies to execute an Emancipation Day (tomorrow) rave. Since then the office has been awash with militant liberationists bearing militant copy. As can be seen they've even commandeered the cover. We insisted on the picture as bait for male chauvinists. More inside.